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LINGUOCULTUROLOGY - A NEW DIRECTION OF LINGUISTICS

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Abstract

This work is devoted to cultural linguistics, which studies the ethnopsychological characteristics and spiritual culture of the nation, parameology, precedent texts and sociocultural connotations. The author examines the key concepts of cultural linguistics, such as a picture of the world, concept, logo-episteme, phraseological units, idiomatic words, aphorisms, sayings, proverbs, quotes, stamps.

Keywords: *Linguoculturology, Linguistics, Cultural Studies, Ethnography, National Traditions.*

Introduction: Enter. The age of globalization puts before the science of linguistics, like other sciences, the task of solving new problems. One such problem is the study of the language system based on the principles of the anthropocentric paradigm. Today, the emergence of the anthropocentric trend is considered a fundamental turning point in linguistics, and many studies have been and are being created in this regard.

The anthropocentric paradigm "does not study language as a dry structure, but as an open system based on living dialogue and communication, which analyzes it in an integral relationship with other systems - society, man, culture, psyche, etc. is a set of oriented views, ideas and teachings.

As Professor N. Mahmudov pointed out, "anthropocentrism is not a concept or paradigm attributed by linguists only to the study of language, anthropocentrism is a phenomenon directly related to the essence of language. In the anthropocentric paradigm, man is given the main place, and language is the main element that makes up the human personality. As recognized in linguistics, the anthropocentric paradigm is the third paradigm after the comparative-historical and systemic-structural paradigms. Cognitive linguistics, sociolinguistics, ethnolinguistics, psycholinguistics, neurolinguistics, pragmatics, and linguoculturalism are the most important fields based on the anthropocentric paradigm.

Main part: Linguistics, which is considered one of the leading directions of anthropocentric linguistics, is a field that has emerged from the cooperation of the fields of linguistics, cultural studies, ethnography, psycholinguistics, and studies the interaction and influence of language with culture, ethnos, and national mentality based on the principles of the anthropocentric paradigm.

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According to the researchers, this field was formed in the last quarter of the 20th century, and the term "lipvoculturology" appeared in connection with the research conducted by the Moscow Phraseological School headed by V.N. Telia.

When talking about the emergence of linguistic culture, almost all researchers claim that the roots of this theory go back to V. von Humboldt. The views of such linguists as A.A. Potebnya, L. Weisgerber, H. Glins, H. Halls, W. D. Whitney, D. U. Powell, F. Boas, E. Sepir, B. L. Whorf, G. Brutyan, A. Vejbitskaya, D. Haims in the formation of this field in linguistics it is emphasized that it played an important role.

V.A. Maslova, who created serious research in the field of linguistic culture, divides the development of this field into 3 stages:

1. The creation of initial researches that motivated the formation of science (the works of linguists such as W. von Humboldt, E. Benveniste, L. Weisgerber, A. A. Potebnya, E. Sepir).
2. Separation of linguistic and cultural studies as a separate field.
3. The stage of development of linguistic culture.

The main goal of linguo-cultural studies is to study the reflection of culture, people's thinking, the unique aspects of their perception of the world in language. The object of this field is language and culture, and its subject is language units that express cultural semantics. Therefore, language units that carry cultural information are studied in linguistic culture. Such language units are united under the term of linguistic and cultural units. Symbol, mythologime, standard, metaphor, paremiological units, lacunae, stereotypes, precedent units, speech labels are the main linguistic and cultural units.

The problem of the interaction of language and culture is also studied in such fields as ethnolinguistics, ethnopsycholinguistics, cooperative linguistics, linguo-national studies, linguo-conceptual studies, and linguo-personology. Therefore, these fields are considered close to linguistic and cultural studies.

At present, linguocultural science is one of the most developed fields in the world, especially in Russian linguistics, and a lot of research and a number of educational manuals have been created in this regard. It can be observed that researchers pay great attention to issues such as the linguistic landscape of the world, linguistic and cultural concepts, precedent units, intertextuality, linguistic consciousness, and linguistic and cultural characteristics of stable units.

Conclusion: The subject of modern linguo-cultural studies are linguistic symbols formed as a result of the cooperation of different codes - language and culture. Each linguistic entity is also a cultural entity. Therefore, language signs are

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also the "language" of culture and show the national-cultural identity of the language owner. Today, it is difficult to do anything in linguistics without linguoculturology.

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