

Language, cultural and linguoculturalology

Nigora Allanazarova
Urgench State University

Abstract: This article studies how culture is reflected in language and human society advances our understanding of various cultures and mentalities as well as intercultural communication. This study aims to trace the history of cultural linguistics' emergence as a distinct scientific field, determine its origins, and assess its contemporary condition.

Keywords: reflections of culture in language, cultures and language, linguoculturalology, anthropological paradigm

Introduction. It is known that the anthropocentric approach occupies a special place in the study of language units in the science of linguistics. According to this approach, the "human factor" is one of the primary factors in the formation and development of language units. As a result of the development of this anthropocentric view, a number of new disciplines appeared in linguistics, including the science of linguoculturalology.¹

By the end of the 20th century, linguistics began to accept the hypothesis that "language is not connected with culture, but rather it is a tool that grows out of culture and expresses it." Currently, language is a means of creation, development, preservation of culture (in the form of texts) and its component. Because material and spiritual works of culture are created through language. On the basis of this idea, linguo-culturalism, which has been formed for thousands of years, emerged as a new, special field of science in the 90s of the 20th century. Linguoculturalology is a product of the anthropocentric paradigm in linguistics, which has been developing over the last decades. By the beginning of the 21st century, linguistic and cultural studies became one of the leading directions in world linguistics. linguoculturalology studies folk culture reflected and consolidated in language and discourse. First of all, he studies the myths, legends, customs, traditions, customs, symbols, etc. of a particular culture. These concepts are related to culture, and they are reinforced in the language in the form of household and food behavior. According to V.N.Telia², linguo-cultural studies, first of all, researches live communicative processes and the connection of language expressions used in them with the mentality of the people in synchronous movement. Linguistics is a science that studies language as a cultural phenomenon,

¹ Usmanova Sh. "Tarjimonlik faoliyatining lingvomadaniy aspektlari" fanidan ma'ruzalar kursi. –Toshkent: 2014.

² Telia V. N. Priorities and methodological problems of the study of phraseological composition of language in the context of culture //Frazеologiya v kontekste kul'tury [Phraseology in the context of culture]. Moscow. – 1999.

and its subject is language and culture in mutual relationship. Consequently, V.N.Telia writes about this: "Linguocultural science is a science that studies the human, or rather, the cultural factor in a person. This means that the center of linguocultural studies is a complex of achievements specific to the anthropological paradigm of man as a cultural phenomenon." According to G.G.Slishkin, "Linguoculturalology is focused on the human factor, more precisely, on the cultural factor in a person. The fact that the center of linguoculturalology consists of the phenomenon of culture indicates that the science of man is a phenomenon belonging to the anthropological paradigm."

Literature review. Culture is opposed to nature. Lat. cultura (from colo - agriculture/cultivation/tilling, care of plants) meant something grown by human labor, as opposed to the wild. Culture is a product of the social, not biological activity of people. Language acts as a phenomenon of both culture and nature. There is no doubt that language is one of the most important achievements of the social history of mankind, a component of culture and its tool. However, on the other hand, in the very matter of language, in a number of essential characteristics of the linguistic structure, the biological nature of man has been affected. Much here is determined by the possibilities of the physiology and psychophysiology of speech activity. Thus, the presence of vowels and consonants in all languages of the world and the predominance of sound chains with alternation of vowels and consonants are not due to culture, but to nature: a person is not able to either pronounce or perceive speech from one vowel or one consonant. The psychophysiological possibilities of sign activity of a person determined the level organization of the language, determined the quantitative parameters of individual levels - for example, the volume of the phonological system, which fluctuates in different languages in the range from 10 to 100 units; the volume of the dictionary in the range from 10 thousand to half a million words; a measure of redundancy in a language. The average length of a sentence, the average depth and width of subordinating relationships when deploying an utterance, the average length of a synonymic series, and the sizes of lexico-semantic groups are limited by the amount of human operative memory. Nature determines in the language the deepest features of its structure and the patterns of generation and perception of the text. Culture determines the content plan of the language.³

None of the linguists with "language and culture" issues it can be said that did not work much and effectively as the famous American linguist and cultural scientist Edward Sapir (1884-1939). In "Language: An Introduction to the Study of Speech" by E.Sapir, a number of questions related to "language and culture" issues are covered as follows.

³ Мечковская Н. Б. Социальная лингвистика. – 2000.

What is culture? According to E. Sapir, culture is a set of socially inherited practical skills and ideas that characterize our lifestyle.⁴ According to another interpretation of E. Sapir, culture is a selection of values implemented by society. Culture is compared to behavior. What do language and culture have in common? First, both speech and culture require conceptual selection. Second, both languages and cultures are rarely self-sufficient. The difference between these two phenomena was explained by E. Sapir: "Nor can I believe that culture and language are in any true sense causally related, culture may be defined as what a society does and thinks. Language is a particular how of thought. It is difficult to see what particular causal relations may be expected to subsist between a selected inventory of experience (culture, a significant selection made by society) and the particular manner in which the society expresses all experience."⁵

In Uzbek linguistics, Professor Nizomiddin Mahmudov can be identified as the scientist who has dealt with the issues of "language and culture" the most. For example, the scientist writes the following about the concepts of "language" and "culture" in his article "Tilning mukammal tadqiqi yo'llarini izlab...": "When it comes to language and culture, the problem of what is often called "speech culture" is associatively, when you think about it, the culture in these two places is not shown at all. Language and culture usually (and rightly so) explain this or that culture through language, or vice versa, explaining this or that language through the study of culture. is meant, to be more precise, the meaning of culture in linguo-cultural studies is not "the level achieved in mental-spiritual or economic activity (speech culture)", but "the production, social and spiritual development of the human society" It means "a set of achievements (cultural history, Uzbek culture)".⁶

Conclusion. As a conclusion, we can say cultural linguistics as an independent direction of linguistics considers language as a cultural phenomenon and an exponent of national mentality. The subject and methods of cultural linguistics are in the stage of formation, nevertheless, this discipline has developed its own intentionality in a number of other linguistic disciplines that also work within the framework of the relationship between language and culture. Culture and language are brought to an equivalent level in cultural linguistics, and their consideration in interconnection becomes the central task of this discipline. The basis for this is the ontological unity of language and culture. The study of the relationship between the phenomena of "language" and "culture

⁴ Sapir E. Language: An introduction to the study of speech. – Courier Corporation, 2004.

⁵ Sapir E. Language: An introduction to the study of speech. – New York Harcourt, Brace and Company, 1921.

⁶ Mahmudov N. Tilning mukammal tadqiqi yo'llarini izlab... //O'zbek tili va adabiyoti.-Toshkent. – 2012. – T. 5. – C. 3-16.

Reference

1. Mahmudov N. Tilning mukammal tadqiqi yo'llarini izlab... //O'zbek tili va adabiyoti.-Toshkent. – 2012. – T. 5. – C. 3-16.
2. Sapir E. Language: An introduction to the study of speech. – Courier Corporation, 2004.
3. Sapir E. Language: An introduction to the study of speech. – New York Harcourt, Brace and Company, 1921.
4. Telia V. N. Priorities and methodological problems of the study of phraseological composition of language in the context of culture //Frazеologiya v kontekste kul'tury [Phraseology in the context of culture]. Moscow. – 1999.
5. Uralovna M. K. LINGUOCULTUROLOGY AS AN INDEPENDENT DISCIPLINE OF LINGUISTICS //Web of Scientist: International Scientific Research Journal. – 2021. – T. 2. – №. 05. – C. 356-360.
6. Usmanova Sh. “Tarjimonlik faoliyatining lingvomadaniy aspektlari” fanidan ma’ruzalar kursi. –Toshkent: 2014.
7. Мечковская Н. Б. Социальная лингвистика. – 2000.