

*Abstract*

In this article, the author describes the features and use of cultural linguistics.

*Key words:* linguocultural schools, linguoculturological analysis, humanitarian discipline, culture and language.

The emergence at the end of the 20th century at the junction of linguistics and cultural studies of the interdisciplinary science of linguistic culturology aroused keen interest in it by linguists. Already at the beginning of the next century linguocultural schools were formed (for example, under the direction of N.D.Arutyunova, V.V.Vorobiov, V.I.Karasik, V.V.Krasnykh, Yu.S.Stepanova, V.N.Telia, and others.), a certain conceptual and terminological apparatus of this linguistic direction is being formed, taking into account various scientific concepts and methods of linguoculturological analysis.

As a rule, the emergence of new concepts and the corresponding terms entails some fundamental differences and discrepancies in the scientific community. According to the witty remark of A. V. Lemov, "... scientists quite often cannot agree on the meanings of scientific words" [7, p. 15]. However, linguoculturology as a humanitarian discipline belongs to rare exceptions in terms of defining its conceptual essence by the scientific community. A comparative analysis of the numerous definitions of cultural linguistics, which function in scientific discourse, showed that almost all researchers are unanimous in defining this concept, which is based primarily on the language-culture dyad. Compare only some of them.

So, for example, V.V. Vorobiev in his definition: "Linguoculturology is a complex scientific discipline of the synthesizing type, which studies the interrelation and interaction of culture and language in its functioning and reflects this process as an integral structure of units in the unity of linguistic and extra-linguistic content using system methods and with a focus on modern priorities and cultural establishments" [5, p. 37], in addition to the mutual influence of culture and language, highlights other significant indicators of cultural linguistics, namely: "a complex scientific discipline of the synthesizing type" (emphasized by us). Thus, the place of linguoculturology in the system complex of humanitarian knowledge is clearly defined - scientific discipline, which consequently entails the presence of its own subject and object of study. No less important is the indication of the synthesis of scientific knowledge, which in turn, on the one hand, is remarkable for the modern scientific paradigm, and on the other hand, requires the establishment of both general and differentiating features of the concept under study. The definition of linguistic culturology proposed by V. V. Vorobiev, in our opinion, is capacious and informative also because it immediately orients the researchers to a specific method of linguistic analysis - "system methods".

The definition of linguoculturology given by V.V. Krasnykh is also based on the common integrative seme "culture - language"; but, in addition, the definition also identifies other relevant features of the discipline under study: national worldview, linguistic consciousness, national mental features as fundamentally new objects of study: "linguoculturology is a discipline that studies the manifestation, reflection and fixation of culture in language and discourse. It is directly related to the study of the national picture of the world, language consciousness, features of the mental-lingual complex" [6, p. 12].

Note that the linguistic heritage of V. Humboldt is finding new perspectives in the field of humanitarian studies. The emergence of linguoculturology as a scientific discipline was naturally preceded and promoted by many different factors, both linguistic and extralinguistic. Of course, the rethinking of various landmarks in the study of

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language, aimed at an expanded understanding of its functions, in particular, related to the problem of anthropocentrism and ethnocentrism, is fundamental.

In this regard, it is impossible not to mention the well-known academic discipline "linguistic and cultural studies", which for several decades was the main method of teaching Russian as a foreign language and which to some extent is consistent with its principles of studying the object with linguoculturology. However, the latter has a certain specificity. So, according to V.V. Vorobiev, who insists that linguoculturology is a scientific discipline, and not a specific "aspect of language teaching, like linguistic and territorial studies" [5, p. 32]. At the same time, the scientist rightly gives due preference to linguistic and cultural studies as a basic benchmark, considering linguistic culturology to be "a kind of successor to linguistic country studies" (ibid.).

Undoubtedly, in the paradigm of modern knowledge, modern scientific approaches, linguistic culturology, unlike linguistic studies, is aimed at a "new system of cultural values", which is quite natural and understandable.

The founders of the linguistic and cultural studies direction E. M. Vereshchagin and V. G. Kostomarov drew attention to another conceptual component: participation in communication within various national cultures: stored by the language being taught" [3, p. four]. This is especially relevant in the methodology of teaching Russian as a foreign language and foreign languages: "Each foreign language lesson is a crossroads of cultures; it is a practice of intercultural communication" [10, p. 30].

Linguoculturology has a pronounced interdisciplinary character, integrates various knowledge of the humanitarian nature. For modern linguistics, interdisciplinary research turns out to be the most characteristic and popular. Linguo-culturology as a complex and multidimensional scientific discipline of a humanitarian and cultural nature is in interaction with many related sciences: cultural studies, ethno-linguistics, sociolinguistics, intercultural communication, cognitive linguistics, ethnopsycholinguistics, lingvophilosophy, and other. with each of the listed sciences and at the same time establishing distinctive, its specific features.

The conceptual content of the term "linguoculturology" in the analyzed definitions is based mainly on "problems of describing culture and language in the process of its functioning" [5, p. 37]. However, one cannot but agree with the opinion of V. V. Vorobiev that this term refers to a broader concept that "involves the inclusion of empirical studies of these phenomena" (ibid.)

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