



Formation of the Science of Linguoculturology

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***Abstract:** The study of any linguocultural concept as a unit of the linguistic picture of the world is valuable for identifying the characteristics of the culture and worldview of a particular linguocultural community. However, there are concepts that are of particular importance in the cognitive space and in the culture of the language community.*

The relevance of the study is expressed in the contradiction between the importance of the concept of a linguocultural concept and the lack of unity of approaches and methods for its description.

The object of the research is the linguocultural concept as a phenomenon of cultural linguistics.

***Key words:** linguocultural concept, linguoconceptologists, cognition, psycholinguistics, ethnolinguistics, predominance, extralinguistic appeals.*

Introduction

Linguistic objectification of a linguocultural concept can be carried out at all levels of the language (including extralinguistic appeals). Most often, the inputs to the concept are carried out by means of vocabulary and phraseology.

Having considered the basic concepts of language and culture, and trying to find points of contact between them, we can conclude that language and culture are inseparable. So, language is a mirror that shows not the world in general, but the world in human perception. The world, in turn, is the reality surrounding man. Language also reflects the person himself, as a person, as part of society, his way of life, his behavior, relationships with other people, the system of values, culture - the world of man. Language as a mirror reflects both worlds: outside a person, that is, the one that surrounds him, and inside a person, that is, the one that he himself created. These trends have also received a certain refraction in linguistics. With the establishment of the dominance of the anthropocentric, cognitive paradigm of cognition, psycholinguistics, ethnolinguistics, linguoconceptology, etc. arise in the structure of linguistics.

Recognition of the close relationship between culture and language has activated a comprehensive study of the phenomena of mentality, culture and language using a unified system of instrumental categories.

A certain milestone in the development of this area of linguistics was the emergence of a new discipline - linguoculturology, and a sign of increased interest in linguocultural concepts - the emergence of a huge amount of scientific research.

The purpose of the study is to consider the linguoculturological foundations of the study of concepts.

This goal is achieved by solving the following **tasks**:

1. to study the formation of the science of linguoculturology ;
2. consider the problem of the relationship between language and culture (the place of a person in this system) ;
3. to study the linguistic picture of the world;
4. to conduct a study of the concept as a basic unit of linguoculturology

The methodological basis of this work is the conceptual position on the dialectical relationship of language, thinking, cognition and culture, their mutual conditionality.

Theoretical significance is a certain contribution of the results obtained to the development of theoretical problems of linguoconceptology and linguoculturology related to the study of the linguistic picture of the world and the linguocultural concept.

The problem of the correlation and interconnection of language, culture and ethnicity is an interdisciplinary problem, the solution of which is possible only through the efforts of several sciences, namely philosophy, sociology, cultural studies, stylistics, linguistics, ethnolinguistics and linguoculturology.

By the end of the last century, the traditional interest in the problem of the relationship between culture and language served as the basis for the emergence of a number of disciplines at the intersection of cultural studies and linguistics: linguoconceptologists, linguoculturology, culturological linguistics, etc. The key concepts for these disciplines were: "linguistic picture of the world", "linguoculture", "concept sphere", "concept", etc.

As the basic term of the categorical apparatus of the above sciences, the linguocultural concept is a worldview-oriented mental unit stored in the mind of a linguistic personality and objectified in the language. The linguocultural concept differs from other concepts of linguoculturology and linguistics by its cultural-national and personal coloration, as well as by its pronounced value component.

All linguistics is "permeated with cultural and historical content, since its subject matter is language, which is the condition, basis and product of culture". In this regard, at the end of the 20th century, scientists were at an impasse, since in the science of man there was no place for the most important thing - culture. Since in most cases a person does not deal with the world itself, but with its representations, the world appears before him through the prism of the culture and language of the people who see this world. The greatest philosophers of the 20th century P.A. Florensky, L. Wittgenstein, N. Bohr and many others assigned a central place in their concepts to language. M. Heidegger considered language to be the primary essence, the "house of being" of a person, since language not only reflects, but also creates the reality in which a person lives.

At the beginning of the 20th century, the Austrian school “Words and Things” arose, which directed the problem of “Language and Culture” along the path of a concrete study of the constituent elements of language and culture and demonstrated the importance of a cultural approach in many areas of linguistics.

Many scientists based themselves on the understanding of the inseparability and unity of language and culture. Therefore, the problem of the relationship between language and culture is not new. Culture began to be viewed not just as a science related to linguistics, but as a phenomenon, without a deep analysis of which “it is impossible to comprehend the secrets of man, the secrets of language and text”. And therefore, in linguistics at the end of the 20th century, it became possible to accept the following postulate: language is closely connected with culture; it grows into it, develops in it, and expresses it. Based on this idea, a new science arose - linguoculturology. This science can be considered an independent area of linguistics, which was formed in the 90s of the XX century.

The term "linguoculturology" appeared in the last decade in connection with the works of the phraseological school headed by V.N. Telia.

“Cultural linguistics is a branch of linguistics that arose at the intersection of linguistics and cultural studies and studies the manifestations of the culture of the people, which are reflected and entrenched in the language” [Maslova, 2001: 9].

“Cultural linguistics is a relatively young philological discipline of a synthesizing type, which arose at the intersection of linguistics and cultural studies and considers language as the embodiment of culture”.

Teliya V.N. defines linguoculturology as a part of ethnolinguistics devoted to the study and description of the correspondence between language and culture in their synchronous interaction

From these definitions it follows that the subject of cultural linguistics is the study of the cultural semantics of linguistic signs, which is formed by the interaction of two different codes, namely language and culture.

The emergence and development of linguoculturology in our country is associated with "the predominance of the linguoculturological approach to teaching foreign languages" [

Linguistic culture in its development goes through two periods: the first period is the period of only the prerequisites for the development of science; the second period is the period of formation of linguoculturology as an independent field of research. But since this science is developing dynamically, in connection with this, Maslova V.L. highlights the third period - the period "on the threshold of which we are now - the emergence of fundamental interdisciplinary science -

linguoculturology”

Today, several directions have taken shape in linguoculturology:

- linguoculturology of a separate social group, ethnic group, which explores a specific linguocultural situation;
- diachronic linguoculturology, which studies changes in the linguocultural state of an ethnic group in a certain period of time;
- comparative linguoculturology, which explores the linguo-cultural manifestations of different ethnic groups;

- comparative linguoculturology, which explores the peculiarities of the mentality of a certain ethnic group from the perspective of native speakers of language and culture;
- linguocultural lexicography, which is engaged in the compilation of linguocultural dictionaries.

Cultural linguistics as an independent science must solve its own specific tasks and at the same time answer a number of questions that can be formulated as follows:

1. how culture participates in the formation of language concepts;
2. to which part of the meaning of the linguistic sign are attached "cultural meanings";
3. Are these meanings understood by the speaker and listener and how do they affect speech strategies;
4. whether there is in reality the cultural and linguistic competence of a native speaker ("the natural possession of a linguistic personality in the processes of speech production and speech perception and, most importantly, the possession of cultural settings; to prove this, new technologies of linguoculturological analysis of language units are needed") [Maslova, 2001: 31];
5. what are the concept sphere (the totality of the main concepts of a given culture) and the discourses of culture;
6. how to systematize the basic concepts of this science.

So, linguoculturology is "a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processes". It allows you to establish and explain the implementation of one of the fundamental functions of the language - to be an instrument for the creation, development, storage and transmission of culture. Its purpose is to explore the ways in which language embodies, preserves and transmits culture in its units.

Linguoculturology as a special field of science has given rise to many concepts: linguocultureme, language of culture, cultural text, context of culture, subculture, linguocultural paradigm, precedent names of culture, key names of culture, cultural universality, cultural competence, cultural inheritance, cultural traditions, cultural process, cultural attitudes, cultural concepts and many others. One of the most important concepts for this science is the concept of "concept", since with the help of this concept cultural information can be represented.

As a result of all of the above, we can conclude that linguoculturology is a young science that arose at the junction of linguistics and cultural studies and studies the relationship between language and culture. It uses both the traditional methods of the original disciplines and the new ones created in the process of the formation of linguoculturology itself. One of the main units of the study of linguoculturology is the concept.

Conclusion

At the same time, language is also a tool, a tool that forms a personality. From birth, a person is brought up by the language and the culture embedded in it, inherited from many generations of ancestors. Language develops along with human society, new values appear in culture, new expressions in language; new technologies appear in society - new words in the language.

It is impossible to imagine the origin or development of culture apart from language, since language is such a part of culture that, to a greater extent than any other, enables a person not only to acquire his own experience in the process of continuous learning, but also to use acquired in the past or present

experience and knowledge of other people who are or were members of the group. To the extent that culture as a whole consists of things that are generally understood, its linguistic aspect is its most vital and necessary part.

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