

«Сейфуллин окулары-18(2): «XXI ғасыр ғылымы – трансформация дәуірі» Халықаралық ғылыми-практикалық конференция материалдары = Материалы международной научно-практической конференции «Сейфуллинские чтения – 18(2): «Наука XXI века - эпоха трансформации» - 2022.- Т.1, Ч.III. - P.52-54.

LINGUO CULTURAL STUDIES AS A NEW BRANCH OF LINGUISTICS

*Rasulova D.U., senior teacher at
Tashkent State Agrarian University*

Department of Languages, Uzbekistan, Tashkent

Linguo cultural studies represent “complete theoretical descriptive research of objects of the as a functioning system of the cultural value reflected in language, contrastive analysis of linguo cultural spheres of different languages (nations) on the basis of the theory of a linguistic relativity”. V.A. Maslova defines linguo cultural studies as “a branch of linguistics, created on the cross of linguistics and culture”, as “the humanitarian discipline, studying embodied in national language and manifested material and spiritual culture in the language processes “ or as “integrative field of knowledge absorbing the results of researches by itself in cultural studies and linguistics, ethnolinguistics and culture anthropology [1]. V.V. Vorobev identifies that the complex scientific discipline of synthesizing type studying interconnection and interaction of culture and language in its functioning and reflecting this process as complete structure of units in their unity of language and non-language (cultural) content by means of system methods and with orientation to the modern priorities and cultural determination (system of norms and universal values)” [2]

The author names the basic object of linguo cultural studies, i.e. “the interconnection and interaction of culture and language in the process of its functioning and studying of interpretation of this interaction in uniform system integrity”, and the subject of the given discipline are “national forms of life, reproduced in the system of “language communications and based on its cultural values”,-it is all, that contains “language world picture”. The studying of linguo cultural objects is offered to be spend by means of the system method, consisting in the unity of semantics, sigmatics, syntactic and pragmatics and allowing to receive “the complete notion about them as units, in which language and non-language content are connected by dialect”. Graeme Turner defines linguo cultural studies as “the discipline, studying the developing process reflection and fixing of culture in the language and a discourse, directly connected with studying of the national picture of the world, the language consciousness and the features of mentally – linguo complex” [3]. It is offered the use of linguo-cognitive approach to the communications, as it allows to analyze as it’s, and the nationally-

determined component. However the author does not draw a clear boundary line between ethno psycholinguistic and linguo cultural studies: it is affirmed the generality of its problematic, the theoretical premise of origination of both is considered the hypothesis of Sapir-Uorf, there are not differences in researches methods. Nowadays linguo cultural studies is the youngest branch of ethno linguistics or if to use “a chemical” metaphor, it is the most new molecular joint in the boundary lines of last, which is distinct from all other with its “monatomic composition” and the valency connections: with correlation of “parts” of linguistics and cultural science and their hierarchy. Problems of this scientific discipline include studying and the description of interrelation between language and culture, language and ethnos, language and national mentality. It is created under forecast of Benvenist, on the basis of a triadlanguage, culture, the human person” and represents linguo culture as a lens through which the researcher can see material and spiritual originality of ethnos. The language is directly connected with expressions of personal qualities of the person, and the relation to the person in this or that apostasy is fixe (in grammatical system of many natural languages (Slavic, Armenian, Spanish, Romanian, Old French)). Nevertheless, the concept of “the language person” appeared only last decades in a bosom of anthropological linguistics where it naturally takes the central place and even names new scientific discipline-“linguistic personality”. And if the language is “a mirror of human spirit” then the human person is reflected in it, concept of which enters into the number culture constant [4].

Language culture and ethnos are connected between each other indissolubly and form midlevel of person- a place of mating of its physical, spiritual and social language. The language, person and concept – are basic categories of linguo cultural studies, reflecting mentality of the generalized bearer of natural language and giving the exploratory tool for a reconstruction of a prototypical image “the speaking person” to this scientific discipline. Recently, as capitalism has spread throughout the world (a process associated with globalization), cultural studies has begun to analyze local and global forms of resistance to Western hegemony. Since cultural studies is an interdisciplinary field, its practitioners draw a diverse array of theories and practices. Scholars in the United Kingdom and The United States developed somewhat different versions of cultural studies after the field’s inception in the late 1970s .The British version of cultural studies was developed in the 1950s and 1960s mainly under the influence first of Richard Hoggart, E.P. Tompson, and Raymond Williams, and later Stuart Hall and others at the Centre for Contemporary Cultural Studies at the University of Birmingham. This included overtly political, left-wing views, and criticisms of popular culture as “capitalist” mass culture; it absorbed some of the ideas of the Frankfurt School Critique of the “culture industry” (i.e. mass culture). This emerges in the writings of early British cultural-studies scholars and their influences: see the work of (for example) Raymond Williams, Stuart Hall, Paul Willis, and Paul Gilray. In contrast, “cultural studies was grounded in a pragmatic, liberal-pluralist tradition” in the United States. The American version, of cultural studies initially concerned itself, more

with understanding the subjective and appropriative side of audience reactions to, and uses of, mass culture; for example, American cultural-studies advocates wrote about the libratory aspects of fandom. The distinction between American and British strands, however, has faded. In Canada, cultural studies has sometimes focused on issues of technology and society, continuing the emphasis in the work of Marshall McLuhan and others. In Australia, there has sometimes been a special emphasis on a cultural policy. In South Africa human rights and third world issues are among the topics treated. There were a number of exchanges between Birmingham and Italy, resulting in work on Italian leftism and theories of postmodernism. On the other hand, there is a debate in Latin America about the relevance of cultural studies, with some researchers calling for more action-oriented research. A further and recent approach is comparative cultural studies, based on the discipline of comparative literature and cultural studies. Cultural studies is not a unified theory but a diverse field of study encompassing many different approaches, methods, and academic perspectives, as in any academic discipline, cultural studies academics frequently debate among themselves. However, some academics from other fields have criticized the discipline as a whole. It has been popular to dismiss cultural studies as an academic science. Though a young discipline, cultural studies has established a firm footing in many universities around the globe with steadily rising enrollments, expanding numbers of departments, and a robust publishing field, cultural studies steps in the 21st century as a young yet successful discipline.

References

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- 3 Graeme Turner. British Cultural Studies. – New York, 1991.
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