

The importance of Linguoculturology

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Annotation: This scientific article is devoted to the importance of linguoculturology, its aims, functions and foundations.

Key words: linguoculturology, V. A. Maslova, Vorobyev, E. Sapir.

Linguoculturology is a new science, a new interdisciplinary science that studies relationships between linguistics, cultural studies, cognitive linguistics, ethnolinguistics and sociolinguistics. However, it has its own integral aspect of studying language and culture. Linguoculturology deals with the “deep level” of semantics, and brings into correlation between linguistic meanings and the concepts of universal and national cultures (Маслова, 2007).

The aim of linguoculturology is to study linguistic means with the help of which language includes, stores, transfers culture. The subject matter of linguoculturology is to study relationships between language and culture, the ways how culture is presented in language and how language presents, stores and transmits cultural information (Ashurova, 2016:209).

Linguoculturology arose on the basis of the research works of the phraseological school of V. N. Telia, the publications of V. V. Vorobyev, V. G. Kostomarov, V. A. Maslova and the works of other linguists. As a relatively new science, linguoculturology is characterized by a number of contradictions. For example, in the framework of linguoculturology, according to V. N. Telia, language phenomena in synchrony should be considered. However, in a contemporary science it is necessary to study the language using not only the synchronous but also the diachronic method. The emergence of linguoculturology is a natural result of the development of the philosophical and linguistic theory of the XIX–XX century. In the last decade, several works devoted to this discipline were published. The most popular in science work can be considered a textbook by V. A. Maslova. It provides a methodological basis and describes the current trends of linguocultural researches. The author emphasizes the interdisciplinary nature of linguoculturology, defining it as “a branch of linguistics that emerged at the junction of linguistics and cultural studies’ as” a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processes’ or as an “integrative field of knowledge that absorbs the results of research in cultural science and linguistics, ethnolinguistics and cultural anthropology” (Маслова, 2001).

The most complete theoretical and methodological foundations of linguoculturology are set forth in Vorobyev’s work “Linguoculturology: Theory and Methods”. The study was carried out in the traditions of Humboldtianism: the study of a culture embodied in the language is proposed to be carried out on the basis of the Sapir-Whorf hypothesis, and the terminology introduced by L. Weisgerber. Linguoculturology is considered as the theoretical basis of linguistic culture; it is defined as “a complex scientific discipline of the synthesizing type that studies the interrelation and interaction of culture and language in its functioning and reflects this process as an integral structure of units in the unity of their linguistic and extralinguistic (cultural) content through systemic methods and with an orientation to modern priorities and cultural establishment (a system of norms and universal values)”. Vorobyev introduces the main unit of linguocultural analysis — linguocultureme, defining it as a “dialectical unity of linguistic and extralinguistic (conceptual and objective) content” (Воробьев, 2006).

According to O. I. Kourova linguoculturology studies the interaction of language and culture in the form of systems that embody and represent linguocultural values. The task of the new science is the explication of the cultural significance of linguistic units by correlating their symbolic reading with the known “codes” of culture. The main concepts for linguoculturology are: cultural connotation, linguocultural paradigm, linguistic picture of the world, concept and others. (<https://moluch.ru/archive/149/42202/>)

The object of linguoculturology is the relationship of language and culture. The subjects of linguoculturology are language means possessing cultural-symbolic, etalonic and metaphorical meaning.

The notion of the conceptual and linguistic world pictures, be it repeated, have been widely used in cognitive linguistics and linguoculturology. For text linguistics these notions also seem to be very important. The conceptual world picture defined as a global image of the world, as a synopsis of knowledge structures (Колшанский, 1990) is reflected in individuals’ mind as a result of their intellectual activity. The conceptual world picture, in its turn, can be subdivided into the naïve, scientific and literary world pictures. The conceptual world picture correlates with the linguistic world picture, the latter is understood as an explicated with the help of various language means the world model, as the linguistic fixation of the world (Маслова, 2004) The linguistic world picture is a means of transferring information about world, people and their interrelation with nature (Телия, 1999). The notion of the language world picture originally based on Humboldt’s conception of “language world vision” has been further developed in many researches (Колшанский, 1990; Сукаленко, 1992; Человеческий фактор в языке, 1988). The specificity of the linguistic world picture as a subjective image of an objective reality lies in the fact that it reflects both individual and national experience.

Language is the most significant means of expressing culture. The following citations prove it:

According to Maslova, “*Language is not only an instrument of communication, but also the cultural code of a nation*”.

W. von Humboldt states that “*Absolutely nothing is so important for a nation’s culture as its language*”. He also claims that “*Language is a spiritual exhalation of the nation*”.

According to E. Sapir, “*Language doesn’t exist apart from culture*”.

“*The limits of my language are the limits of my world*”. (L. Wiigenstein)

Currently the main objectives of linguoculturology as one of the branches of linguistics are examination of national cultural features of the language in the worldview, finding out culturemes in the word meaning, consideration of them in close relation with the cognitive linguistic consciousness of the subject. There is a complex relationship between the worldview, language and culture. Language defines the worldview and the essence of different nations, describing the world perception experience, hands down from generation to generation. Phenomena have their roots deep in history, life of a nation. Language plays an important role in the emergence of culture and civilization. Thus, the language is not considered to be an aid to ensuring the existence of culture and civilization. In the cognitive linguistic studies the notion of linguistic worldview in different nations is defined in different ways (Karpenko, 1997: 89).

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