

LINGUOCULTUROLOGY IS A NEW BRANCH OF LINGUISTICS

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ANNOTATION

This work is devoted to cultural linguistics, which studies the ethnopsychological characteristics and spiritual culture of the nation, parameology, precedent texts and sociocultural connotations. The author examines the key concepts of cultural linguistics, such as a picture of the world, concept, logo-episteme, phraseological units, idiomatic words, aphorisms, sayings, proverbs, quotes, stamps.

Keywords: Linguoculturology, Linguistics, Cultural Studies, Ethnography, National Traditions.

INTRODUCTION

The age of globalization, like any other science, puts the task of solving new problems in linguistics. One such problem is the study of the language system based on the principles of the anthropocentric paradigm. Today, the emergence of the anthropocentric trend is considered a turning point in linguistics, and much research has been done and is being done in this regard. The anthropocentric paradigm states that "the study of language not as a dry structure but as an open system based on live communication and communication, analyzing it in an integral connection with other systems - society, man, culture, psyche, etc. is a set of nurtured views, ideas, and teachings. As Professor N. Mahmudov noted, "Anthropocentrism is not a concept or paradigm attributed by linguists only to the study of language, anthropocentrism is a phenomenon directly related to the essence of language. ... in the anthropocentric paradigm, man is central, and language is the main component of the human personality."

As recognized in linguistics, the anthropocentric paradigm is the third paradigm after the comparative-historical and system-structural paradigms. Cognitive linguistics, sociolinguistics, ethnolinguistics, psycholinguistics, neurolinguistics, pragmatics and linguoculturology are the most important fields based on the anthropocentric paradigm.

Linguoculturology, one of the leading branches of anthropocentric linguistics, is a field of linguistics, cultural studies, ethnography, psycholinguistics, the study of the interaction and influence of language with culture, ethnos, national mentality based on the principles of anthropocentric paradigm.

According to researchers, the field was formed in the last quarter of the twentieth century, and the term "linvoculturology" appeared in connection with research conducted by the Moscow School of Phraseology, led by VN Telia. When it comes to the emergence of linguoculturology, almost all researchers point out that the roots of this theory go back to V. von Humboldt. The views of linguists such as AAPotebnya, L. Weisgerber, H. Glins, H. Holles, UDUitni, DUPowell, F. Boas, E. Sepir, BLUorf, G. Brutyan, A. Vejbitskaya, D. Haymes in the formation of this field in linguistics. played an important role.

V.A. Maslova, who has created serious research in the field of linguoculturology, divides the development of this field into 3 stages:

1. The creation of the first research that led to the formation of science (works of linguists such as V. von Humboldt, E. Benvenist, L. Weisgerber, A.A. Potebnya, E. Sepir).
2. Separation of linguoculturology as a separate field.
3. Stages of development of linguoculturology.

The main goal of linguoculturology is to study the language, the thinking of the people, the peculiarities of its perception of the world. The object of this field is language and culture, and the subject is language units that reflect cultural semantics. Consequently, in linguoculturology, language units that carry cultural information are studied. Such language units are grouped under the term linguocultural units. Symbol, mythology, standard, metaphor, paremiological units, lacunae, stereotypes, precedent units, speech labels are the most basic linguocultural units.

The problem of the interaction of language and culture is also studied in the fields of ethnolinguistics, ethnopsycholinguistics, cohesive linguistics, linguistics, linguoconceptology, linguopersonology. Therefore, these areas are close to linguoculturology.

Today, linguoculturology is one of the most developed fields in the world, especially in Russian linguistics, and a lot of research has been done and a number of textbooks have been created. It can be seen that in this field, researchers pay great attention to such issues as the linguistic landscape of the world, linguocultural concepts, precedent units, intertextuality, linguistic consciousness, linguocultural features of stable units.

The subject of modern linguoculturology is the linguistic symbols formed as a result of the interaction of different codes - language and culture. Every linguistic individual is in the same way a cultural entity. Therefore, language symbols are also considered to be the "language" of a culture and reflect the national and cultural identity of the speaker. Nowadays, it is difficult to do anything in linguistics without bypassing linguocultural tourism.

When we talk about the subject of linguoculturology, we also understand the mythical language units: archetypes and mythologues in language, rituals and beliefs, rituals and customs.

The phraseological richness of the language also provides rich information about the mentality and culture of the people. They preserve the myths, customs, rituals, and spiritual values of the people. B.A. Larin was right when he wrote that phraseologies reflect the worldview, social structure, and ideology of the people. Take, for example, the phraseology of the bread component - to find bread, to eat someone else's bread, to make bread camel, to cut bread in half, the bread archetype has the status of life, lifestyle, type of activity, object and symbol of well-being. The importance of finding bread through one's own forehead and one's own hands is obvious. Otherwise, such a negative trait will face pressure from society. Underlying this verdict are the national, religious and spiritual principles inherent in the Uzbek people. The roundness of the shape of the bread indicates that it depends on the image of the sun, as well as the hospitality, the same attention paid to the people around the table.

From ancient times the Uzbek people say that "breaking someone's bread" and eating "ungratefulness" is an unforgivable betrayal. Customs and rituals such as not throwing away bread, picking up a loaf of bread, putting bread on a baby's head in a crib, taking bread with a

person who is going alone at night, and biting bread on a person who is going on a journey also reinforce the above facts. The Avesto also describes the sowing, sprouting, harvesting, and baking of wheat as a catastrophe for the giants. In this case, such vices as hunger, laziness, and disease were used as giants, and wheat and bread were used as means against them.

One of the research subjects of linguoculturology is also the paremiological richness of language. Indeed, most of the articles are stereotypes of national consciousness. Proverbs and sayings are usually studied as a genre in folklore. Linguistics is just being studied. From a pragmatic point of view, the purpose of proverbs is mixed. A single proverb can contain warnings, prohibitions, consolations, advice, criticism, and threats. Not all proverbs are the subject of linguoculturology. This includes proverbs that do not belong to any nation or culture, but to all ethnic groups. In order for this science to be included in the scope of research, the proverb must be closely connected with the history, culture, life and spirituality of a people.

Speech culture is also one of the important subjects of linguoculturology. A.A. Leontev writes: "The national-cultural specificity of verbal communication is related to our ideas about the methods, functions, differences in the organization of communication, the system of factors in this society. These factors are based on different stages of team formation, have different natures, but are interrelated in the process. These factors are mainly linguistic, psycholinguistic and general psychological.

Communicative behavior is also one of the important subjects of linguoculturology. Communicative behavior is the socially ordered and culturally-specific rules of human speech culture, which are related to people's social and spiritual status, role in personal and informal communication, and personal relationships. According to E. Bern, communication behavior is a national-cultural component of communication. Moral relations are universal, and their emergence is national. That is why it is studied in linguoculturology. Although communicative behavior may appear to be standard and stereotyped and may seem like a closed system, disruption of communication behavior can have unintended consequences for both the individual and humanity.

Linguoculturology is the fruit of anthropocentric theory in linguistics, which has been developing in recent years. The basic concept of cognitive linguistics is the concept of information and its processing in the human mind, the system of knowledge and their manifestation in human thought and language forms. Cognitive linguistics, together with cognitive psychology and cognitive sociology, forms cognitology. These sciences seek answers to questions such as how human thought is structured, how man imagines the universe, what information about the universe becomes knowledge, and how the spiritual world is created. Linguoculturology is the study of man and his language in the context of culture. Science focuses on the following issues: how a person perceives the world, the role of migrations and symbols in culture, the role of expressions that have been preserved in language for centuries in the expression of cultural symbols, and their significance for human beings. Linguoculturology studies language as a cultural phenomenon. That means seeing the world through the national language window. In this process, language is seen as an expression of a particular national inner world. Linguistics relies entirely on cultural and historical content, or understands language as the product, basis, and condition of culture as the subject of research. Among the departments of linguistics, the

most active as "cultural carriers" are the departments of social dialectology, ethnolinguistics, methodology, lexicology, phraseology, semantics, translation theory and others related to the history of language.

In the nineteenth century, V. von Humboldt laid the foundation for the field of linguoculturology with his book *The Structure of Language and Its Influence on the Spiritual Development of Mankind*, noting the relationship between language and national characteristics. In particular, its "different languages represent different worldviews in practice according to their characteristics, their influence on thinking and feeling", "the specific features of language affect the identity of a nation, so language in-depth study should include everything that history and philosophy relate to the inner world of man."

In this way, the scientist sees different ways of feeling and thinking in different forms of language. This means that language reflects cultural identity.

Humboldt's ideas were developed by neo-Humboldtists in the 19th and 20th centuries. A.A. Potebnya interpreted language as an activity. L. Weisgerber, H. Glins, and H. Hols raised the question of the structure of the content of thought in the middle of the twentieth century and the question of whether the logical sequence of ideas depends on language.

Linguoculturology is a branch of linguistics that has emerged at the crossroads of the fields of linguistics, cultural studies, and the reflection and consolidation of national culture in language. This science is so closely connected with ethnolinguistics, sociolinguistics, that VN Telia considers it a form of ethnolinguistics. However, they are fundamentally different disciplines. As for the field of ethnolinguistics, it should be noted that its roots in Europe go back to W. Humboldt; In American linguistics, it is based on F. Boas, E. Sepir, B. Wharf; In Russia, it has a special place in the research of DK Zelenin, Y. Karskoy, AA Shakhmatov, AA Potebnya, AN Afanasev, AI Sobolevskoy.

V.A. Zveginsev focused on ethnolinguistics, describing it as a study of the relationship of language with culture, national traditions, and the social structure of society. A nation (ethnos) is a linguistic, traditional, and cultural community of people who share common origins, historical and linguistic characteristics, cultural affiliations, spiritual closeness, and ideas about belonging to a group. National identity is the recognition that members of a nation belong to the same group and are different from other such groups. The focus of modern ethnolinguistics is on the elements of the lexical system of a language that belong to certain material or cultural-historical complexes. For example, ethnolinguists throw a whole set of cultural forms, ceremonies, and traditions specific to a particular region on the research table. The fact that this region, together with other regions, forms an interconnected system, makes it difficult, first of all, to study the whole system in detail. In this regard, we can distinguish two main areas: 1) the reconstruction of the linguistic ethnic territory (in the works of R.A. Agaeva, S.B. Bernstein, V.V. Ivanov, T.V. Gamkrelidze); 2) Restoration of material and spiritual culture of the people in this language (works of VV Ivanov, VN Toporov, TV Sivyan, TM Sudnik, NI Tolstoy and his school). Thus, VV Ivanov and TV Gamkrelidze study the linguistic system in connection with a particular archeological culture. The semantic analysis of the restored words and their relation to the denotation (the objects of non-linguistic activity referred to in this passage) help to reconstruct the cultural-ecological, historical-geographical

description of these denotations. Restoration of any culture is carried out in collaboration with linguistics, ethnography, folklore, archeology and cultural studies. In the second half of the twentieth century, scientific centers headed by VN Toporov, VI Ivanov, NI Tolstov's school of ethnolinguistics, schools of ethnopsycholinguistics of Yu.A. Sorokin and NV Ufimseva were established. In their research, language is described as a "natural" substrate of culture, penetrating all its layers, acting as a tool of the spiritual order of the world, a means of strengthening the national worldview.

Thus, ethnolinguistics and sociolinguistics are different disciplines. If ethnolinguistics seeks to identify historical facts about a people in modern materials based on historically significant data, sociolinguistics studies the materials of today. Linguoculturology examines the facts of historical and modern language from the perspective of spiritual culture. To be honest, there are other opinions on this issue. In particular, VN Telia studies linguistic and cultural relations of language and culture only in a synchronous aspect: it studies the processes of live information communication and the relationship between the use of language expressions in accordance with the current mentality of the people.

Language is a means of storing and collecting cultural information. In a number of units, this information is implicit in the language of today, subject to age-old changes and hidden only in the form of indirect verification. But it exists and "works" under the mind. For example, the word sun is in the same semantic line as the words moon, sky, eye, god, and head. A linguoculturologist will have to use a number of unique methods to extract cultural information from language units. The object of VN Telia's linguoculturology is not only very national, but also universal (for example, in different cultures such as the Qur'an and the Bible) cultural information. The field is interested in cultural information that belongs to a particular people or related peoples.

The difference between linguistics and linguoculturology is that linguistics mainly studies national realities reflected in language.

Ethnopsycholinguistics is closely related to the field of linguoculturology. Ethnopsycholinguistics studies how traditional behaviors are reflected in speech activities, analyzes differences in verbal and nonverbal behaviors of different language speakers, discourse etiquette and the "colorful landscape of the world," and intercultural communication. explores text lacunae, interprets bilingualism and multilingualism as a distinctive aspect of the speech etiquette of different peoples, and so on. While the main research method of ethnopsycholinguistics is associative practice, linguoculturology is characterized by its ability to apply all methods in linguistics.

CONCLUSION

1. In the areas of world linguistics, such as linguopragmatics, linguoculturology, cognitive linguistics, psycholinguistics, ethnolinguistics, neuro-linguistics, pragmalinguistics, the personality factor is the center of research. The emergence of these areas is associated with the study of linguistic activity in conjunction with its owner.
2. Linguoculturology, one of the leading branches of anthropocentric linguistics, is a field of linguistics, cultural studies, ethnography, psycholinguistics, which studies the interaction and influence of language with culture, ethnos, national mentality on the basis of anthropocentric

paradigm principles.

3. The source of research in linguoculturology consists of units that reflect the elements of culture, each of which represents a different level of customs, traditions, values, worldviews and national-cultural laws.

4. The object of linguoculturology is national, universal cultural information. Linguoculturology studies language as a cultural phenomenon.

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