LINGUOCULTUROLOGY AS A NEW DISCIPLINE EMERGING FROM THE INTERRELATIONSHIP BETWEEN LANGUAGE AND CULTURE

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Abstract: *This article examines linguoculturology as a modern interdisciplinary field that emerged from the interaction between language and culture. The study discusses the theoretical foundations, objectives, and key concepts of linguoculturology, including linguoculturemes, conceptual worldview, and linguistic worldview. Special attention is given to the role of language as a means of preserving and transmitting cultural values and national identity. The paper highlights the interdependence of language, culture, and human cognition and emphasizes the importance of studying linguistic units that reflect cultural meanings.*

Keywords: *linguoculturology, language and culture, linguocultureme, conceptual worldview, linguistic worldview, national culture, cognition, linguistic units, cultural meaning, intercultural communication.*

This article discusses one of the rapidly developing areas in modern linguistics linguoculturology, focusing on its emergence as an independent scientific discipline, its aims and objectives, fundamental concepts, current issues, and approaches to solving them.

The science of linguoculturology is currently developing rapidly. Its development (V.V. Vorobyev, V.N. Teliya, V.A. Maslova, E.I. Sheigal) is

explained by the relevance of the problem of "language and culture". There are many approaches to the concept of culture in science. In a broad sense, culture is "a set of objects and strictly defined rules, which include human behavior, actions, acquired knowledge, self-awareness, forms of understanding and cognition of the symbolic meanings of the world" (Levit, 1998). N.Sh. Gallyamova considers culture to be the main factor, method of forming a person as a person. It is worth noting that language and culture are closely interconnected: language arises on the basis of culture, develops, and is its expression. Any culture is not static, it is constantly in motion and changing, in harmony and dependence with the environment that surrounds it.[1] In this case, language performs the function of collecting, storing, and transmitting information from generation to generation. For this reason, in linguoculturology, language is considered not only as a means of knowledge and communication, but also as the key to the national culture of a particular people. The theoretical foundations of this view are also outlined in the works of V. Humboldt, A.A.Potebnya, and other linguists. For example, V. Humboldt states: "The boundaries of my national language determine the boundaries of my worldview." In his concepts, he describes the connection "individual-language-culture". According to V.Humboldt's theory, language is a priceless treasure of the people's psyche and culture, it covers the national culture of the people... the relations of the inner and outer world of the individual, therefore, each language expresses the will and worldview to which it belongs. In other words, language, as the main reflection of national values, acts as a mirror in the nation's vision, understanding and perception of the world. This concept was continued in the works of the follower of W. Humboldt.

[1] Маслова В.А. Лингвокультурология. – М.: Academia, 2021. – С.19.

As a new branch of linguistics, the main task of linguoculturology is to study the relationship between language and culture, that is, to study cultural concepts through various means of language, to describe the relationship between language and national mentality. According to Professor D. Ashurova, one of the most important tasks of linguoculturology is to clarify methodological conditions, develop conceptual laws and rules of research, and systematize and classify language units (linguoculturems) isolated from a cultural point of view.[2].

Linguistics is a science that studies language units that are formed as a result of the combination of linguistics and culturology, are reflected and expressed in language, and reflect the national-cultural meaning in their semantics. Linguistics considers language as the main generalizing part of culture and an invaluable treasure of collective skills, and involves the study of the influence of culture on language, as well as language on human thinking and worldview. According to V.V. Vorobev, linguocultural science is a complex scientific direction of the synthesized type, a science that studies the interdependence of language and culture as reflected in language units using systematic methods. The object of the science of linguistic culture is the study of the language, which is the carrier of cultural information reflected in the language, culture, its components and the preferences of people who create this culture through the medium of language. The purpose of science is to research, describe and describe the cultural field that has found its verbal expression in language.

According to V.V. Vorobyev, “linguoculturology is a complex synthesizing field of science that studies the interactions and interactions

[2] Ashurova D. U., Galieva M. R. Cultural Linguistics. — Tashkent: VneshInvestProm, 2019. P. 26-30.

between culture and language and reflects this process as a holistic composition of units with a single linguistic and non-linguistic content using systematic methods aimed at modern authoritative cultural priorities (universal human norms and values).” Professor U. Yusupov recommends interpreting the differences between these concepts as follows: “A linguocultural unit is a language or speech unit that reflects some part of culture in its semantics. They can be words (roots, compound and complex words), word combinations, phrases, utterances, paremias, complex syntactic wholes, texts, and others[3].

V.A.Maslova divides linguoculturemes into 9 different types: 1) non-equivalent vocabulary layer of the language - realias (includes national costumes, food, ceremonies and holidays, traditions, names of some items) and lacunae; 2) mythologemes-archetypes, legendary characters, images, ceremonies and customs, rituals; 3) paremiological foundation of the language (includes proverbs and wise sayings); 4) phraseological fund of the language; 5) standards, stereotypes, symbols; 6) metaphors and images (symbols); 7) stylistic layers of different languages (literary/non-literary forms, etc.); 8) speech ethics and character; 9) speech etiquette.[4]

Another of the main concepts of linguoculturology is the concept of “worldview.” “Worldview” is a set of symbols and images collected in the general consciousness, which contributes to the acquisition of new world knowledge by a person and the development of his thinking and imagination, and forms the core of a person's worldview, reflecting the main distinctive features of his lifestyle. The cognitive or conceptual worldview is defined as “a

[3] Юсупов Ў.Қ. Маъно, тушунча, концепт ва лингвокультурема атамалари хусусида. "Стилистика тилшуносликнинг замонавий йўналишларида" (илмий мақолалар тўплами). Тошкент, 2011.Б. 50.
4 Маслова В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. Заведений. М.: «Академия» 2001. С. 48-49.

holistic global symbol of the world,[5]" "a set of stereotypes and conceptual spheres that arise on the basis of culture and are reflected in the mind,[6]", and "a system of intuitive (inner emotional) views on reality"[7] (Rudnev, 1997, p. 127).

A conceptual worldview is a system of organized information and knowledge that reflects a person's understanding and views of the world, as well as cognitive skills, as a result of a person's reality-based cognitive process. A conceptual worldview is expressed through a "linguistic picture of the world." In other words, a conceptual worldview is a collection of knowledge in a person's mind, while a linguistic picture verbalizes the worldview using language units.

The problem of the linguistic worldview has been studied in the works of several linguists (Z.D. Popova, M.L. Makarov, A. Vezhbitskaya, S.G. Vorkachev, Yu.S. Stepanov, and others). M.V. Pimenova interprets the linguistic worldview as "a set of knowledge about the world reflected in language, methods of acquiring and interpreting new knowledge"[8]. The conceptual worldview and the linguistic worldview as "a mental phenomenon and its expression in language or the content of knowledge and a means of revealing this content" are closely interconnected and constantly interact[9], since linguistic structures directly participate in the creation of the conceptual worldview.

5 Постовалова В.И. Картина мира в жизнедеятельности человека // Роль человеческого фактора в языке: Язык и картина мира / отв. ред Б.А. Серебренников. М.: Наука, 1988. С.: 19.
6 Попова, З. Д. Когнитивная лингвистика / З. Д. Попова, И. А. Стернин. М., 2007. с.52.
7 Руднев В.П. Словарь культуры XX века: Ключевые понятия и тексты. М.: Аграф, 1997. б. 127.
8 Введение в когнитивную лингвистику — учебное пособие, подготовленное коллективом авторов (З. Д. Попова, И. А. Стернин, В. И. Карасик и др.) под редакцией М. В. Пименовой. Кемерово: Grafika, 2004. -С. 5.
9 Попова, З. Д. Когнитивная лингвистика / З. Д. Попова, И. А. Стернин. М., 2007. с. 56.

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