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**LINGUOCULTUROLOGY AND ITS RELATIONSHIP WITH  
ETHNOLINGUISTICS, SOCIOLINGUISTICS AND  
ETHNOPSYCHOLINGUISTICS**

*Abstract:* This article discusses the interrelationships between modern linguistics. Linguoculturological issues related to the concept of language and culture, which are currently attracting the attention of everyone in linguistics, have been studied by most linguists, but have not been fully resolved. This article is noteworthy for the fact that the new field of linguistics is focused on linguoculturology.

*Keywords:* linguoculturology, system, language, ethnolinguistics, sociolinguistics, ethnopsycholinguistics.

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**ЛИНГВОКУЛЬТУРОЛОГИЯ И ЕЕ ВЗАИМОСВЯЗЬ С  
ЭТНОЛИНГВИСТИКОЙ, СОЦИОЛИНГВИСТИКОЙ И  
ЭТНОПСИХОЛИНГВИСТИКОЙ**

*Аннотация:* В статье обсуждаются взаимосвязи между современной лингвистикой. Лингвокультурологические вопросы, связанные с концепцией языка и культуры, которые в настоящее время привлекают внимание всех лингвистов, изучались большинством лингвистов, но до сих пор не решены. Эта статья примечательна тем, что новое направление лингвистики ориентировано на лингвокультурологию.

*Ключевые слова:* лингвокультурология, система, язык, этнолингвистика, социоллингвистика, этнопсихоллингвистика.

Introduction

Today, when analyzing text, researchers study grammar, semantics, cognitology, psycholinguistics, linguoculturology they rely on the achievements

they make. The goal is to create a speech and make it on the other hand, the semantic, linguoculturological features of the text are further enhanced by determining the role of the perceptual factor in linguistic activity. As such an issue is currently in the science of linguistics related to the concept of language and culture, which attracts everyone's attention. Linguoculturology has been studied by many linguists. Although it is being implemented, it has not yet been fully resolved. Therefore, linguoculturology plays a significant role in the modern research. It appeared in the 90-s of the 20th century as a result of the attempts to integrate culturology, culture-oriented linguistics and linguistics.

Main body: Linguoculturology is one of a number of new fields specific to linguistics communicative linguistics and text linguistics, in the study of text anthropocentric approach, cognitive linguistics, pragmalinguistics, psycholinguistics, issues in the field of sociolinguistics, linguistics, ethnolinguistics closely related to research in the field of analysis. The connection between language and culture, with the problem of cultural expression in language. The methodological basis of related issues began only in recent years. Their basis the works of V.V. Vorobyev, V.M. Shaklein, V.N. Telia, V.A. Maslova does.

A number of works in this direction are being carried out in Uzbek linguistics as well. In particular, the scientific basis of linguoculturology in Uzbek linguistics, preliminary work on a number of issues, such as the reflection of culture in language "Linguoculturological direction in the Uzbek language" by A.Nurmonov N.Mahmudov's "In search of ways of perfect study of language", "Analogies - a product of figurative thinking ", N. Sayidrahimova's "Scientific of Linguoculturology Some Comments on the Substantiation ", "Components of Linguoculturology " D.Khudoyberganova's "Anthropocentric study of the text"

Monograph on the topic, "Explanatory dictionary of analogies of the Uzbek language" possible. In this article, the status of linguoculturology in the

system of sciences and its connection with ethnolinguistics, sociolinguistics and ethnopsycholinguistics issues have been studied.

In recent years, the work on linguoculturology has increased. In particular, Y. S. Stepanov created "Constants: Dictionary of Russian Culture", Russian summarizes and extensive information on concepts that are active for the languages of the native speakers gave (Stepanov, 2001). N.D. Arutyunova's research "Language and the human world" is diverse to study universal terms related to periods and cultures of different peoples dedicated to. (1999) V.N. Telia and representatives of her school studied the phrases, the purpose is to describe their national-cultural metaphors and is to reveal the characteristic aspects of the mentality. The terms in linguoculturology and linguoculturology have been around a lot lately has become a common occurrence in research. These terms are somewhat loose used: sometimes also described as language policy (Artemeva, 2003).

In the field of linguoculturology in the XIX century V. Von Humboldt wrote his "Language structure and influence on the spiritual development of mankind "

He spoke about the relationship between language and national characteristics. Especially, in practice, according to its influence on different languages, their characteristics, thinking and emotions represents a different worldview ", the specific features of the language of the nation It affects the self, so the in-depth study of language is the history and philosophy of man it must cover everything that is connected with the inner world. " ideas are common. [Humboldt 1985: 370, 377]. Thus, the scientist is a variety of language sees different ways of feeling and thinking in different forms. So the language is cultural concludes that it reflects originality.

American linguists E.Sapir and B.L.Whorf put forward the hypothesis of linguistic affiliation they drove. According to him, language plays a key role in the learning process. North America as a result of the study of the Hindu

language, scholars have also been able to think of language categories concluded that According to the hypothesis of linguistic affiliation, it is different The occurrence of different categories in languages varies the existence of the speakers of the same language conceptualize. Throughout the twentieth century, the views of these scholars have faced various criticisms and contradictions came Today, this direction is again in the focus of linguists. In 1990 D. Lucy's "Language Diversity and Thought" [Lucy 1992] and P. Lee's "Whorf Theory Complex" Books such as [Lee 1996] have appeared. In 1998 “ Humboldt and Whorf Revisited. Universal and Culture-Specific Conceptualizations in Grammar and Lexis ” international symposium on the human factor and the phenomenon of linguistic affiliation in language was held at the Duisburg (Germany) University . New approaches to education have been put forward.

The main object of study of linguoculturology is language and culture interdependence at the time of interaction and the integrity of this relationship systematic interpretation ”and the subject of science is the language of social life national forms that arise in the process of communication and are based on cultural values”, are all that form the“ linguistic landscape of the world ” evaluates.

V.V. Vorobyev said “The main unit of lingvoculturological analysis is lingvoculturema includes the concept of "linguistic and non-linguistic (concept and subject) the dialectical unity of content. ” [Vorobyev 1997: 44-45]. He explains the difference between words and linguoculture through A.A. Potebnya's concept of "near and far meaning of the word".

Lingvoculturema, in contrast to the word, has a more complex structure: its content plan is divided into two: linguistic meaning and cultural content. This is unity has an connotative meaning and is the ideological context that gave rise to it will live until the end ”[Vorobyev 1997: 52]. Unity in word and duration can be expressed as text.

V.V. Krasnikh in his work which is called "Ethnopsycholinguistics and Linguoculturology" describes linguaculturology as " It is a science that studies the manifestation and reflection of culture in language and discourse, and is directly related to the study of the national landscape of the world, linguistic perception, the peculiarities of the spiritual-linguistic community." [Krasnikh 2002: 12]

Representatives of the Volgograd School V.I. Karasik, E.I. Sheygals focus on language and focus on comparing cultures. As a basic unit of linguoculturology take on a cultural concept. This concept is the content of explicit and abstract names is an "sub-meaning" that includes, in addition to, the culture of that people requires information. [Karasik 2002: 127,129]. E.I. Sheygal and V.A. Buryakovskaya called linguoculturology "a separate conceptual view of the world objects and their collective consciousness by the reflected object (mae. ethnos) as well language comprehension "[Sheygal, Buryakovskaya 2002: 9]. Authors study the linguocultural potential of ethnonyms.

The study of cultural symbols in language has been the subject of linguistics to this day is the result of their achievements. The growing interest in linguoculturology determines the future of science. At the same time the theoretical and methodological basis of science is just being formed. Phraseologisms and parems reflect cultural characters in language are being studied as the main units of motivation. Classic in some studies reference to literature samples is observed. Interrelationships and relations between language, culture, ethnos (people) It is a problem that can be solved in many disciplines, from philosophy to sociology to ethnolinguistics and linguoculturology - through joint efforts depends on. In particular, the issues of national language thinking is one of the linguistic philosophies is a network; linguistic study of social or intergroup information exchange psycholinguistics is part of research. Language is closely related to culture: it develops within

culture and is an expression of culture. Based on this idea a new science - lingvoculturology appeared. This science was independent in the 90s of the twentieth century formed as a sphere.

### Conclusion

Thus, ethnolinguistics and sociolinguistics are different disciplines. Ethnolinguistics is modern, relying on historically significant data sociolinguistics, which seeks to identify historical facts about a people in materials studies today's materials. Linguoculturology is a historical and modern language examines the facts from the perspective of spiritual culture. Honestly, it is There are no other opinions on the issue. Including V.N.Telia lingvoculturology studies the relationship of language and culture only in a synchronous aspect: it is the study of live communication processes and the expression of language in accordance with the current mentality of the people. explores the connection between applications.

Language is a means of storing and collecting information of cultural significance is calculated. In many units, this information is implicit for the current language owner character, subject to age-related changes, only when examined indirectly is hidden in a way that is visible.

The difference between linguistics and linguoculturology is that Linguistics studies national realities, which are mainly reflected in language. These language units have no alternative (E.M. Vereuagin and V.G. Kostomarov according to him) are peculiarities of this culture.

Ethnopsycholinguistics is closely related to the field of linguoculturology areas. Ethnopsycholinguistics is the speech of behavior that belongs to a particular tradition learns how to express themselves in their activities, verbal and analyzes differences in nonverbal behavior, speech etiquette, and “the color of the world landscape”, textual gaps in intercultural communication, bilingualism and multilingualism is interpreted by different peoples as a specific aspect of speech etiquette.

If the main research method of ethnopsycholinguistics is associative experience, Linguoculturology is characterized by the ability to apply all the methods of linguistics costs.

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