

LINGVOMADANIYATSHUNOSLIK: TIL VA MADANIYATNING O'ZARO MUNOSABATI

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Annotatsiya. maqolada lingvomadaniyatshunoslik fanining shakllanishi, rivojlanishi hamda til va madaniyat o'rtasidagi o'zaro bog'liqlik masalalari yoritilgan. Unda tilning milliy madaniyatni ifodalash, saqlash va avloddan avlodga yetkazishdagi o'rni haqida fikr yuritiladi. Shuningdek, lingvomadaniyatshunoslikning asosiy yo'nalishlari, tadqiqot obyekti va mazmuni, olimlarning ushbu fan haqidagi qarashlari tahlil qilingan. Lingvomadaniyatshunoslikning ona tili va chet tillarini o'qitishdagi amaliy ahamiyatiga ham alohida e'tibor qaratilib, til birliklarida aks etgan milliy-madaniy xususiyatlarni o'rganishning ahamiyati ko'rsatib berilgan.

Kalit so'zlar: lingvomadaniyatshunoslik, til va madaniyat, milliy madaniyat, lingvomadaniy xususiyatlar, til birliklari, madaniy qadriyatlar, madaniyatlararo muloqot.

ЛИНГВОКУЛЬТУРОЛОГИЯ: ВЗАИМОСВЯЗЬ ЯЗЫКА И КУЛЬТУРЫ

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Аннотация. в статье рассматриваются вопросы становления и развития лингвокультурологии, а также взаимосвязи языка и культуры. Освещается роль языка в выражении, сохранении и передаче национальной культуры из поколения в поколение. Также рассматриваются основные направления лингвокультурологических исследований, объект и содержание

данной науки, а также взгляды ученых на лингвокультурологию. Особое внимание уделяется практическому значению лингвокультурологии в процессе преподавания родного и иностранных языков. Подчеркивается важность изучения национально-культурных особенностей, отраженных в языковых единицах, для более глубокого понимания языка и культуры.

Ключевые слова: лингвокультурология, язык и культура, национальная культура, лингвокультурные особенности, языковые единицы, культурные ценности, межкультурная коммуникация.

LINGUOCULTUROLOGY: THE INTERRELATIONSHIP OF LANGUAGE AND CULTURE

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Abstract. *this article examines the formation and development of linguoculturology, as well as the relationship between language and culture. It discusses the role of language in expressing, preserving, and transmitting national culture from one generation to another. The article also considers the main areas of linguoculturological studies, its research object and content, and the views of scholars on this field. Particular attention is paid to the practical significance of linguoculturology in teaching native and foreign languages. The study emphasizes the importance of examining the national and cultural features reflected in linguistic units for a deeper understanding of both language and culture.*

Keywords: *linguoculturology, language and culture, national culture, linguocultural features, linguistic units, cultural values, intercultural communication, linguistic personality.*

INTRODUCTION. Since the beginning of the twentieth century, numerous scientific approaches and theories have increasingly interpreted language and culture as closely interconnected and inseparable phenomena. Culture has come to be studied not merely as a field existing alongside linguistics, but as a complex phenomenon that cannot be fully understood without a profound analysis of human nature, language, and the content of texts. At the same time, language serves as a means of creating, developing, and preserving culture through texts and is itself an integral part of culture [2].

Language is considered one of the most important components of national culture. In addition to ensuring communication among people, it can, in certain cases, also contribute to limiting such communication. At the same time, language serves as one of the primary markers of belonging to a particular people or community. This is because language provides the means through which the material and spiritual works of a culture are created. Based on this idea, linguoculturology emerged in the 1990s as a new and specialized field of study, the foundations of which had been shaped over thousands of years [4].

Linguoculturology is a product of the anthropocentric paradigm in linguistics, which involves a shift in researchers' focus from the object to the subject, that is, the study of the human being through language and language through the human being [6]. As a distinct field of research, linguoculturology has continued to develop over the past several decades [3].

MAIN PART (DISCUSSION AND RESULTS). “Linguoculturology is a field that studies the human dimension, or more precisely, the cultural factor within the human being. This means that the central focus of linguoculturology is a set of

achievements characteristic of the anthropological paradigm, which places the human being, as a phenomenon of culture, at its center” [1].

N. Alefirenko characterizes linguoculturology as follows:

- linguoculturology is closely connected with linguistics and cultural studies and has a synthesizing nature;
- the primary focus of linguoculturology is on cultural facts interpreted and expressed through language;
- linguoculturology belongs to the field of linguistic sciences; therefore, the results of its research can be practically applied in the teaching of both native and foreign languages;
- the main areas of linguoculturological research include: a) the linguistic personality; b) language as a system of semiotic representation of cultural values.

Thus, linguoculturology is an important field of study for understanding the interrelationship between language and culture. Language is not merely a means of communication; it is also an important medium through which the history, worldview, values, and national and cultural characteristics of a people are reflected. The practical significance of linguoculturology is primarily manifested in the teaching of both native and foreign languages. Through this field, learners can be introduced to the national and cultural meanings embedded in linguistic units, gain a deeper understanding of the cultures of different peoples, and develop intercultural communication skills. Therefore, linguoculturology is significant not only from a theoretical perspective but also has considerable practical value in the educational process.

For this reason, several areas have been formed within the field of linguoculturology to date [5]:

1. Linguoculturology of specific social groups and cultural relations of a people during a particular historical period, which focuses on the study of specific linguocultural situations;
2. Diachronic linguoculturology, which studies linguocultural changes associated with a particular period in the history of a people;
3. Comparative linguoculturology, which examines the linguocultural manifestations of different peoples who are in interaction with one another;
4. Contrastive linguoculturology. This field is still in the early stages of development and has been reflected in a number of studies. For example, in her study entitled “Русский язык и французская ментальность” М.К. Golovanivskaya examined the characteristics of the French mentality from the perspective of a speaker of the Russian language and a bearer of Russian culture. Abstract nouns such as fate, danger, luck, soul, conscience, thought, idea, and others in the Russian and French languages served as the material for analysis;
5. Linguocultural lexicography, which focuses on compiling geographical dictionaries (Amerikana. Англо-русский лингвострановедческий словарь / Под ред. Н.В. Чернова. Смоленск, 1996; Мальцева Д.Г. Германия: страна и язык: Лингвострановедческий словарь. М., 1998; Муравлева Н.В. Австрия: Лингвострановедческий словарь. М., 1997).

Among the areas mentioned above, the active development of the last-mentioned area can be observed. For example, D.G. Maltseva's dictionary contains 25 thematic sections. These sections include linguistic units representing Germany's geographical realities, 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, and other aspects of German culture. Such dictionaries make it possible to study the interaction between language and culture in a comprehensive manner.

In many studies, culture is examined by dividing it into material, spiritual, and artistic dimensions. However, scholars regard the division of culture into material and spiritual values as a conventional scientific classification and emphasize that culture is, in essence, an integral phenomenon. This is because any material object or product is first formed as a particular idea in the human mind before it is created. Therefore, it is difficult to draw a strict distinction between the individual components of culture. The concept of culture is also interpreted as a phenomenon encompassing a broad range of events, various signs, symbols, and objects.

CONCLUSION. In conclusion, linguoculturology is one of the important fields of study that examines the close relationship between language and culture. Along with serving as a means of communication among people, language also reflects the history, worldview, national values, customs, traditions, and cultural characteristics of a particular people. Therefore, studying language separately from culture does not allow for a complete understanding of the meaning of linguistic units.

The significance of linguoculturology lies primarily in its ability to identify and explain the national and cultural meanings reflected in linguistic units. Within this field, such aspects as the linguistic personality, the expression of cultural values in language, the linguocultural characteristics of different peoples, as well as their similarities and differences, are studied. This demonstrates that language and culture are phenomena that complement one another.

Linguoculturology also has considerable practical significance. In particular, explaining the national and cultural characteristics of linguistic units in the process of teaching native and foreign languages helps learners acquire a deeper understanding of the language. In addition, this field serves as an important means of gaining a better understanding of the cultures of different peoples, developing intercultural communication, and comprehending national identity as expressed through language. In this regard, linguoculturology is one of the relevant areas of contemporary linguistics that has both theoretical and practical significance.

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