

The Role of Linguistic Culture in Contemporary Linguistics

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ABSTRACT

The article deals with the role of linguistic culture in contemporary linguistics. The author substantiates the decisive role of linguoculturology at the present stage of development of the science of language. It is noted that in linguistics the search for space for studying language in the light of holistic knowledge about man continues. If, with a structuralist and strictly linguistic approach, language is considered "in itself and for itself" as an autonomous semiotic formation and extra linguistic aspects, as a rule, are taken beyond the boundaries of linguistics and translated into the spheres of other humanitarian disciplines, then in anthropologically oriented linguistics language is understood as a constitutive property of a person in his life and spiritual life.

KEYWORDS: *intercultural communication, linguistic difference, linguoculturology, linguopsychology, cultural studies, human factor, spiritual human activity.*

Currently, the development of intercultural communication requires constant study and improvement of mutual understanding between different peoples. This is due to the fact that new directions are emerging in linguistics for studying the characteristics of a particular language, as well as for considering the connection of language with various aspects of people's lives. However, in modern society, conflicts persist, and in some cases arise, due to cultural or linguistic differences. The study of linguoculturology is an important aspect for preventing potential conflicts.

Over the past 200 years, scientists have established the interaction of linguistics with a number of humanities disciplines. Among them, history, psychology, ethnography, and philosophy stand out. Due to the continuous development of linguistics, complex scientific directions related to it are emerging. Among these scientific areas, scientists highlight linguoculturology, linguopsychology and others.

This article is devoted to the consideration of linguoculturology as a complex science that arose at the intersection between linguistics and cultural studies and is currently engaged in the study of various manifestations of the culture of a certain people, which are reflected and entrenched in the language. It should be noted that this discipline is not just a combination of the capabilities of two similar fields, but the development of new directions in science, which provide an opportunity to consider and explain previously little-studied linguistic facts.

At the moment, there are several definitions for this section of linguistics. According to the Sapir-Whorf hypothesis, it is "a holistic theoretical-descriptive study of objects as a

functioning system of cultural values reflected in language, a contrastive analysis of the linguocultural spheres of different languages (peoples) based on the theory of linguistic relativity" [Israfilova 2010: 219].

Relevance of this study: firstly, since comparative linguoculturology, as a new philological direction for studying the relationship of language, culture and nation through the prism of the native language, has not been sufficiently studied today and is under development, further clarification of the subject area of study, categorical apparatus, prospects is required and the limits of development of this aspect;

Secondly, underestimation of the human factor in language leads to a crisis in the relationship between theory and practice, as well as to the existence of abstract research schemes. The importance and necessity of strengthening anthropologically oriented research in modern science in general, as well as in linguoculturology and its applied aspect of comparative linguoculturology in particular, contributes to the actualization of linguoculturological studies of linguistic personality, taking into account its cultural background, as well as the peculiarities of the formation of linguistic and cultural pictures of the world in unity their universal and national-specific characteristics;

Thirdly, in modern cultural linguistics the problem of comparative analysis of Russian, English and Uzbek linguistic cultures, affecting the aspect of identifying their common and universal features, has not been sufficiently developed. Analysis of the features of these linguocultures in the aspect of comparative linguoculturology will contribute to a deeper understanding of the points of contact and divergence that are important for the successful process of intercultural communication;

Fourthly: comparative linguoculturology, focused on the study of material and spiritual human activity, affects everyday vocabulary in Russian, English and Uzbek linguocultures, examined on the basis of the lexical-semantic field for a deeper linguocultural analysis of the nations under study;

Fifthly: insufficient knowledge of the process of formation and development of lexical interference in the comparative aspect of the Russian, English and Uzbek languages as a separate aspect of linguistic research makes it possible to study the linguocultural features of this area of the vocabulary of the languages being studied;

Sixth: the results of comparison and analysis of modern vocabulary, which is part of the lexical-semantic aspect of interference in the Russian, English and Uzbek languages, contribute to the disclosure of the linguistic and cultural individuality of the linguistic cultures under study.

Unlike ethnolinguistics, linguoculturology deals with the modern functioning of language and the state of culture. V.N.Telia notes that linguoculturology “studies primarily living communicative processes and the connection of the linguistic expressions used in them with the synchronously operating mentality of the people” [Telia 1996: 218]. The works of W.Humboldt laid down the fundamental principles of linguoculturology.

In domestic linguistics, linguoculturology develops ideas related to the cultural and national specificity of linguistic units and texts, which are set out in the works of A.A.Potebnya, M.M.Pokrovsky, V.V.Vinogradov, N.I.Tolstoy, D.S.Likhachev and Y.M.Lotman and others.

The range of current issues of modern linguistics includes the study of the role and place of man in language, due to which it receives the status of anthropocentric linguistics. Linguoculturology, which studies language as a cultural phenomenon, proceeds from the anthropocentric paradigm in linguistics, which analyzes the vision of the world through national languages. The triad of man - language - culture is considered in line with the linguoculturological approach, which makes it possible to identify the national / international through the consideration of linguistic units of different languages.

In the modern world, during a period of global changes in the political, economic and cultural life of society, the question of preserving the linguistic and cultural identity of individual nations and peoples is acute. That is why, the study of the relationship and interaction of the triad “language - culture - man” contributes to a new round in the development of the theory of cultural linguistics, which takes its basis in the works of leading linguists of the late 19th - early 20th centuries.

The transition of linguistics from a scientific, system-structural, static paradigm to an anthropological one contributes to the emergence and development of new linguistic disciplines of the cultural direction (ethnolinguistics, sociolinguistics, linguistic and cultural studies, ethnopsycholinguistics). A special place among them is occupied by linguoculturology, which emerged in the early 1990s. at the intersection of linguistics and cultural studies and designed to describe the modern direction of studying the functioning of language in interaction with culture and personality, taking into account the spiritual values of the national cultural community. The connection “language - culture - person” reveals the relationship between linguistic phenomena and extra-linguistic reality, and also reveals national traits and linguistic features of the consciousness of a national personality.

Today, due to the need to identify universal features of linguistic material; the desire to describe the national picture of the world of speakers of different languages; the need to improve bilingual dictionaries; interest in studying the national specifics of semantics and linguistic thinking; With the expansion of the scope of teaching foreign languages, there has been a growing interest in comparative research with a practical orientation [Sternin, 2007]. Based on these findings, we can talk about the emergence of a new linguistic direction - comparative linguoculturology, as an applied aspect of linguoculturology, which is designed to compare not only languages, but also cultures, relying on the native language, and thereby identify the specific cultural background of each of the languages being compared.

At the beginning of the 19th century. The scientific brothers Grimm tried to solve the problem of the relationship between language, culture, and ethnicity. Their ideas were developed in the works of F.I. Buslaev, A.N. Afanasyev, A.A. Potebnya in Russia in the 60-70s of the 19th century.

The famous Uzbek scientist Wilhelm von Humboldt, rightfully considered the founder of philosophical linguistics, wrote that the basic principle of scientific knowledge is that the study of language should be carried out in close connection with the thinking of a person, with the culture in which he lives. V. Von Humboldt considered language to be an expression of the spirit of the people, their energy. The scientist distinguished between the internal and external forms of language: the internal form represents the principle of language organization, the external form serves to express this principle. Each language paints its own picture of the world. Languages do not represent different designations of a thing, but give different visions of it. The word reflects not the object, but the understanding of this object. Each language forms a kind of circle around the people, from which it is possible only by entering a new circle [Humboldt, 1984, p. 80].

In the teachings of American linguists E. Sapir and B. Whorf, the most important thing comes down to the fact that language determines the structure of thinking and the way of knowing the world. Each language divides and represents the world in its own way. E. Sapir defined culture as what a given society does and thinks, and language as how it thinks [Sapir, 1993, p. 193].

Thus, in Russian and foreign linguistics at the end of the 20th century. The opinion has been established that language “grows” from culture and is one of the main means of its expression. Language can be considered at the same time as a tool for the creation, development, and storage of culture; the material and spiritual values of culture are created precisely through language. On this basis, a new science emerges - linguoculturology.

Linguoculturology is formed by uniting language and culture, but also by distinguishing. The subject of study of this science is the culture of the people, which is reflected and entrenched in the language. Let us consider the relationship of linguoculturology with other branches of knowledge.

Linguoculturology interacts with ethnolinguistics, which considers language in connection with the history of a people, its culture, folk psychology and mythology. Linguoculturology has its roots in linguistic and regional studies, which is considered the “elder sister of linguoculturology.” The differences between these two linguistic disciplines lie in the fact that linguistic and cultural studies are primarily interested in non-equivalent facts of language, that is, facts of one culture that have no analogues in another. Regional linguistics studies culturally marked phenomena that have a diverse semiotic nature (rites, cultural artifacts and mental facts, etc.). A significant difference between linguistic and cultural studies is that it does not interpret its objects, that is, it does not answer the question why? In linguoculturology, this is the main question: it takes into account the interpretation of cultural meanings contained in words and phraseological units. As for phraseological units, linguoculturology describes, first, the reaction of human consciousness to the image of phraseological units. It is no coincidence that the algorithm for the cultural commentary of phraseological units is built

taking into account, first of all, the image of the phraseological unit, its correlation with a certain layer of culture (mythological, archetypal, folklore, religious, fiction, etc.) and with a certain code of culture (anthropic, somatic or bodily, natural, spatial, temporal, zoomorphic, etc.). This makes it possible to reveal the most ancient layers of culture, in particular, mythological and archetypal forms of awareness of the world, as well as numerous codes of culture, in particular, natural objects, time and space, living beings, humans in its most varied manifestations, etc.

Linguoculturology is also connected with semiotics. If semiotics studies "the common features in the structure and functioning of various sign (semiotic) systems", then linguoculturology pays great attention to the process of formation of cultural signs. V.N.Telia and her many followers study and describe the whole variety of cultural codes, which together form the so-called symbolary of culture, which includes, first of all, symbols, standards, stereotypes, rituals, customs, etc. Other linguoculturologists (V.G.Kostomarov, E.M.Vereshchagin, N.D.Burvikova, V.V.Vorobyov, etc.) talk about a special type of signs - linguocultureme, about possible groupings of signs in rows that make it possible to highlight the patterns of the embodiment of culture in linguistic signs.

The problem of the relationship and interconnection of language, culture, and ethnicity is an interdisciplinary problem, the solution of which is only possible through the efforts of several sciences - from philosophy and sociology to ethnolinguistics and linguoculturology. For example, issues

of ethnic linguistic thinking are the prerogative of linguistic philosophy; the specifics of ethnic, social or group communication in the linguistic aspect are studied by psycholinguistics, etc.

Research in linguistics of the last three decades makes it possible to determine the course taken by science towards the study of language in the light of holistic knowledge about man. This process led to an anthropological "turn" and the emergence of directions and disciplines that continue to multiply and create within themselves scientific schools with their own approaches and research methods. At the same time, at the stage of ongoing differentiation of different "linguistics", their spontaneous movement towards unification is observed. It seems that the decisive role in this movement belongs to linguoculturology, which purposefully studies the signs of language in the context of culture; explores language as a phenomenon closely related to human activity and spiritual life.

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