



## LINGUO CULTUROLOGY AS A DIRECTION OF LINGUISTICS

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### ANNOTATION

*This article discusses issues related to the study of cultural linguistics as one of the areas of linguistics.*

**KEY WORDS:** *linguistics, cultural studies, language, object and subject of research, literary texts, terminology.*

## ЛИНГВОКУЛЬТУРОЛОГИЯ КАК НАПРАВЛЕНИЕ ЛИНГВИСТИКИ

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### Аннотация

*В данной статье рассматриваются вопросы, связанные с изучением лингвокультурологию как одно из направления лингвистики.*

**Ключевые слова:** *лингвистика, культурология, язык, объект и предмет исследования, художественные тексты, терминология.*

Cultural linguistics is a science that arose at the intersection of linguistics and cultural studies and explores the manifestations of the culture of the people, which are reflected and entrenched in the

language. At the same time, one should not focus on the "joint" nature of the new science, because this is not a simple "addition" of the capabilities of two contacting sciences, but the development of a new



scientific direction that can overcome the limitations of the "narrow-departmental" study of facts and thereby provide a new vision and explanation. As a special field of science, cultural linguistics emerged in the 90s of the XX century. Attempts to give a periodization of its formation on the basis of clear and consistent criteria are unlikely to be crowned with success: firstly, too little time has passed, and secondly, assessments of the results of the existence of science for a certain period, according to the just remark of R.M. Frumkina, cannot be objective, since they reflect the subjective opinion of a researcher engaged in a particular scientific field.

Linguistics of the XXI century. is actively developing a direction in which language is viewed as the cultural code of the nation, and not just an instrument of communication and cognition. The fundamental foundations of this approach were laid by the works of V. Humboldt, A. A. Potebnya and other scientists. For example, W. Humboldt stated: "The boundaries of the language of my nation mean the boundaries of my worldview." Language not only reflects reality, but interprets it, creating a special reality in which a person lives. That is why the philosophy of the turn of the millennium develops on the basis of the use of language. LM Heidegger, an outstanding thinker of our time, called language "the house of being." Therefore, linguistics, the science of language, occupies an avant-garde methodological position in the system of any humanitarian knowledge and it is impossible to do without its help in the study of culture. Language is viewed as a path through which we penetrate not only into the modern mentality of the nation, but also into the views of ancient people on the world, society and ourselves. Echoes of bygone years, having survived the centuries, are preserved today in proverbs, sayings, phraseological units, metaphors, symbols of culture, etc. Linguoculturology is a humanitarian discipline that studies material and spiritual culture embodied in a living national language and manifested in linguistic processes (Oparina). It allows you to establish and explain how one of the fundamental functions of language is carried out - to be an instrument for the creation, development, storage and transmission of culture. Its goal is to study the ways in which language embodies in its units, stores and translates culture.

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We distinguish between the object and the subject of research. By the object of research, we understand a certain area of reality, which is a set of interrelated processes and phenomena.

The subject of research is a certain part of the object that has specific characteristics, processes and parameters. For example, a common object for all humanities is a person, the subject of study for each of these sciences is its own - a certain side of a person and his activities. The object of cultural linguistics is the study of the interaction of language, which is a translator of cultural information, culture with its attitudes and preferences, and the person who creates this culture using language. The object is located at the "junction" of several fundamental sciences - linguistics and cultural studies, ethnography and psycholinguistics.

The subject of this science's research is language units that have acquired symbolic, standard, figurative and metaphorical meaning in culture and which generalize the results of human consciousness proper - archetypal and prototypical, recorded in myths, legends, rituals, rituals, folklore and religious discourses, poetic and prosaic literary texts, phraseological units and metaphors, symbols and paremias (proverbs and sayings), etc. All of the above researchers emphasize the importance of teaching a foreign language as a component of culture and recognize the fact that a new stage in the development of this issue has come, which meets both increased needs the educational process, as well as a deeper understanding of the issues of the relationship between language and culture and its reflection in the practice of language teaching.

Each person belongs to a certain national culture, including national traditions, language, history, literature. Economic, cultural and scientific contacts of countries and their peoples make relevant topics related to the study of intercultural communications, the relationship of languages and cultures, and the study of the linguistic personality. E. Sapir wrote: "Language is a guidebook that is gaining more and more importance as a guiding principle in the scientific study of culture."

Cultural linguistics is one of the leading areas of linguistic research. It comes from the spirit of the language or from certain phenomena associated with the linguistic mentality, studies the national-cultural specific rules for organizing speech communication, shows the spirituality, collegiality of the Russian people, reflected in the language. In contrast to regional studies and ethnolinguistics, cultural linguistics is "a holistic theoretical and descriptive study of objects as a functioning system of cultural values reflected in the language, a contrastive



analysis of linguocultural spheres of different languages (peoples) on the basis of the theory of linguistic relativity (hypothesis of E. Sapir-B. Whorf)

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Language enters the world through meaning, meaning is a path that connects language with extra-linguistic reality. A certain socioculture lies behind linguistic phenomena. Behind the linguistic picture of the world lies the socio-cultural picture of the world. To really use the spoken language, you need to know the totality of extra-linguistic facts, what lies behind the language. The growing interest in the problem of "language-culture" makes the need to clarify the sources, parameters, research methods of concepts included in the sphere of the terminological inventory of the concept of "language and culture" more and more urgent, the interests of all human sciences converge, this is the cross-cutting idea that destroys the boundaries between disciplines who study a person, since one cannot study a person outside his language. Language is the main form of expression and existence of national culture. E. Sapir wrote: "Culture can be defined as what a given society does and thinks about. Language is the way people think." Language, thus, acts as a realized internal form of culture expression, as a means of accumulating cultural knowledge.

The main purpose of culture is to be a means of spiritual enrichment of the individual. A person immerses himself in the "world of culture", mastering many languages specific to material and spiritual culture. The national character of culture presupposes the interaction of languages and cultures of different peoples, their mutual enrichment to an integral "fundamental basis" - world culture, achievements. All of humanity. Culture as a creation of the people is the unity of the national (specific) and general (international).

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