

LINGUOCULTURAL ANALYSIS AND CLASSIFICATION OF LINGUISTICS

N.K. Ibodova

Asia International University, Department of "Foreign language and
social studies" associate professor, f.f.f.d. (PhD)

E-mail: ibotovanasiba@gmail.com

Abstract: In this article, language is a mirror of culture, reflecting not only the real world surrounding a person, his real living conditions, but also the national character of the people, such as their social self-awareness, mentality, lifestyle, traditions, customs, values, and worldview.

Keywords: linguocultural studies, language, culture, folk mentality, linguistics, anthropologists, truly dependent.

The ideas of W. Humboldt were more effectively applied by American scientists. Starting with F. Baos, who participated in the creation of the famous book "Pukovodstvo po yazykam amerikaniskhi indeysev", an anthropological direction in the science of language was formed in the USA at the beginning of the 20th century. American anthropologists emphasized in their work that language should be studied along with cultural phenomena. The practical goal of this direction was to describe and classify the languages of unwritten peoples¹.

It is known that B. Whorf and E. Sapir were the successors of F. Baos's teachings in American anthropologists. B. Whorf continued W. Humboldt's idea that each language expresses existence in its own way, and the speaker of the language is obliged to see and give meaning to the world through it. In this matter, he moved away from F. Baos's scientific ideas. B. Whorf, in his introduction to "Management", writes that the relationship between language and culture is not mutually exclusive, and if the state of language is truly dependent on culture, then the state of culture is not directly determined by language.

E. Sapir repeatedly denied F. Baos's ideas that culture has a different influence on language and language has a different influence on culture. Nevertheless, Sapir also closely followed the ideas of Humboldt and Whorf. Indeed, the teachings of Sapir and Whorf had a great influence on the development of American linguistics. Starting with D. Himes, the ethnolinguistic school was formed in the USA².

As is known, language is a mirror of culture, reflecting not only the real existence surrounding a person, his real living conditions, but also the national character of the people, such as their social self-awareness, mentality, lifestyle, traditions, customs, set of values, and worldview.

Language is a treasure trove, a chest, a complex of culture. It preserves cultural values in vocabulary, grammar, idioms, proverbs and sayings, folklore, artistic and scientific literature, oral and written speech³. Language is a carrier of culture, passing on the national cultural

¹ Zamonaviy lingvistika (Lingvomadaniyatshunoslik asoslari): o'quv qo'llanma / A.Mamatov. – T.: "Go To Print", 2020. – B. 4.

² Zamonaviy lingvistika (Lingvomadaniyatshunoslik asoslari): o'quv qo'llanma / A.Mamatov. – T.: "Go To Print", 2020. – B. 5.

³ Robins R. H. General Linguistics. An Introductory Survey. – London, 1971. –P. 27.

treasure from generation to generation. It is natural for the younger generation to absorb the rich cultural experience of their ancestors along with their native language.

Language is also a tool, a means of culture. It forms the personality of a person, a speaker of language, through folk culture. Therefore, language, as a set of socially inherited skills and ideas that characterize our way of life, cannot exist outside of culture. Although language is considered a component of culture as one of the human activities, it stands alongside culture as a form of thought and a means of communication⁴.

Linguoculturology emerged as an independent direction of linguistics in the 1990s. Researchers note that the term "linguoculturology" (lat. lingua "language"; cultus "respect, bow"; Greek. "science, science") arose in connection with the research conducted by the Moscow phraseological school (Yu.S.Stepanov, A.D.Arutyunova, V.V.Vorobyov, V.Shaklein, V.A.Maslova) led by V.N.Telia⁵.

By the beginning of the 21st century, linguoculturology has become one of the leading directions in world linguistics. Linguoculturology studies the culture of a people, reflected and consolidated in language and discourse. First of all, it studies the myths, legends, customs, traditions, customs, symbols of a particular culture. These concepts are related to culture, and they are consolidated in the language in the form of everyday and customary communication.

According to V.N. Telia, linguoculturology studies, first of all, living communicative processes and the relationship of the linguistic expressions used in them with the mentality of the people in synchronous movement.

Let's look at the results of research in this regard. So, linguoculturology is a science that studies language as a cultural phenomenon, and its subject is language and culture in their interaction. Therefore, V.N. Telia writes about this: "Linguoculturology is a science that studies the human, or rather, the cultural factor in man. This means that the center of linguoculturology is a complex of achievements inherent in the anthropological paradigm about man as a cultural phenomenon"⁶. According to G.G. Slishkin, "Linguoculturology is focused on the human factor, or rather, on the cultural factor in man. The fact that the center of linguoculturology is the phenomenon of culture indicates that the science of man is a phenomenon belonging to the anthropological paradigm." N. Alefirenko characterizes linguoculturology as follows:

- linguoculturology is closely related to linguistics and cultural studies, it has a synthesizing nature;
- the main attention of linguoculturology is paid to cultural facts expressed in language;
- linguoculturology is included in the disciplines of linguistics, therefore, its research results can be practically used in the process of teaching native and foreign languages;

Верещагин Е. М. Костомаров В. Г. Язык и культура. –М. 1990. –С. 26.

⁴ . Сепир Э. Язык. Введение в изучение речи // Избранные труды по языкознанию и культурологии. –С.185.

⁵ . Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа "Языки русской культуры", 1996.

⁶ Слышкин Г.Г. От текста к символу. Лингвокультурные концепты прецедентных текстов в сознании дискурса. –М.: Издательский центр «Академия», 2000.

- the main directions of linguoculturology research: a) linguistic personality; b) language is a system of semiotic embodiment of cultural values⁷.

To date, several directions have been formed in linguoculturology:

1. Linguoculturology of cultural relations of certain social groups, peoples in a specific period, that is, the study of specific linguoculturological situations.
2. Diachronic linguoculturology, which studies linguocultural changes that belong to a specific period of a people.
3. Comparative linguoculturology, which studies the linguocultural manifestations of different peoples in contact with each other.
4. Comparative linguoculturology. This has only just begun to develop and is reflected in some studies. For example, M.K. Golovanivskaya in her study "French mentality from the point of view of a speaker of the Russian language" studied the features of the French mentality from the point of view of a speaker of the Russian language and culture. The analysis material included the concepts of fate, danger, luck, soul, conscience, thought, idea, etc. in Russian and French. abstract nouns served.

Among those mentioned, one can see the active development of the latter direction. For example, D.G. Maltseva's dictionary includes 25 thematic sections. They reflect linguistic units that express the geographical realities of Germany, its climate, flora and fauna, history, customs, traditions, legends, aphorisms, various holidays and ceremonies, religious beliefs, currency, units of measurement, industry, trade, science and technology, art, education, national cuisine, architectural monuments, national character, etc. On the basis of such dictionaries, one can study the relationship between language and culture in detail.

Of course, these studies have given rise to discussions. We will list them below. According to Z.N. Khudoyberganova, in linguoculturological research, one can see that the following issues are mainly studied:

- 1) linguoculturological characteristics of a particular speech genre. In this, the language of myths, genres characteristic of folk oral creativity is studied;
- 2) the study of the expression of a linguocultural concept in a work written in a certain style. In this, the language of literary and prose works is mainly analyzed;
- 3) comparative studies. In this, units in the Russian language are compared with English, German, and French;
- 4) aspects of linguoculturology related to the discipline of pedagogy. In this, the goal is to identify and analyze linguoculturological units for students in social sciences.

References

1. Komilovna I.N. Ziyo Distributed From Tezguzar. JournalNX, 30-33.
2. Komilovna I.N. (2022). Ibrahim Muminov's Scientific and Philosophical Heritage and Subjective Approaches to His Scientific Activity Under the Rule of the Former Ideology. International Journal on Integrated Education, 5(6), 556-559.
3. Ibodova N.K. (2023). ALI QUSHCHI FAOLIYATINI TADQIQ ETISHDA IBROHIM MO'MINOVNING ROLI. Oriental renaissance: Innovative, educational, natural and social sciences, 3(2), 824-829.

⁷ Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. Учебное пособие. – М.: Флинта, Наука, 2010. –С. 21.

4. Komilovna I.N. (2024). Philosophical Lines to Academician Ibrahim Muminov's Activity. *Journal of Sustainability in Integrated Policy and Practice*, 2(1), 15-18.
5. Ibodova N.K. (2024). THE ROLE OF IBRAHIM MOMINOV IN STUDYING THE PERSONALITY OF AMIR TEMUR. *INTERNATIONAL SCIENCES, EDUCATION AND NEW LEARNING TECHNOLOGIES*, 1(4), 154-157.
6. Ibodova N. (2024). ACADEMIC IBRAHIM MOMINOV: MY FIRST TEACHER IS MY MOTHER. *Educational Research in Universal Sciences*, 3(4 SPECIAL), 436-438.
7. Ibodova N., & Raupova, R. (2023). ÖZBEK EDEBİYATI DİLİNİN MODERNİTE DÖNEMİNDE GELİŞİMİNDE ÇOLPON'UN ROLÜ. *Philological issues are in the eyes of young researchers*, 1(1). 2023
8. Ibodova Nasiba Komilovna. (2024). ANALYSIS OF IBRAHIM MOMINOV'S CREATION OF ABU RAYHAN BERUNI. МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА, 2(4), 359–365. извлечено от <https://universalpublishings.com/index.php/mphttp/article/view/5153>
9. N.K.Ibodova. Classification of Lexical Units in the Language of Modern Poetry According to Form and Meaning Relationships. *European Journal of Innovation in Nonformal Education*. 2024. 163-166-p. <https://inovatus.es/index.php/ejine/article/view/4226/4140>
10. N.K.Ibodova. RELATIONSHIPS OF FORM AND MEANING IN JADID POETRY. *NEW RENAISSANCE international scientific journal*. 2024. 924-978-p. <https://doi.org/10.5281/zenodo.14217148>