



## LINGUOCULTUROLOGY AS A COMPLEX FIELD OF SCIENTIFIC KNOWLEDGE

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Each person belongs to a certain national culture, including national traditions, language, history, and literature. Economic, cultural and scientific contacts between countries and their peoples make relevant topics related to the study of intercultural communications, with the study of the relationship between languages and cultures. Even E. Sapir wrote: "Language is a guide that is becoming increasingly important as a guiding principle in the scientific study of culture"

The tendency towards interpenetration of various branches of scientific knowledge is one of the defining characteristics of science in the 20th century. In the field of the humanities, the expression of this desire for synthesis was the activation of cultural studies, i.e. studies of the phenomenon of culture, which includes all the diversity of human activity and its objectified results.

Linguoculturology as an autonomous field of linguistic research developed in the 70s. according to the forecast of Emil Benveniste, "based on the triad - language, culture, human personality" in order to provide a scientific basis for the presentation and activation of data about the country and culture of the language being studied using the philological teaching methodology.

This area of linguistic research presents linguistic culture as a lens through which a researcher can see the material and spiritual identity of an ethnic group. In its development, linguoculturology has gone from general to proper linguistic culturology, and then from "neutral", "universal" to comparative linguoculturology, in which the phenomena and elements of a foreign language and culture are given in comparison with the native language and culture of the country.

Currently, linguoculturology is one of the leading areas of linguistic research, its rapid formation and development is observed. IN AND. Karasik explains this phenomenon by several reasons :

- Firstly, it is the rapid globalization of world problems, the need to take into account the universal and specific characteristics of the behavior and communication of various peoples in solving a wide variety of issues, the need to know in advance those situations in which there is a high probability of intercultural misunderstanding, the importance of identifying and accurately designating those cultural values, that underlie communication.

- Secondly, this is an objective integrative trend in the development of the humanities, the need for linguists to master the results obtained by representatives of related branches of knowledge (psychology, sociology, ethnography, cultural studies, political science, etc.).





- Thirdly, this is the applied side of linguistic knowledge, the understanding of language as a means of concentrated comprehension of collective experience, which is encoded in all the richness of the meanings of words, phraseological units, well-known texts, etc., and this experience is the essence of the foreign language being studied.

- Due to the fact that linguoculturological research is actively carried out by many domestic and foreign scientists (A. Vezhbitskaya, R.M. Keesing, V. Maslova, V.I. Karasik, S.G. Vorkachev and others), there are many definitions of this area of linguistic research.

V. Maslova defines the essence of science as follows: "Cultural linguistics is a science that arose at the intersection of linguistics and cultural studies, and which explores the manifestations of the culture of the people, displayed and enshrined in the language". V. Telia believes that linguoculturology is a science dedicated to the study and description of the correspondence of language and culture in their synchronous interaction. V.V. Vorobyov relies on the fact that linguoculturology studies the national-cultural semantics of language units in order to understand them in their entirety of content and shades, to a degree that is as close as possible to their perception by native speakers of a given language and culture. According to his definition, linguoculturology is an aspect of linguistics that studies the problem of reflecting national culture in the language.

Despite the fact that these definitions have different shades, their essence boils down to the following: linguoculturology is related to both the science of culture and the science of language. It is a certain body of knowledge about the national and cultural specificity of the people and its reflection in the language.

Linguoculturology is "a humanitarian discipline that studies material and spiritual culture embodied in a living national language and manifested in linguistic processes". It allows you to establish and explain how one of the basic functions of the language is carried out - to be an instrument for the creation, development, storage and transmission of culture. Its goal is to study the ways in which language embodies in its units, preserves and transmits culture.

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. 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. V. Shaklein believes that the task of linguoculturology is to consider the phenomena of language and culture, which determine each other, which, first of all, implies the multidimensionality of the problems of linguoculturology, the possibility of various systemic approaches to solving linguistic issues.







Summing up the above, it should be noted that a generalized version of the tasks of linguoculturology is the following: the study and description of language and culture in their interaction.

The methods of linguoculturology are a set of analytical techniques, operations and procedures used in the analysis of the relationship between language and culture. Since linguoculturology is an integrative field of knowledge that incorporates the results of the study of cultural studies and linguistics, ethnolinguistics and cultural anthropology, a complex of cognitive methods and attitudes is used here, grouped around the semantic center "language and culture". In the process of linguistic and cultural analysis, the methods of cultural studies and linguistics are used selectively.

In linguoculturology, one can use linguistic, as well as culturological and sociological methods - frame analysis, narrative analysis dating back to V. Propp, field ethnography methods (description, classification, etc.), open interviews used in psychology and sociology, the method of linguistic reconstruction of culture used in the school N.I. Tolstoy; it is possible to study the material both by traditional methods of ethnography and by the methods of experimental cognitive linguistics, where native speakers are the most important source of material.

A special area of research is the linguoculturological analysis of texts, which are precisely the true guardians of culture. A variety of research methods and techniques are used here - from interpretive to psycholinguistic.

Agreeing with the opinion of V.V. Vorobyov, we note that linguoculturology as a scientific discipline is characterized by a number of specific features:

- This is a scientific discipline of a synthesizing type, bordering between the sciences that study culture and philology (linguistics).
- The main object of linguoculturology is the relationship and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single system integrity.
- The subject of linguoculturology is the national forms of being of society, reproduced in the system of language communication and based on its cultural values, i.e. everything that makes up the "linguistic picture of the world".
- Linguoculturology focuses on a new system of cultural values put forward by new thinking, the modern life of society, on a complete, objective interpretation of facts and phenomena and information about various areas of the cultural life of the country.
- An objective, complete and holistic interpretation of the culture of the people requires a systemic representation of the culture of the people in their language, in their dialectical interaction and development, as well as the development of a conceptual series that contributes to the formation of modern cultural thinking.

It is necessary to indicate that several directions have taken shape in linguoculturology to date:





- Linguoculturology of a separate social group, ethnic group in some culturally bright period, i.e., the study of a specific linguocultural situation.
- Diachronic linguoculturology, i.e. the study of changes in the linguocultural state of an ethnic group over a certain period of time.
- Comparative linguoculturology, which studies the linguocultural manifestations of different, but interconnected ethnic groups.
- Comparative linguoculturology, which is just beginning to develop. To date, it is represented by only a few works, the most interesting of them is the work of M.K. Golovanivskaya "French mentality from the point of view of a native speaker of the Russian language", in which the features of the French mentality are studied from the standpoint of a native speaker of the Russian language and culture. The material for the analysis was abstract nouns in Russian and French - fate, danger, luck, soul, mind, conscience, thought, idea, etc.
- Linguocultural lexicography, which is engaged in the compilation of linguocultural dictionaries.

In conclusion, it should be noted that the linguoculturological branch of knowledge needs its own conceptual and terminological apparatus to adequately designate the content side of the linguistic sign, which would remove the functional limitations of the traditional meaning and meaning, and in which logical-psychological and linguistic categories would organically merge. The concept of the concept, which has been actively developed in recent years, served as the basis for such an apparatus. It is the study of the main concepts of English works of art that will be the prospect of our further research.

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