

THE NOTION OF LINGUOCULTUROLOGY

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Abstract: *This article aims to cover the notion of linguoculturology with deep consideration of its specific features. It gives detailed information on its important cultural aspects.*

Key words: *culture, linguoculturology, language, the subject of linguoculturology, cultural aspects.*

It should be emphasized that linguoculturology concerns both the science of culture and the science of language. It represents a certain unity of knowledge about national-cultural peculiarities of nation and their reflection in language. The aim of linguoculturology is to study the methods which the language embodies in its units, to keep and to transmit culture. The main task of linguoculturology is to study and to describe language and culture in their interaction. According to V. Telia goal of this field of linguistics is to study and to describe interrelation of language and culture, language and ethnos, language and national mentality [1; 64].

Methods of linguoculturology are the collection of analytical techniques, operations and procedures which are used in analysis of interaction of language and culture. It should be noted that different methods can be used during the investigations but the most useful are conceptual, descriptive, contextual, analytical, comparable ones. The special field of investigations is the linguoculturological analysis of texts as the real keepers of culture. Here can be used such methods and techniques of investigations as interpretational to psycholinguistical ones. The main category of linguoculturology is concept, which is defined as the conventional mental unit directed to the complex studying of language, mind and culture. The main object of linguoculturology is the interconnection and interaction of culture and language in the process of its operation; the study of interpretation of this interaction as a whole system. The subject of linguoculturology is the national forms of existence of nations which are reproduced in a system of language communication and which are based upon their cultural possessions. In other words, the subject of linguoculturology is the language picture of the world.

Linguoculturology can be divided into five main fields according to the purposes of the investigations.

1. Linguoculturology of separate social group, ethnos in any bright epoch from the point of view of culture (the investigation of concrete linguistic situation).
2. Diachronic linguoculturology (the investigation of changes of linguocultural state of ethnos in a period of time).
3. Comparative linguoculturology (the investigation of linguocultural demonstrations of different but interconnected ethnoses).
4. Confrontational linguoculturology (the youngest field).
5. Linguocultural lexicography (practice the compiling of linguo-area studies dictionaries).

The word “culture” appeared in ancient Rome and meant first of all cultivation, processing, and “cultivation” of the earth. However, a well-known ancient Roman orator Cicero used this notion in his philosophical works to denote “soul cultivation”. This second sense gradually became the core meaning, and the notion of “spiritual culture” has got recognition. Different viewpoints of scholars on this issue can be presented. A well-known anthropologist Edward Tylor was the first to give the definition of culture, in his book “Primitive Culture”: “Culture is that complex whole which includes knowledge, beliefs, arts, morals, law, custom and any other capacities and habits acquired by man as a member of the society” [2;48].

C. Geertz determines culture as a system of symbolic meanings. In other words, “it is a semiotic system in which symbols function to communicate meaning from one mind to another. Cultural symbols encode a connection between a signifying form and a signaled meaning”[3; 95]. According to the author, culture is characterized by the following four basic features:

- 1) culture is a kind of social inheritance in contrast to biological heritage;
- 2) culture is shared by the whole community, not belonging to any particular individual;
- 3) culture is a symbolic meaning system in which language is one of the most important factors;
- 4) culture is a unified system, the integral parts of which are closely related to one another.

These cultural values are of axiological character and include a judgment, that is, consideration of what is good or bad, moral or immoral, normative and not normative. For instance, Uzbek people feel proud to hold great wedding ceremonies inviting up to 500-1000 guests. But to many Europeans this process may seem weird

and waste of money. Besides, culture comprises belief systems that are presented in national stories, legends or myths. Y. Suneetha and G.M. Sundaravalli assert that these stories and myths shape people's intuition about how they are supposed to feel, believe and behave in a particular situation, i.e. shape individual's interpretation of the external world. So, according to the authors, the individuals belonging to the same society share common culture and similar attitudes. For example, Asian people believe in the power of animal sacrifices for different religious purposes whereas Westerns' attitude to these phenomena is quite negative. Finally, as the authors note, culture includes material products as well, such as food, clothes, music, art and etc. Hence, culture shapes people's general cognitive framework for perceiving the world, moderating communication and relationships among people and their surrounding world thus becoming a "common sense", developed of the mutual values and presumptions of a particular group of people. M. Wang, R. Brislin, D. Williams, W.Wang and J. Chao in their book "Turning bricks into jade: Critical incidents for mutual understanding among Chinese and Americans" distinguish the followings as the important aspects of culture:

- culture is the human made part of the environment;
- culture reflects widely shared assumptions about life;
- culture is so fundamental that most people do not and cannot discuss or analyze it;
- culture becomes evident when someone encounters someone from another country who deviates from cultural norms;
- culture is transmitted from generation to generation;
- even in new situations, people can make a judgment about what is expected in their own culture;
- cultural values endure and changes take place over a number of generations;
- violations of cultural norms have an emotional impact on people;
- it is relatively easy to make generalizations about cultural differences.

So various definitions of culture can be given, but none of them in our opinion can fully reveal the complex nature of culture. It should be noted that all the above-mentioned approaches are not controversial; they are of a complementary character. The choice of this or that approach depends on the aim of investigation and the scholar's preferences. According to the above-mentioned approaches, different types of culture can be differentiated: culture of everyday routine, speech culture, political culture, national culture, culture of labour, personal culture. But the most important division is material culture and spiritual culture. Material culture includes artefacts as

the result of human activity: tools, books, buildings, objects of everyday life. Spiritual culture embraces the spheres of human consciousness such as cognition, morals, enlightenment, science, literature, art, religion, etc. One of the most significant notions is national culture, which deals with national mentality, national character, lifestyle, traditions, customs, rituals, holidays, etc.

Social and historical terms denoting territorial administrative units or divisions; departments, professions, titles, ranks, greetings and treatments; institutions, patriotic and religious organisations; meshit, mahalla, xakimiyat offer similar classifications, emphasizing local colour, mannerisms, cultural and temporal distance between two linguistic communities, etc. and recognising, more or less explicitly, the focus on dominant cultures, the inevitability of loss, or even the impossibility of translating these terms. Karakalpak students studying a foreign language find themselves involved into the dialogue between their own culture and that one of the target language. To perform successfully cross-cultural communication they need to develop cross-cultural competence. The task of a foreign language teacher is to help them acquire necessary skills. The work addresses the issue of using fictional discourse as a valuable source to teach cultural diversity as cultural patterns, concepts, symbols and stereotypes are acquired through texts of a particular culture, literary works playing a significant role among them. The focus is on certain comprehensive analysis techniques (linguostylistic, conceptual and culturological) of figures of speech, metonymy in particular, which can be applied to decode implicit cultural codes. Close connection between teaching foreign languages and cross-cultural communication is so obvious nowadays that it can hardly be argued. Studying a foreign language is always the penetration into a different cultural dimension acquiring, as a result, more than just vocabulary and grammar rules [4; 110]. Every foreign language lesson is a crossroads of cultures and cross-cultural communication experience as every foreign word reflects a culturally specific world perception. Therefore foreign languages as a means of communication in the modern global world should be studied together with the culture of nations that speak these languages. The ultimate goal is to help students develop skills of identifying and interpreting cultural markers, which may help to acquire a near-native command of a foreign language. There are a number of tools to achieve this. One of the aims of the research is to share classroom experience of using fictional discourse for teaching cultural diversity. Approaching material from the perspective of its bilingual perception requires combining traditional linguistic methods (descriptive linguostylistic analysis), cognitive approach (conceptual analysis) as well as discourse

analysis (culturological analysis). The research is based on the experience of analyzing English fictional discourse with Karakalpak-speaking students but the techniques described seem to be universal and applicable for studying any foreign language.

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