

## Status of Linguoculturology in the System of Sciences

Nematullayeva Gulandom Abdusamad qizi

Uzbek language teacher at the 18th school of Navoi Shahar

**Annotation:** The article deals with the relationship of modern linguistic trends. This article is notable for the fact that it is devoted to this issue a new area of linguistics, linguoculturology.

**Key words:** Language culture, system, language, ethnolinguistics, sociolinguistics, ethnopsycholinguistics

The science of linguistics in the 21st century is developing more rapidly, and science is faced with the task of solving new problems. One of these problems is the study of the language system based on the principles of the anthropocentric paradigm. Today, the emergence of the anthropocentric trend is regarded as a fundamental turning point in linguistics, and in connection with this, a lot of research has been created and is being created. In such areas of world linguistics as linguopragmatics, linguoculturology, cognitive linguistics, psycholinguistics, ethnolinguistics, neurolinguistics, pragmalinguistics, the individual factor is at the center of the object of study. The emergence of these areas is associated with efforts to study language activity in harmony with the person who owns it.

Today, researchers work in the field of text analysis, relying on the achievements of a number of areas, such as grammar, semantics, clawology, psycholinguistics, and linguoculturology. The purpose of this is to determine the role of the person who creates speech and perceives it in language activity, and on the other hand, a deeper study of the semantic and linguocultural features of the text. As such, it is related to the concept of language and culture, which today attracts general attention in linguistics.

Although linguistic and cultural problems are being studied by many linguists, they have not yet been fully resolved. This article is notable for the fact that it is devoted to this issue - a new area of linguistics, linguoculturology.

Cultural linguistics is one of the new areas of linguistics, closely related to communicative linguistics and text linguistics, an anthropocentric approach to the study of text, cognitive linguistics, pragmalinguistics, psycholinguistics, sociolinguistics, linguistics, ethnolinguistics.

The question of culture is more relevant for linguistics and culture than civilization. Because civilization is material, and culture is intangible. Linguistic culture studies more legends, narratives, rituals, pictures, customs, cultural symbols, etc. These concepts belong to culture, and they are enshrined in lifestyle, images and language. Their research served as material for the present work. Let's summarize the above. According to O. Toffler, culture is not something that is difficult to recreate every day. Although culture is not very visible, it is a phenomenon that changes its forms and develops. Developing in two forms - material and spiritual culture, it created two things: culture itself and civilization. At the beginning of the 20th century, culture was seen as a special system of values and ideas. Culture, understood in this way, is a set of common values created by man, a reflection of human relations in words loaded with objects, actions and meanings. That it is the sum of values is an important aspect of culture.

As the main object of study of linguoculturology, "the relationship between language and culture at the time of interaction and the interpretation of this relationship as an integral system", and the subject of science "is based on cultural values", "national forms" arising in the process of linguistic communication of the life of society, this is all that forms the "linguistic landscape of the world". V.V. Vorobyov introduces the concept of linguocultureme, the main unit of linguoculturological analysis, and defines it as "a dialectical unity of linguistic and non-linguistic (conceptual-subject) content". [Vorobiev 1997: 44-45]. He explains the difference between a word and a linguocultureme through the concept of A. A. Potebnya about "the close and distant meaning of a word". A linguocultureme, unlike a word, has a somewhat complex structure: its content plan is divided into two: linguistic meaning and cultural content. This unity has a connotative meaning and "lives until the end of the ideological context that created it" [Vorobiev 1997: 52]. The unit can be expressed as a word and text in length.

The study of cultural symbols in language is the result of the achievements of linguistics up to the present day. The growing interest in linguistics determines the future of science. At the same time, the theoretical and methodological basis of science is only being formed. Phraseologisms and paremias are studied as basic units that reflect cultural symbols in the language. In some studies, there are references to samples of classical literature.

Cultural linguistics is a branch of linguistics that emerged at the intersection of linguistics, cultural studies, the reflection of national culture in the language and its strong consolidation. This science is so closely connected with ethnolinguistics and sociolinguistics that B.N. Telia considers it a kind of ethnolinguistics. However, they are fundamentally different disciplines.

Thus, ethnolinguistics and sociolinguistics are different disciplines. If ethnolinguistics seeks to determine the historical facts about the people in modern materials, based on historically significant data, then sociolinguistics studies today's materials. Linguoculturology considers historical and modern linguistic facts through the mirror of spiritual culture. To be honest, there are no different opinions on this matter. In particular, linguoculturology V. N. Telia studies the relationship between language and culture only in a synchronous aspect: it studies the processes of live information communication and communication in the use of language expressions that correspond to the current mentality of the people.

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