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LINGUOCULTUROLOGY AS A SCIENCE

Annotation

In this article will be discussed linguoculturology as the basis of linguistics. Cultural linguistics as a humanitarian discipline is a rare occasion and science in terms of defining its conceptual importance relating to reflecting the national-specific and cultural aspects of the community in the language.

Key words: Linguoculture, linguocountry, phycolinguistics, ethnolinguistics.

ЛИНГВОКУЛЬТУРОЛОГИЯ КАК НАУКА

Аннотация

В данной статье обсуждается лингвокультурология как основа лингвистики. Лингвокультурология как гуманитарная дисциплина является редким случаем в научной терминологии, отражающей концептуальную важность национального и культурного аспектов в языковом обществе.

Ключевые слова: Лингвокультурология, лингвострановедение, психолингвистика, этнолингвистика.

LINGVOKULTUROLOGIYA FAN SIFATIDA

Annotatsiya

Ushbu maqolada lingvokulturologiya tilshunoslikning asosi sifatida muhokama qilinadi. Lingvokulturologiya gumanitar fan sifatida ilmiy terminologiyada kam uchraydigan holat bo'lib, til jamiyatida milliy-madaniy jihatlarining konseptual ahamiyatini aks ettiradi.

Kalit so'zlar: Lingvokulturologiya, lingvomamlakatshunoslik, psixolingvistika, etnolingvistika.

Introduction. The start of the process of the linguistic studies entering the linguistic science in the late XX century, as an interdisciplinary science at the intersection of linguistics and cultural studies, this discipline attracted a lot of interest in itself among the great number of linguists.

Literature review. At the beginning of the last century linguoculturological schools started being founded, as an example we can show those schools founded by N.D.Arutyunova, V. Vorobiev, V.I.Karasik, V.V. Red, Yu. Stepanov, V.N. Telia and many others. These schools being formed on the basis of a variety of researches, article work carried out have formed and developed a certain conceptual and terminological apparatus of the linguistic areas according to different linguistic and cultural scientific concepts and analysis techniques.

As a rule, introduction of new concepts and their associated terms requires some fundamental differences and discrepancies in the scientific community. Similarly S.A.Askoldov pointed out, "... scientists often cannot agree on the importance of scientific words".

However, cultural linguistics as a humanitarian discipline is a rare occasion and science in terms of defining its conceptual importance relating to reflecting the national-specific and cultural aspects of the community in the language. Comparative analysis of the many definitions of cultural linguistics, analysed and researched in scientific discourses and articles, showed that practically all of the researchers have quite different views, opinions as well as attitudes in the definition of this concept, which is based primarily to "language - culture". We just managed to compare differences and similarities of just some of the researches.

Methods of research. According V.A.Maslova "Cultural linguistics is a synthesizing complex scientific discipline which deals with studying the relationship and interaction between culture and language in its own functioning and it reflects this process as an integral structure units in the unity of language and extra-linguistic content using the systematic methods and with a focus on current priorities and cultural establishment".

In addition to the mutual influence of culture and language, there are enough meaningful indicators of the cultural linguistics, particularly:

"a complex scientific discipline of the synthesizing type".

Thus, the role of the cultural linguistics has been clearly defined in the system of complex human knowledge –it is considered as a scientific discipline, which accordingly in fact has the existence of its own subject and object of study.

Definition of cultural linguistics by N.L.Mishatina, also based on a common integrative seme "culture - language"; but, in addition, in the definition of listed and other relevant features of the studied subjects: the national picture of the world, language consciousness, national mental peculiarities have been seen as a fundamentally new objects of study, "cultural linguistics in his work is seen as a discipline that studies the manifestation, reflection and fixation of culture in language and discourse. It is directly connected with the study of the national picture of the world, the language of consciousness, mental-lingual features of the complex".

We must take into consideration that linguistic heritage of V.A.Maslova finds new perspectives in the field of humanities research. The emergence of cultural linguistics as a discipline naturally allowed and contributed to researching many different factors such as linguistic and extralinguistic

nature. Of course, it is a fundamental reorganization of the various orientations in the study of the language aimed at increasing understanding of its functions, in particular, related to the problem of ethnocentrism and anthropocentrism.

In this connection, it is impossible not to mention the well-known educational disciplines like "linguocountry studies", which for several decades has been the main methods of teaching Russian as a foreign language, and that to some extent this discipline has had a connection in its principles with the study of the object of cultural linguistics.

Undoubtedly, in the paradigm of modern knowledge and modern scientific approaches cultural linguistics, unlike linguocountry studies, is aimed at "cultural values of the new system," which is quite natural and understandable.

This is especially true in the methods of teaching foreign languages and trials: "Each lesson of a foreign language - is a crossroads of cultures, it is the practice of intercultural communication".

Linguoculture is one of the directions of modern linguistics, which is a small branch of anthropocentric studies. V.V. Vorobyov says that linguocultural research "corresponds to the general tendency of modern linguistics - the transition from linguistics" inherent "structural linguistics anthropology, deals with the phenomenon of language in close connection with the person, of his thinking, spiritual and practical activity".

V.N.Telia emphasizes that "cultural linguistics is focused on the human - or rather, on the cultural factor in the language and in the language factor of the human. This means that linguoculture is a science of anthropological paradigm, is a science of human, the center of gravity of which is a cultural phenomenon.

Linguoculture is the branch of linguistics that is located at the intersection of linguistics and cultural studies, exploring the cultural events and situations of the people that are shown and reflected in the language.

As an independent direction linguoculture is said to come as a science in the 90s of XX century in linguistics, cultural linguistics. The term "cultural linguistics" appeared in connection with the work of the Moscow school phraseology founded by V.N.Telia. As an alternative to indicate this direction we can use the term "linguocultural studies".

All representatives of cultural linguistics emphasize the interdisciplinary nature of this direction. But if cultural studies examine the human cognition and understanding of the nature, society, history, art and other areas of its social and cultural life, the linguistics considers worldview that is displayed and recorded in the language in the form of mental models of a language picture of the world. Cultural linguistics has as its subject and language, and culture, are in dialogue, interaction.

Language in linguocultural tradition is understood primarily as an instrument of culture, a part of, and at the same time - a necessary condition of its existence. Consequently, cultural linguistics studies language as a cultural phenomenon. Culture - is in itself a historical memory of the people, the language is, "because of its memorizing and reflecting function, stores it, delivering dialogue of generations, not only from the past to the present, but also from the present to the future".

Analysis and results. In the development of cultural linguistics we may distinguish the following periods:

- the first - starting points for the development of science (the works of Humboldt, E. Benveniste, L. Leo Weisgerber, A. A. Potebnya, Edward Sapir, and others.);
- second - registration of cultural linguistics as an independent field of study;

-at the present it is beginning to appear in the third period - the development of the fundamental interdisciplinary science - cultural linguistics.

Firstly linguocultural studies were just considered only as a branch of ethnolinguistics.

This kind of explanation and understanding is written in researches of V.N.Telia, who determined the cultural linguistics as "a part of ethnolinguistics, which is dedicated to the study and description of the language, and culture which describes language and culture in synchronized interaction". In the conception of V.N.Telia linguocultural problems are thought to be similar to ethnolinguistics tasks formulated by N.I. Tolstoy who says "considering the relation of language and communication and spiritual culture, language and national mentality, language and folklore, the culture and language have interdependence on each other".

The difference, according to V.N.Telia is that ethnolinguistics explores the material in historical perspective and cultural linguistics is engaged only in the study of language and culture-synchronous interaction.

Similarly, the problem is cultural linguistics and S.G. Vorkachev noted that the problem of cultural linguistics "includes scientific description of the language and culture of relationships, language and ethnicity, language and national mentality, it is actually suggested by E. Benveniste," on the basis of the triad - the language - culture - the human mentality "these three factors are all reflected in the linguocultural studies, through this triad it's possible to see the material and spiritual ethnicity.

At present, there's a tendency formed to see an independent scientific and educational discipline in linguocultural studies, not the branch of ethnolinguistics. This approach is presented, in particular, in the works of V.V.Vorobyov and V.A.Maslova. Their point of view V.A. Maslova argues that modern ethnolinguistics considers only those elements of the language, which is linked to certain material or cultural and historical complex, in addition, it operates most often historically in significant data and used to discover the contemporary material historical facts of a particular ethnic group. It explores the cultural linguistics and history, and modern linguistic facts through the prism of spiritual culture [4]. It is an interdisciplinary status of the discipline which involves identifying common intersecting interaction zones with each of these sciences, and at the same time, the establishment of distinctive, specific features of it.

"The subject of the study of cultural linguistics - material and spiritual culture created by mankind".

Despite the apparent close relationship of these disciplines, V.A. Maslova rightly observes that:

"If cultural studies examines the human consciousness towards nature, society, history, art and other areas of its social and cultural life, and linguistics considers worldview that is displayed and recorded in the language in the form of mental models of a language picture of the world, in cultural linguistics language, and culture, are in dialogue, interaction play the role of the subject".

Most often, cultural linguistics is positioned as an integral, not separable part of ethnic culture. For example, according to N.F.Alefirenko: "linguistic culture is an integral part of any ethnic culture, which includes synergistically (fusion, flow, unity of language and culture) formed amalgama of interrelated phenomena of culture and language, the subject which has been recorded and mastered because of a certain ethno-linguistic consciousness". According to V.N. Telia, cultural linguistics is an aspect of "ethnolinguistics part, devoted to the study and description of the language and culture in correspondence of synchronous interaction.

A nationally-specific pieces of valuable language pictures has been shown In the process of intercultural

dialogue. Studying the culture of another country destroys communication barriers, allowing to ease and solve discomfort, difficulties of starting communications, in understanding beliefs and behavior of its members, as well as provide better and easier methods to learn the common characteristics of the nationality representatives.

The main task of intercultural communication is "an adequate understanding of the two participants in the communicative act, belonging to different national cultures".

Conclusion. Various pieces of national language pictures of the world are specific and are reflected in the concepts of culture. Without knowledge of the concepts and of the national culture, it is impossible to carry out a full communication.

Taking into account the interaction of language and culture has allowed researchers to identify the so-called "key concepts" of the national cultures, behind which there are the most important concepts of national cognition.

While trying to find out interdisciplinary connections of linguocultural studies we should pay attention to its interaction with ethnopsycholinguistics. Ethnopsycholinguistics is new "direction, which considers the speech activity in the breaking of cultural identity and taking into account national and cultural component of discourse".

Both sciences have inseparable connection; they complement and enrich each other. And if ethnopsycholinguistics has the main subject of study including a major speech activity, linguistic cognition and communication, then the subject of study of cultural linguistics is the fixation of culture in the language and its reflection in the language discourse.

The conceptual meaning of the term "cultural linguistics" in the definitions analyzed is based primarily on "the problem of describing the culture and language in the process of its functioning".

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