

BRIEF INFORMATION ABOUT THE HISTORY OF LINGUOCULTURALOLOGY

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Annotation: *This article provides information on the study of linguistics from a cultural perspective, as well as the study of the field by various scholars, as well as the stages of development. For those who want to study the field of linguistics and cultural studies, brief comments are taken from the most necessary literature. Through this article, we will take a brief look at the field of linguocultural studies.*

Annotatsiya: *Ushbu maqola tilshunoslikda madaniy tomonlardan o'rganishi haqida hamda sohaning turli xil olimlar tomonidan o'rganilishi shuningdek rivojlanish bosqichlari haqida ma'lumotlar berilgan. Lingvokulturalogiya sohanini o'rganmoqchi bo'lganlarga foydalanish uchun eng kerakli adabiyotlardan qisqacha fikrlar olingan. Bu maqola orqali biz lingvokulturalogiya sohasiga qisqacha nazar tashlaymiz.*

Each person belongs to a certain national culture, including national traditions, language, history, literature. Economic, cultural and scientific contacts between countries and their peoples make topics relevant to the study of intercultural communications relevant to the study of the relationship of languages and cultures. Even E.Sepir wrote: «Language is a guide that acquires increasing importance as a guiding principle in the scientific study of culture» . The tendency to interpenetrate different branches of scientific knowledge is one of the defining characteristics of the science of the twentieth century. In the field of humanitarian disciplines, the expression of this desire for synthesis has been the intensification of cultural studies, i.e. Studies of the phenomenon of culture, which includes all the diversity of human activities and its objectified results. The aim of the paper is to review the main approaches to the study of linguoculturology as an integrated field of scientific knowledge. Lingvoculturology as an autonomous region of linguistic research emerged in the 70's. According to Emil Benveniste's forecast, «on the basis of the triad – language, culture, human personality» in order to provide the scientific basis for the presentation and activation of data on the country and the culture of the language being studied using the philological methodology of teaching. This area of linguistic research represents linguoculture as a lens through which a researcher can see the material and spiritual identity of an ethnos. In its development, linguoculturology has evolved from general to linguistic culturology itself, 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 county.

The science of linguistics is developing more rapidly in the 21st century, and the science is faced with the task of solving new problems. In such areas of world linguistics as linguo-pragmatics, linguo-cultural studies, cognitive linguistics, psycholinguistics, ethnolinguistics, neurolinguistics, and pragmalinguistics, the individual factor is the center of the research object. The emergence of these fields is related to the efforts to study the linguistic activity in

harmony with the person who owns it. Researchers say that this field was formed in the last quarter of the 20th century, and the term "lingvoculturology" was taken by the Moscow phraseology school headed by V.N. Teliya. appeared in connection with the researches. When talking about the emergence of linguistic culture, almost all researchers claim that the roots of this theory go back to V. von Humboldt. A. A. Potebnya, L. Weisgerber, H. Glintz, H. Holg'ts, W. D. Whitney, D. U. Powell, F. Boas, E. Sepir, B. L. Whorf, G. Brutyan, A. Vejbitskaya, D. Hayes, etc., contributed to the formation of this field in linguistics. it is important that the views of linguists played an important role. V.A. Maslova, who created serious research in the field of linguistic culture, divides the development of this field into 3 stages:

1) the creation of initial researches that motivated the formation of the science (the works of linguists such as V. von Humboldt, E. Benveniste, L. Weisgerber, A. A. Potebnya, E. Sepir);

2) separation of linguistics and culture as a separate field;

3) the stage of development of linguistic and cultural studies. The main goal of linguo-cultural studies is to study the reflection of culture, people's thinking, the unique aspects of their perception of the world in the language. The object of this field is language and culture, and its subject is language units that express cultural semantics. Therefore, language units that carry cultural information are studied in linguistic culture. Such language units are united under the term linguistic units. Symbol, mythologime, standard, metaphor, paremiological units, gaps, stereotypes, precedent units, speech labels are the main linguistic and cultural units. Describing the linguistic landscape of the world, the conceptosphere, which is a set of the main concepts of culture, the description of the linguistic consciousness and the linguistic units that reflect the national-cultural worldview of the language owners, the cultural archetypes that correspond to the ancient imaginations of mankind, and the national socio-cultural stereotypes characteristic of speech communication are the main tasks of linguo-culturology. tasks. The problem of the interaction of language and culture is also studied in such fields as ethnolinguistics, ethnopsycholinguistics, cognitive linguistics, linguonational studies, linguoconceptual studies, linguopersonology. Therefore, these fields are considered close to linguistic and cultural studies. At present, linguocultural science is one of the most developed fields in the world, in particular, Uzbek linguistics, and significant researches and several educational manuals have been created in this regard. In the works related to this field, it can be observed that researchers pay great attention to issues such as the linguistic landscape of the world, linguistic and cultural concepts, precedent units, intertextuality, linguistic consciousness, linguistic and cultural characteristics of stable units. In such studies, the units of all levels of the language, in particular, a completely new interpretation and analysis of words and texts are given priority. In this case, the research of linguistic units not only from the point of view of language laws, but also from the point of view of factors such as society, man, culture, mentality, national mentality, caused the emergence of new ideas, new scientific views and principles in linguistics. Of course, it is not fair to say that the integration of language and culture has not been paid attention to in Uzbek linguistics. In the works of scientists who laid the foundation stone of Uzbek linguistics and made a significant

contribution to its development, the opinions about this problem were mentioned in one way or another. However, it is worth noting that in our linguistics, serious and systematic implementation of the linguo-cultural analysis of the language is just beginning. Because communication behavior is an integral part of the nation's character, and they are closely related to each other. The scientist emphasizes that related disciplines such as sociolinguistics, ethnolinguistics, and psycholinguistics have emerged as a result of the convergence of social sciences since the second half of the 20th century, and puts forward the idea of "researching human speech at such a junction point of sciences." Prof. Sh.Safarov's monograph "Cognitive Linguistics" published in 2006 was an important step in the introduction of theoretical views of this field into Uzbek linguistics. One of the main aspects of the book is that it focuses on the relationship between language and thinking and the concepts of national mentality and national culture. Sh. Safarov, among other things, expresses the following points in this regard: "Nobody has yet denied the connection between language and thought (even an attempt has not been made to do so). However, the connection between language and thought should be seen at the level of "equal cooperation". In fact, it is a culture that affects both language and thinking". Lim's monograph "Semantics" published two years ago, theoretical views on linguoculturalism, in particular, the concept of linguo-culture, were more widely interpreted. In the 8th chapter of the monograph entitled "Concept and meaning", the author deeply analyzed the various views on the concept and expressed his attitude to them. The scientist's conclusion that "it is inevitable that the worldview of the language owners and other national-cultural symbols are reflected in the content of the concept" is in line with the current views of the Linguistic Studies.

Communicative behavior is also one of the important subjects of linguistic and cultural studies (Formanovskaya). O. Mandelgstan calls this concept "creating cultural pleasantness". Communicative behavior is the socially prescribed and culturally specific rules of the speech culture of people, which are related to the social and spiritual status of people, their role in formal and informal communication situations, and their personal relationships. According to E. Bern, communication behavior is a national-cultural component of communication. Ethical relations are considered universal, and their appearance is national. Because of this, it is studied in linguocultural studies. Even if communication behavior is seen in a standard and stereotyped form and looks like a closed system, the violation of communication behavior can bring unforeseen consequences for a person and humanity. According to N.I. Formanovsky, communicative truth is more valuable than sincerity. In this way, linguocultural science also studies the processes of live communication.

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