

INTERRELATION OF LINGUCULTURALOLOGY WITH ETHNOLINGUISTICS AND SOCIOLINGUISTICS

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Abstract: Today, researchers work in text analysis based on the achievements of a number of areas such as grammar, semantics, cognitology, psycholinguistics, linguocultural science. The purpose of this is to determine the role of the person who creates speech and perceives it in linguistic activity, and on the other hand, to study the semantic and linguo-cultural features of the text more deeply. As such, the linguocultural issues related to the concept of language and culture, which attract everyone's attention in the field of linguistics, are being researched by many linguists, but they have not found a complete solution. This article is noteworthy because it focuses on this very issue - a new branch of linguistics, linguoculturalology.

Key words: Linguistics, Sociolinguistics, communicative linguistics, cognitive linguistics, anthropocentric approach, language, culture.

Linguistics is one of the new fields of linguistics, which is a research in the direction of analyzing issues related to communicative linguistics and text linguistics, an anthropocentric approach to text learning, cognitive linguistics, pragmalinguistics, psycholinguistics, sociolinguistics, linguistics, ethnolinguistics. The methodological basis of issues related to the relationship between language and culture, the problem of the reflection of culture in language has only begun in recent years. The works of V. V. Vorobyov, V. M. Shaklein, V. N. Teliya, and V. A. Maslova serve as their basis. A number of works are being carried out in this direction in the field of Uzbek linguistics. In particular, in Uzbek linguistics, as preliminary works focused on a number of issues such as the scientific foundation of linguistics, the reflection of culture in the language, A. Nurmonov's "Linguocultural direction in the Uzbek language", N. Mahmudov's "Looking for ways of perfect language research", "O "similes are a product of figurative thinking", N. Sayidrahimova's articles "Some comments on the scientific basis of Linguistic culture", "Components of Linguistic culture", D. Khudoyberganova's monograph on the topic "Anthropocentric study of the text", "Explanatory dictionary of similes of the Uzbek language" can be specified. In this article, the status of linguocultural science in the system of sciences and its relationship

with ethnolinguistics, sociolinguistics, and ethnopsycholinguistics are studied. In the following years, the number of works devoted to linguistic and cultural studies increased. In particular, Y.S. Stepanov created "Constants: a dictionary of Russian culture", which collected concepts active for the languages of Russian speakers and provided extensive information. (Stepanov, 2001). N.D. Arutyunova's research "Language and the human world" is dedicated to the study of universal terms related to the culture of different peoples and eras. (1999) and representatives of V.N. Telia and his school studied expressions, the purpose of which is to describe their national-cultural figurative meanings and reveal the characteristic aspects of mentality. (1996) In general, the terms linguoculturology and linguoculturological have recently become frequent in many studies. These terms are used somewhat freely: they are sometimes described as language politics (Artemeva, 2003). In the 19th century, W. Von Humboldt laid the foundation stone for the field of linguistic culture with his book "The structure of language and its influence on the spiritual development of mankind" and noted the relationship between language and national characteristics. In particular, he said that "different languages, according to their characteristics, practically express different worldviews according to their influence on thinking and feeling", "the specific characteristics of a language affect the identity of a nation, therefore Deep learning should include everything that history and philosophy can explain about the inner world of man. [Humboldt 1985: 370, 377]. In this way, the scientist sees different modes of feeling and thinking in different forms of language. Therefore, it is concluded that the cultural identity is reflected in the language. The ideas of W. Humboldt were developed by neo-Humboldtists from the 19th-20th centuries. A.A. Potebnya interpreted language as an activity. L. Weisgerber, H. Glins, H. Halls raised the problem that the structure of the content of thought and the logical sequence of thoughts depend on language in the middle of the 20th century. identified their similarities and differences. L. Weisberger introduced the concept of "verbalization of the universe". He defined it as "making the world a process of understanding through language and an object of thought." The scientist also noted that it is time to create a "new grammar". This field should focus on the content side of language and evaluate language as a "force in motion". American linguists E. Sepir and B. L. Whorf put forward the hypothesis of linguistic affiliation. According to him, language plays the most important role in the learning process. As a result of studying the language of the North American Indians, scientists came to the conclusion that language categories also affect the level of thinking. According to the hypothesis of linguistic affiliation, the meeting of different categories in different languages means that the owners of these languages conceptualize existence in different ways. During the 20th century, the opinions of these scientists faced various criticisms and oppositions. Nowadays, this direction is again in the focus of attention of linguists. In 1990, books such as D. Lucy's "Language

Diversity and Thought" [Lucy 1992] and P. Lee's "Whorf Theory Complex" (Lee 1996) saw the face of the world. 1998 "Humboldt and Whorf Revisited" at the University of Duisburg (Germany). An international symposium was held under the name "Universal and Culture-Specific Conceptualizations in Grammar and Lexis", where new approaches to the study of the human factor in language and the phenomenon of linguistic affiliation were introduced laid the foundation stone. In the 20th century, such hypotheses as "hypothesis of linguistic complementarity" (G. Brutyan), "hypothesis of linguistic universality" (A. Vebiskaya) appeared. This situation confirms that there is a strong interest in the role of language as a carrier of culture. As the main object of study of linguistic and cultural studies, "the interrelationship between language and culture at the time of interaction and the interpretation of this relationship as a whole system", the subject of the science and evaluates that "national forms of society's life that arise in the process of language communication and are based on cultural values" are everything that forms the "linguistic landscape of the world". The study of cultural signs in language is the result of the achievements of linguistics to date. The growing interest in Linguistics determines the future of the science. At the same time, the theoretical and methodological basis of the science is just being formed. Phraseologisms and paremies are being studied as basic units that reflect cultural symbols in language. In some studies, references to classic literature samples are observed. The interaction and relations between language, culture, ethnos (people) is an interdisciplinary problem, the solution of which is a joint effort of several disciplines - from philosophy and sociology to ethnolinguistics and linguocultural studies related to his actions. In particular, issues of national language thinking are a branch of linguistic philosophy; the study of social or intergroup information exchange in terms of language is included in the research scope of psycholinguistics. Language is closely related to culture: it develops within culture and is an expression of culture. On the basis of this idea, a new science - linguoculturology - was born. Linguistics is a branch of linguistics that appeared at the intersection of linguistics, cultural studies, researching the reflection and establishment of national culture in the language. This science is so closely connected with ethnolinguistics and sociolinguistics that B. N. Telia considers it a form of ethnolinguistics. However, they are fundamentally different disciplines. When it comes to the field of ethnolinguistics, it should be remembered that its roots are in Europe to V. Humboldt; In American linguistics, it goes back to F. Boas, E. Sepir, B. Whorf; In Russia, D.K. Zelenin, E.F. Karskoi, A.A. Shakhmatov, A.A. Potebnya, A.N. Afanasyev, A.I. Sobolevskoy gained a special position in their research. He described it as a learning direction. Nation (ethnos) is a common linguistic, traditional and cultural group of people, characterized by their origin, historical and linguistic features, cultural affiliation, closeness of spirit, common ideas about belonging to the same group.

National identity is the awareness of members of a nation that they belong to one group and that they are different from other such groups. In the center of attention of modern ethnolinguistics are such elements of the lexical system of the language that are related to specific material or cultural-historical complexes (aggregates). For example, ethnolinguists put on the research table a whole set of cultural forms, rituals, traditions related to a certain region. This area, together with other areas, constitutes an interconnected system, and due to this, first of all, the problem of fully studying the large system arises. In this direction, we can distinguish two main networks:

1) restoration of the ethnic territory linguistically (in the works of R.A. Agayeva, S.B. Bernstein, V.V. Ivanov, T.V. Gamkrelidze);

2) restoration of material and spiritual culture of the people in this language (works of V.V. Ivanov, B.N. Toporov, T.V. Sivyan, T.M. Sudnik, N.I. Tolstoy and his school).

In this way, V.V. Ivanov and T.V. Gamkrelidze study the linguistic system in connection with a known archaeological culture. Semantic analysis of recovered words and their relation to denotation (objects of non-linguistic activity implied in this speech passage) helps to restore the cultural-ecological, historical-geographic description of these denotations. Reconstruction of the desired culture is carried out in collaboration with linguistics, ethnography, folklore studies, archeology and cultural studies. In the second half of the 20th century in the former USSR, V.N. Toporov, V.V. Scientific centers headed by Ivanov, N.I. Tolstov School of Ethnolinguistics, Y.A. Sorokin and N.V. Ethnopsycholinguistic schools of Ufimseva were established. In their studies, language is defined as a "natural" substrata of culture, which penetrates all its layers, acts as a tool of the spiritual order of the world, and is a means of strengthening the national worldview. Since the 70s, the term ethnicity (nationality - Greek. Etnos - tribe, people) has been widely used. The term is defined as a form of social system with cultural characteristics, a group phenomenon: "Nationality is not chosen, but inherited" (S.V. Cheshko). Human culture represents the union of different national cultures, which are different because they are aimed at reflecting the aspirations, needs and behavior of different peoples. National identity is visible in all aspects: work, leisure, eating processes, how to speak in different situations, etc. For example, an important sign of Russians is collectivism, due to which they are distinguished by a sense of belonging to a certain community, sincerity and emotionality in mutual relations. This feature of Russian culture is also reflected in the Russian language. According to A. Vejbitskaya, "the Russian language pays more attention to emotion (compared to English) and has a whole set of linguistic and grammatical expressions that distinguish emotion." The school of ethnolinguistics led by N. Tolstoy became famous for researching Slavic spiritual culture. The basis of Tolstoy's theory is the isomorphism of language and culture, the idea that the principles and methods used in modern

linguistics can be applied to cultural units. According to N.I. Tolstoy, the purpose of ethnolinguistics is historical retrospective - to show national stereotypes, to discover the landscape of national worldview in folklore. Although one of the objects of study of sociolinguistics is the relationship between language and society (language and culture, language and history, language and religion, etc.), the main goal is to study the characteristics of language use in different social and age groups (N.B. Mechkovskaya). Thus, ethnolinguistics and sociolinguistics are different disciplines. If ethnolinguistics seeks to determine historical facts about a people in modern materials, relying on historically significant data, sociolinguistics studies today's materials. Lingvokulturology examines historical and modern language facts from behind the mirror of spiritual culture. To be honest, there are no different opinions on this issue.

In particular, V. N. Teliya linguo-cultural studies studies the relationship between language and culture only in the synchronic aspect: it studies live information-communication processes and communication in the use of language expressions suitable for the current mentality of the people. Language is a means of storing and collecting culturally important information. In several units, this information is implicit to the present-day speaker, hidden in such a way that it has undergone centuries of change and is revealed only by indirect inspection. However, it exists and "works" subconsciously. (For example, the word sun is on the same semantic line as the words moon, sky, eye, god, head). In order to extract the cultural information contained in the language units, the linguoculturologist will have to use a number of specific methods. V. N. Teliya, the object of linguo-cultural studies is not only national, but also universal cultural information (for example, found in various cultures, such as the Qur'an and the Bible). This field is interested in cultural information belonging to a particular people or related peoples. Linguistics and linguocultural studies are different in that linguistics mainly studies national realities reflected in language. These language units are irreplaceable (according to E.M. Vereuagin and V.G. Kostomarov), they are specific aspects of this culture.

Conclusion:

Ethnopsycholinguistics is a field closely related to the field of linguocultural studies. Ethnopsycholinguistics studies how the behavior of a particular tradition is manifested in speech activity, analyzes the differences in the verbal and non-verbal behavior of the speakers of different languages, speech etiquette and the "colorful picture of the world", in intercultural communication. researches text lacunae, interprets bilingualism and multilingualism as a specific aspect of speech etiquette of different peoples. While the main research method of ethnopsycholinguistics is associative experience, linguoculturalology is distinguished by the ability to use all methods of linguistics.

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