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LINGUA CULTUROLOGY IS AN OBJECT OF LANGUAGE AND CULTURE

Abstract: *The field of linguistic culture is the expression of cultural concepts, including cultural models, cultural categories, and cultural metaphors, through the specific characteristics of different languages. This article deals with linguistic culturology and the integrated theoretical study of objects as a practical system of cultural values reflected in it, a comparative analysis of the areas of linguistic culture of different languages based on the theory of linguistic relativity. The role of linguistics in the structural complexity of the humanities is discussed. Lingua culturology analyzes the views of the world as a radically new object of study of the national image, language consciousness, national-mental features. This is because in the context of language culturology, linguistics is seen as something based on the cultural level of the group. Therefore, we can define language culture as a science that studies the manifestation and reflection of culture in language and speech, which is directly related to the study of the national image of the world, language consciousness, mental and linguistic features.*

Key words: cultural, linguistic, language, culture, culturology, semantic, sememes, analysis.

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Introduction

It is well known that the field of lingua culture studies is the representation of cultural concepts, including cultural models, cultural categories, and cultural metaphors, through the peculiarities of different languages. In the context of lingua culture, a group of language skills is seen as something related to the cultural level. Cultural linguistic approaches are already being applied in several areas of applied linguistics, including intercultural communication, second language acquisition, and communication variants of foreign languages.

Lingua culturology is "a holistic theoretical study of objects as a practical system of cultural values reflected in the language, a comparative analysis of the lingua cultural spheres of different languages (peoples) on the basis of the theory of linguistic relativity." "Today, cultural linguistics can be recognized as a philological science that studies different levels of linguistic units, speech activities,

different ways of presenting knowledge about the world of speakers of a particular language through the study of speech [1, 35-36].

Literature review

At the end of the 20th century, the emergence of cultural linguistics at the intersection of interdisciplinary linguistics and culturology aroused great interest among linguists. At the beginning of the next century, under the leadership of lingua culturological schools (for example, N.D. Arutyunova, V.V. Vorobyov, V.I. Karasik, V.V.), a certain conceptual and terminological group of this linguistic direction was formed [2, 12].

As a rule, the emergence of new concepts and terms that correspond to them causes some radical disagreement in the scientific community. But lingua culturological as a humanistic science is one of the rare cases in terms of its definition by the scientific community of its conceptual essence. A comparative

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analysis of many definitions of cultural linguistics operating in scientific discourse has shown that in almost all studies this concept has been unanimously endorsed based on “language-culture”. We will try to compare some of them below. For example, in her definition, BA Maslova studies Linguacultural as a phenomenon of culture, a carrier of culture. Culture is created by a person who uses language. It points out that the object of linguacultural is at the intersection of several fundamental disciplines, such as linguistics and culturology, ethnography, and psycholinguistics [3].

Main part.

VV Vorobiev points out that “Cultural linguistics is a complex scientific activity that studies and synthesizes the relationship and interaction of culture and language in its activities and reflects this process as an integral part. Thus, the role of lingua culturology in the structural complex of humanities is clearly defined - accordingly, it is a scientific direction that leads to the existence of its own subject and object of study. On the one hand, an indicator of the synthesis of scientific knowledge, which is noteworthy for the modern scientific paradigm, on the other hand, requires the establishment of general and distinctive features of the concept under study. The definition of lingua culturology proposed by VV Vorobyov, in our opinion, is broad and meaningful, because it immediately directs researchers to a particular method of linguistic analysis - "system methods". The definition of lingua culturology given by V. V. Krasnik is based on the general integral semantics "culture - language"; but, in addition, it indicates other relevant features of the science being studied. Lingua culturology as a radically new object of study of the national image of the world, linguistic consciousness, national-mental features are a science that learns to reflect, and at the same time define culture in language and speech, the national image of the world, linguistic consciousness, intellectual -is directly related to the study of linguistic properties.

Discussion.

According to W. Humboldt, the linguistic heritage of lingua culturology is the emergence of new perspectives in the field of humanities research. Lingua culturology is naturally promoted in various factors of both linguistic and extralinguistic nature.

In this regard, it is impossible not to mention the well-known subject of "linguistic and cultural studies", which for decades has been the main and somewhat consistent in the methodology of teaching Russian as a foreign language. Lingua culturology serves as a “follower of linguistics and regional studies” in linguistic and cultural studies. Clearly, in the modern knowledge paradigm, modern scientific approaches focus on a “new system of cultural values”

that is natural and understandable, as opposed to cultural linguistics, linguistics, and regional research.

The founders of the linguistic and cultural direction, E.M. Vereshchagin and V.G. Kostomarov, drew attention to another conceptual component: participation in dialogue within different national cultures: “... when learning a language, a person simultaneously enters a new national culture This is especially true of the methodology of teaching foreign languages: "Every lesson of a foreign language is a crossroads of cultures, it is a practice of intercultural communication."

Lingua culturology has a clear interdisciplinary character, combining different knowledge about the humanities. Cultural linguistics as a complex and multifaceted scientific discipline of humanities and culturological nature is interrelated with many related disciplines: culturology, ethnolinguistics, sociolinguistics, intercultural communication, cognitive linguistics, ethnic psycholinguistics, lingo philosophy and other disciplines.

The main task of intercultural communication is “sufficient mutual understanding of the two participants of the communicative movement belonging to different national cultures”. It is a leader for cultural linguistics because the differences in values of cultures are directly reflected in the system of value orientations of their representatives. The efforts of modern researchers are focused on the study of linguistic concepts and classification mechanisms of the world. Without knowing the concepts of national culture, it is impossible to make a full connection. Given the interplay of language and culture, it has allowed researchers to identify what are called “basic concepts” of national culture, behind which are the most important concepts of national consciousness.

There are many definitions of both the term “concept” and cultural concepts. The ambiguity of interpretations is determined by the linguistic nature of the concept as an interdisciplinary education and the complexity and versatility of this amazing phenomenon, which is relevant to modern scientific discourse. In our view, such important components of lingua culturology require special consideration. In establishing interdisciplinary links between lingua culturology, attention should be paid to its interaction with ethnic psycholinguistics. Ethnic psycholinguistics is a new direction that considers speech activity in terms of breaking down national-cultural peculiarities and considering the national-cultural component of speech. Both sciences are closely intertwined, complementing, and enriching each other. If for ethnic psycholinguistics speech activity, linguistic consciousness and communication are the basis, for cultural linguistics it is the definition of culture in language and its reflection in speech.

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Results and views

In the context of lingua culturology, language knowledge is seen as something rooted in the cultural level of the group. Lingua culturological approaches are already used in many areas of applied linguistics, including intercultural communication, second language acquisition, and communication variants of other languages.

At the same time, some researchers believe that the methodology of lingo-cultural research aimed at establishing the direct connection of culture to linguistic structures does not meet the basic criteria of scientific character.

Cultural linguistics is "the study of objects as an existing system of cultural values reflected in this language through a holistic theory and description, a comparative analysis of the lingua cultural areas of different languages (peoples) based on the theory of linguistic relativity."

For this reason, we can define lingua culturology as a science that studies the manifestation and reflection of the culture in language and speech, which is directly related to the study of the national image of the world, linguistic consciousness, mental and linguistic features. It is suggested to use a lingua-cognitive approach to communication, as it allows to analyze both its general linguistic aspect and its nationally defined component.

Conclusion

A complex approach to the study of any linguistic phenomenon in its cultural and linguistic sense is manifested using lingua culturological

analysis, which has only two objects: the diversity of linguistic units (including syntactic units) and folk culture, the intangible culture of particular interest to cultural linguistics. "The subjective image of objective reality, while preserving the image of the real world, is always subject to sensitization, which is objectified by various subsystems of linguistic signs. Culture as a semiotized ethnic consciousness implies the naming of everything that is included in the ethnocultural field. Cultural knowledge is reflected in the vernacular, in their texts.

However, in the process of searching for lingua culturological mechanisms for describing linguistic units, scholars were faced with the problem of a lack of works that would become the subject of lingua culturological attention. Separate lexical units or groups of words were considered in this context. The result of such research is the formation of a cultural concept with a core that is part of a particular lexical unit. An analysis of linguistic units with distinct cultural characteristics (e.g., "bread", "homeland", "samovar", etc.) leads only to distinct conclusions. Most linguists are in favor of the idea of constructing figurative semantic fields.

Thus, two methodological approaches can be distinguished in linguistic research that analyzes the relationship between language, languages and culture, cultures. The first approach in the history of linguistics is associated with the name Wilhelm von Humboldt. In this Humboldt approach, language is presented primarily as an ethnic or national language, and culture is understood as a single ethnic and national phenomenon.

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