

**THE FORMATION OF LINGUOCULTUROLOGY AS A SCIENTIFIC DISCIPLINE**

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**Abstract:** In this article, the formation of linguoculturology as a scientific discipline is examined. It is highlighted that this field is one of the modern branches of linguistics. The article discusses the view on the close interconnection between language and culture, as well as the idea that language and develops under the influence of culture.

**Key words:** Linguoculturology, language, culture, modern linguistics, national cultural code, folk proverbs.

**ENTRANCE**

Language is the greatest gift given to humanity. Although it is a social phenomenon, it is inextricably linked with culture and traditions. In today's globalization process, the field of language and linguistics, like all other fields, is developing rapidly. New modern directions are emerging from linguistics and are becoming a single language field. One of such directions is the direction of linguoculturology. Linguoculturology is a field that arose as a result of the interaction of language and culture. It acts as a bridge between linguistics and cultural studies. It reflects the national customs and traditions of each nation. The concept of a national code also fully reveals itself in this field.

**LITERATURE ANALYSIS AND METHODS**

Linguoculturology is one of the areas that emerged at the core of modern linguistics. This area is a new science formed by the combination of culture and linguistics. The culture of each people is reflected in its language. Our nationality and traditions are reflected in our language. Linguoculturology emerged as a single field at the end of the 19th century and was formed as a new science by the 1990s. According to the linguist N.S. Turbetsky, “There cannot be a word without cultural connotations, that is, there must be some common parts in comparison.[1]

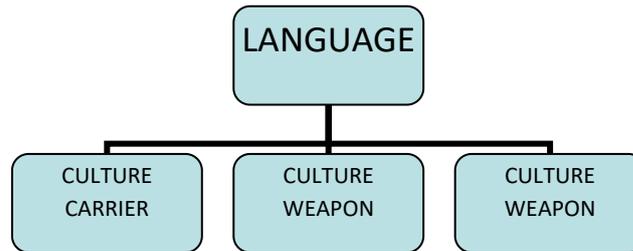
There are several views on the basis of the study of linguoculturology: the first view was developed by linguists (S.A. Atanovisky, G.A. Brutyan, E.S. Markaryan), which is based on the idea that as a result of the one-sided influence of culture on language, national cultural typification and language change occur as a result of the transformation of being.

The second approach aims to study the opposite side of this influence, that is, the influence of language on culture, which remains an open and controversial issue to this day. The main idea of this approach is to understand language as a spiritual force. Understanding language as a spiritual force (W. Humboldt, A.A. Potebnya) is based on the Sapir-Whorf hypothesis of linguistic kinship, the idea that each people sees, feels, and defines existence through their native language. This idea was later put forward in the ideas of I.L. Weisgerber, who considers language as a “transient world”, that is, “understanding of existence”, a certain “existence and thought”. Although his hypothesis is denied by most scientists, it helps to understand phenomena that are difficult to explain by other methods.[2]

The term "linguoculturology" first appears in the works of the founder of the phraseological school V.N. Teliya, as well as V.V. Vorobyov, V.A. Maslova, and others. When discussing the formation of linguoculturology, almost all researchers emphasize that the roots of this theory go back to V.I. Humboldt.[3]

### RESULTS AND DISCUSSION

Language always serves culture, as we can see in the following examples.[4]



Linguoculturology is closely related to several disciplines. They are:

1. Linguistics
2. Ethnolinguistics
3. Linguo-political studies
4. Sociolinguistics
5. Cultural studies.[4]

Linguoculturology, which has emerged as a holistic science, encompasses several areas.

1. Linguoculturology is a separate social group that includes vivid cultural connections, linguocultural situations, and specific scientific research.
2. Diachronic Linguoculturology. It studies changes in the specific transition time of linguoculturology in the status of an ethnos.
3. Comparative Linguoculturology. It deals with a two-way comparison of various ethnos that have emerged in linguoculture.
4. Descriptive Linguoculturology. In this area, the scientific work of M.K. Golovanivsky entitled "The French Mentality in the Speech of Russian Speakers" is worthy of praise.
5. Linguoculturological lexicography is a field that deals with the compilation of dictionaries related to local studies.[5]

### CONCLUSION

In conclusion, this science has emerged as a modern field and incorporates elements of both linguistics and cultural studies. By studying this field in depth, it is possible to deeply analyze the national customs and traditions of the Uzbek and other fraternal peoples and to what extent this nationality affects the development of the language. In this scientific work, we will analyze the proverbs of the Turkish people and the Uzbek people by comparing them. Since the Turkish and Uzbek people are ethnically close, analyzing the proverbs in them is very convenient. This creates a basis for comparing the languages of the two nations.

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