"On the Specifics of Linguoculturology"

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Abstract: The article presents the relationship between language and culture. Particular attention is paid to the concept of language, as well as the emergence of cultural linguistics as a science.

Keywords: language, culture, the relationship between language and culture, culture in anthropology, tasks of linguoculturology

Introduction. It is known that a person becomes a person only when he studies the language and, along with it, the culture of his people from childhood. All the subtleties of the culture of the people are displayed in their language, which is specific and unique, since in every way they strengthen the world and the person in it.

To date, it has become obvious that without mastering the key moments of Russian culture, full-fledged communication in Russian will become impossible. That is why the improvement of the study of the most important components of Russian culture seems relevant.

The objective of the research is the following:
1. Expand the concept of the term "linguoculturology"
2. Determine the specifics and main directions of research in linguoculturology
3. Consider the opinions of linguists

Literature review. When writing the article, the research of a number of modern authors was used: Bazarova L.V, Benveniste E, Vereshchagin, T.V. Evsyukova, N. N. Ivanova, V. A. Maslova, V. N. Telia.

Research methodology. Language is the most complex thing. E. Benveniste wrote several decades ago: “The properties of the language are so unique that one can, in essence, speak of the presence of not one, but several structures in the language, each of which could serve as the basis for the emergence of a holistic linguistics.” A person who knows several languages is among those who have mastered the culture of a nation or people of a particular language [2, p. 89]. Language may be qualified as a means of communication, carried out with the help of sounds and symbols, the meanings of which are conditional, but have a specific structure. In system anthropology, culture is a system of symbols, a kind of method of cognition.

Any of the languages is a historically formed sign system that forms the basis of the entire culture of the people speaking it. The human language was formed on the basis of the possibilities inherent in the biological nature of man.

Each language of culture corresponds, as a rule, to its own area of reality or human activity, presented in specific senses, as well as the actual sign system - the expressive means of the language. In any language there are norms that determine the construction of speech. People who speak the same language are ready to perceive each other by the fact that they adhere to the same universally recognized norms.

In anthropology, culture is usually viewed from four perspectives:
1. Concepts. They are found mainly in the language. Thanks to them, it becomes possible to
streamline the experience of people. For example, we perceive the shape, color and taste of objects in the world around us, but in different cultures the world is organized differently.

2. Relationships. Cultures not only distinguish certain parts of the world with the help of concepts, but also reveal how these constituent parts are interconnected - in space and time, by meaning, on the basis of causality.

3. Values. Different cultures may favor different values, and each social order determines what is and is not a value.

4. Rules. These components adjust people's behavior in accordance with the values of a particular culture.

In modern linguistics, there are such concepts as linguocultureme, language of culture, cultural text, context of culture, subculture, lingucultural paradigm, precedent names of culture, key names of culture, cultural universality, cultural competence, cultural inheritance, cultural traditions, cultural process, cultural attitudes and others. The conceptual apparatus of science also includes such terms as mentality, mentality, ritual, custom, sphere of culture, type of culture, civilization, paganism and some others.

Cultural linguistics is a young humanitarian discipline that appeared in the last decade of the twentieth century.

Currently, there are five main areas of research in linguoculturology:

1. Linguoculturology of a separate social group
2. Linguocultural lexicography
3. Comparative linguoculturology
4. Diachronic linguoculturology
5. Comparative linguoculturology

According to V. Telia, the tasks of linguoculturology include the study and description of the relationship between language and culture, language and ethnicity, language and folk mentality [4, p. 107]. V.N. Maslova sees the task of linguoculturology in explicating the cultural significance of a language unit (i.e. cultural knowledge) on the basis of correlating the prototype situation of a phraseological unit or another language unit, its symbolic reading with those culture codes that are known or can be offered to a native speaker by a linguist. In her opinion, creates culture and lives in it man, personality. It is in the personality that the social nature of a person comes to the fore, and the person himself acts as a subject of socio-cultural life.

The content of a linguistic personality usually includes the following components:

1) value, worldview, component of the content of education, i.e., a system of values, or life meanings.

2) the culturological component, i.e. the degree of mastering culture as an effective means of increasing interest in the language. Attracting the facts of the culture of the language being studied, related to the rules of speech and non-speech behavior, contributes to the formation of skills for adequate use and effective influence on a communication partner;

3) a personal component, i.e. that individual, deep, that is in every person [3, p.215].

Research analysis. Thus, a linguistic personality is a social phenomenon, but it also has an individual aspect. The individual in a linguistic personality is formed through an internal attitude to the language, through the formation of personal linguistic meanings; but at the same time, one should not forget that the linguistic personality has an impact on the development of linguistic traditions. Each linguistic personality is formed on the basis of the appropriation by a certain person of all the linguistic wealth created by his predecessors. The language of a certain person consists to a greater extent of the general language and to a lesser extent of individual linguistic
features.

To date, there are various approaches to the study of a linguistic personality that determine the status of its existence in linguistics: polylectic (multi-human) and idiolect (private-human) personalities (V.P. Neroznak), ethnosemantic personality (S.G. Vorkachev), elitist linguistic personality (O. B. Sirotinina, T. V. Kochetkova), semiological personality (A. G. Baranov), Russian linguistic personality (Yu. N. Karaulov), linguistic and speech personality (Yu. E. Prokhorov, L. P. Klobukova) etc.

Language and culture are characterized by common features: these are forms of consciousness that reflect the worldview of the people and man; they conduct a constant dialogue with each other, since the subject of communication is always the subject of a certain subculture; they have personal and public forms of existence; both phenomena are characterized by normativity, historicism, as well as the mutual inclusion of one sphere in another [1, p.74]. As part of the science of man, linguoculturology is focused, on the one hand, on the human (cultural) factor in language, on the other hand, on the linguistic factor in man.

**Conclusion.** Thus, we can conclude that linguoculturology is a humanitarian discipline that studies the national language and manifests itself in the language processes of material and spiritual culture.

Culture is part of the picture of the world, enshrined in the language. Language cannot exist without culture, and culture cannot exist without language.

**References:**