

The Relationship of Linguoculturology As A Science with Other Sciences

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Abstract: Linguoculturology is a scientific field that studies the interrelation between language and culture through research and theoretical frameworks. This discipline aims to consider cultural contexts in the process of language learning and to analyze the interactions and exchanges between different languages and cultures. Linguoculturology explores the dialectical connection between language and culture, their influence on societal development, and identifies cultural values expressed through language.

Keywords: Linguoculturology, linguistics, ethnography, anthropology, semiotics, cultural studies.

Introduction: The issue of the formation and development of human culture is studied by cultural anthropology. As the name suggests, anthropology is the science of humans. However, many other sciences, both in the humanities and certain natural sciences (such as medicine and, to some extent, biology), are also concerned with the study of humans. The abundance of disciplines focusing on humans is natural, as human beings are complex and multifaceted in nature. Accordingly, all these sciences develop within a human-centered society.

Thus, the various human sciences explore different aspects of human life, including the physical dimension (biology, medicine), the spiritual or intellectual dimension (psychology, philosophy, philology), human activity (economics, sociology), and the formation and development of humankind (history). All of these disciplines are interconnected in terms of their object of study and together form a unified "organism."

Linguoculturology (a combination of linguistics and cultural studies) is a relatively new but rapidly developing scientific field. It emerged as a result of the interdisciplinary connection among linguistics, ethnography, anthropology, semiotics, and cultural studies. This science investigates how language and culture influence each other, as language is not only a means of communication, but also a reflection of a

people's cultural heritage, mentality, and historical experience.

The scientific foundations of linguoculturology began to take shape in the second half of the 20th century. This process is largely associated with research conducted by both Soviet and Western linguistic schools, which led to the development of new theories and approaches regarding the direct relationship between language and culture.

Prominent scholars such as V.N. Telia, Y.M. Vereshchagin, and V.G. Kostomarov played a crucial role in systematizing linguocultural studies, particularly within the Russian academic context. Their work focused on the cultural semantics of language, highlighting how idiomatic expressions, proverbs, metaphors, and phraseological units encode national values, social norms, and collective consciousness. Western scholars contributed parallel ideas by integrating concepts from cognitive linguistics and cultural anthropology.

Linguoculturology views the linguistic personality as a central concept, referring to an individual who not only uses language but also embodies cultural knowledge, behavior patterns, and worldviews specific to their ethnic or national group. In this respect, the discipline provides tools for analyzing how culture is embedded in linguistic structures and how it is transmitted across

generations.

In today's globalized and multicultural environment, linguoculturology plays a significant role in areas such as translation studies, intercultural communication, language teaching, and sociolinguistics. Its relevance lies in promoting cultural awareness and enabling more accurate and meaningful communication between speakers of different linguistic and cultural backgrounds.

By the end of the 20th century, a new hypothesis began to be accepted in linguistics: "Language is not only related to culture but has emerged from it and serves as a means of expressing it." At the same time, language is considered a tool for the creation, development, and preservation (in the form of texts) of culture, as well as one of its essential components. Through language, both the material and spiritual works of culture are created. Based on this idea, linguoculturology emerged in the 1990s as a new and independent branch of science, formed over the course of centuries. Linguoculturology is the product of the anthropocentric paradigm in linguistics and has been actively developing over the last few decades.

By the early 21st century, linguoculturology had become one of the leading directions in global linguistics. This field studies national culture as reflected and consolidated in language and discourse. Primarily, it investigates elements such as myths, legends, customs, traditions, rituals, and symbols inherent in a particular culture. These cultural concepts are encoded in language and reinforced through everyday and ritual communication.

According to V.N. Telia, linguoculturology primarily explores live communicative processes and the connection between linguistic expressions used in

these processes and the synchronously functioning national mentality.

Linguoculturology is a discipline that examines language as a cultural phenomenon, where the interrelation between language and culture constitutes the core subject of study. As V.N. Telia writes: "Linguoculturology is a science that studies the human being—more precisely, the cultural component within the human being. This means that the center of linguoculturology lies within the anthropological paradigm focused on the cultural phenomenon of the human."

G.G. Slyshkin also emphasizes: «Linguoculturology is directed toward the human factor, more precisely, toward the cultural factor within the human. The fact that the center of linguoculturology is the cultural phenomenon confirms its belonging to the anthropological paradigm of human sciences» [Слышкин Г.Г, 2000: 32].

N. Alefirenko describes linguoculturology as follows:

- Linguoculturology is closely interconnected with linguistics and cultural studies and possesses a synthetic nature;

- The primary focus of linguoculturology is on cultural phenomena that are interpreted through language;

- Linguoculturology belongs to the linguistic sciences, and therefore, its research findings can be practically applied in the teaching of both native and foreign languages;

- The main research directions in linguoculturology include:

- a) the linguistic personality;

- b) language as a semiotic system representing cultural values. Арутюнова Н.Д, 1998: 21].

Figure 1. Factors contributing to the formation of linguoculturology

The relationship between language and culture

- Linguists began to study the national specificity of language and how the cultural heritage and traditions of different peoples are reflected through language. This approach made it possible to examine language not only from a grammatical or syntactic perspective but also within a cultural context.

Anthropological linguistics:

- The anthropological approach requires the study of language and culture as a unified whole. This perspective, for example, analyzes the interrelation between language and worldview. In this context, the Sapir–Whorf hypothesis has played a significant role, highlighting the influence of language on thought and perception of reality.

Cross-cultural studies:

- Research conducted by comparing various nations and peoples has demonstrated how culture and language influence each other. In this process, paremiology (the study of proverbs and sayings), linguosemiotics, and ethnolinguistics have played an important role.

Semiotic approach:

- Semiology — the study of sign systems — had a significant influence on the formation of linguoculturology by addressing the processes of encoding and transmitting cultural information through signs.

In recent years, the discipline of linguoculturology has begun to thoroughly explore the issues of language and culture. According to V.V. Vorobyev (2006:45), "Today, linguoculturology can be defined as a new philological science that studies a selectively organized set of cultural values, examines live communicative processes of speech creation and perception, investigates the experience of linguistic personalities and national mentality, systematically describes the linguistic view of the world, and ensures the fulfillment of educational, instructional, and intellectual tasks. Thus, linguoculturology is a complex science that reflects the interaction and mutual influence of culture and language as an integrated structure of linguistic and non-linguistic (cultural) units."

By the end of the 20th century, four linguoculturological schools had emerged in Moscow:

1. The goal of Y.Y. Stepanov's school is to describe the continuity of culture from a diachronic perspective. This approach studies texts created in different periods not as active agents of language, but rather as external observers [Arutyunova N.D., 1990].
2. N.D. Arutyunova's school focuses on the study of universal cultural terms in texts belonging to

different nations and eras. These cultural terms are also examined from the perspective of external observation rather than active language usage.

3. The V.N. Telia school is known in Russia and abroad for its linguoculturological analysis of phraseological units. Telia and his disciples examine linguistic meanings from the viewpoint of the live speaker's reflection, aiming to acquire cultural semantics directly through the subject of language and culture.

4. The school of V.V. Vorobyev and V.M. Shaklein [Shaklein V.M., 2012] developed the teachings of Y.M. Vereshchagin and V.G. Kostomarov. Thus, linguoculturology is considered a social science that studies both the material and spiritual culture manifested in the living national language and linguistic processes. It identifies the most important role of language as a means of creating, developing, preserving, and expressing culture.

The study of the interaction between language, culture, and ethnicity is considered an interdisciplinary issue. Solving this issue is possible only through the joint efforts of several disciplines, ranging from philosophy and sociology to ethnolinguistics and linguoculturology. For example, the ethnic aspects of

linguistic thinking are studied by linguistic philosophy, while the specific linguistic features of communication among ethnic, social, or group communities are explored by psycholinguistics.

Linguoculturology emerged in the 1990s as an independent direction in linguistics. Researchers note that the term "linguoculturology" (from Latin *lingua* "language"; *cultus* "worship, veneration"; and Greek "science") arose in connection with the research carried out by the Moscow phraseological school led by V.N. Telia (Y.S. Stepanov, A.D. Arutyunova, V.V. Vorobyev, V. Shaklein, V.A. Maslova) [Maslova V.A., 2021].

Culturology explores a person's self-awareness in social and cultural life through nature, society, history, art, and other areas. Linguistics, on the other hand, studies the linguistic worldview reflected in and fixed by language as mental models. The subject of linguoculturology is the interrelated and communicatively engaged entities of language and culture. Linguoculturology is a new area of linguistic research formed at the intersection of cultural studies and linguistics. It explores the interaction and mutual influence between culture and language, as well as the reflections of national culture in language.

Linguoculturology is closely linked with ethnolinguistics and sociolinguistics. According to V.N. Telia, linguoculturology is even considered a structural component of ethnolinguistics. However, both disciplines are distinct in essence. Ethnolinguistics originated in Europe with W. von Humboldt and developed in the United States through the works of F. Boas, E. Sapir, and B. Whorf; and in Russia by scholars such as D.K. Zelenin, Y.F. Karsky, A.A. Shakhmatov, A.A. Potebnya, A.N. Afanasyev, A.I. Sobolevsky, among others. V.A. Zvegintsev defined ethnolinguistics as the study of the language's relationship with social structure, cultural traditions, and customs. Modern ethnolinguistics primarily examines the lexical elements of language related to specific material and cultural-historical units—such as cultural forms, traditions, and customs. This field can be divided into two main branches:

1. Reconstruction of ethnic regions based on language (e.g., R.A. Ageyeva, S.B. Bernstein, V.V. Ivanov, T.V. Gamkrelidze);
2. Reconstruction of a people's material and spiritual culture through linguistic data (e.g., V.V. Ivanov, V.N. Toporov, T.V. Sivyan, T.M. Sudnik, N.I. Tolstoy and his school).

Human culture consists of various ethnic cultures aimed at fulfilling the same needs through different means. Ethnic distinctiveness is reflected in various

ways people work, rest, eat, communicate, etc. According to N.I. Tolstoy, the goal of ethnolinguistics is to reveal the folklore imagery and stereotypes of the peoples of the world.

Sociolinguistics is a branch of linguistics that studies language in connection with its social environment. Social conditions include the external factors in which the language functions: the society of speakers, social structure, age, status, cultural and educational level, geographical differences, and communication contexts. Sociolinguistics thus investigates the role of language in society, its social nature and functions, and the mechanisms of social influence on language.

Linguoculturology must also be distinguished from linguo-country studies. The objects of study in these fields differ. Linguo-country studies analyze national realities as reflected in language. According to Y.M. Vereshchagin and V.G. Kostomarov, national realities are unique linguistic units expressing phenomena specific to a given culture.

Linguoculturology is also closely connected with ethnopsycholinguistics. This field studies how communication elements tied to cultural traditions arise, and how verbal and non-verbal communication varies among speakers of different languages. It explores speech etiquette, "colorful views of the world," bilingualism and multilingualism. Ethnopsycholinguistics relies primarily on associative experiments, whereas linguoculturology employs various methods from both linguistics and cultural studies.

Linguoculturology, while closely related to other disciplines such as linguo-country studies and ethnopsycholinguistics, must be clearly distinguished from them in terms of its object of study, methodology, and theoretical orientation. All three disciplines investigate the interplay between language and culture, yet they approach this relationship from different perspectives. Linguo-country studies (also known as *linguostranovedenie* in Russian tradition) primarily focus on national realities as they are reflected in language. These realities are understood as culture-specific phenomena expressed through unique lexical units that often lack equivalents in other languages. According to Y.M. Vereshchagin and V.G. Kostomarov, national realities are essential in language education, especially in second language acquisition, where understanding culturally loaded terms is necessary for effective communication. The primary concern of linguo-country studies is thus didactic and descriptive, emphasizing the surface manifestations of culture in language rather than engaging with deep cognitive or semiotic structures.

Linguoculturology, in contrast, delves deeper into the symbiotic relationship between language and culture. It studies how national mentalities, worldviews, and cultural codes are encoded in linguistic forms and manifested through everyday speech, idioms, metaphors, and proverbs. Unlike linguo-country studies, which observe culture through language from an external, often pedagogical, perspective, linguoculturology seeks to uncover how native speakers internalize and reproduce cultural knowledge through linguistic behavior. It incorporates theories from cultural studies, semiotics, cognitive linguistics, and philosophy of language, making it a truly interdisciplinary science. Its aim is not just to identify culture-specific terms, but to reconstruct the underlying cultural models and values that shape linguistic expression. On the other hand, ethnopsycholinguistics deals with the psychological mechanisms underlying speech activity in culturally specific contexts. It investigates how communication patterns are shaped by collective cognitive structures, traditions, and behavioral norms. This field pays close attention to the emergence of verbal and non-verbal communicative behaviors within different ethnic groups, often employing associative experiments to uncover subconscious cultural associations and reactions. Topics such as speech etiquette, culturally shaped emotional expression, bilingualism, and multilingualism fall within its scope. Ethnopsycholinguistics therefore complements linguoculturology by providing empirical insights into how cultural values influence speech processing and production at the psychological level.

Despite their differences, these disciplines are deeply

interconnected. Linguoculturology often draws on ethnopsycholinguistic data to substantiate its theories about culturally conditioned linguistic forms. Similarly, findings from linguo-country studies provide linguistic material that can be further analyzed through a linguocultural lens. The integration of insights from all three fields leads to a more holistic understanding of how language functions as both a repository and transmitter of cultural identity.

In today's globalized world, the relevance of these disciplines continues to grow, especially in areas such as translation studies, intercultural communication, and language education. Understanding the nuanced distinctions between linguoculturology, linguo-country studies, and ethnopsycholinguistics enables scholars and practitioners alike to more effectively interpret and convey cultural meanings embedded in language.

In Uzbekistan, the development of linguoculturology has accelerated in recent years, due to the expansion of research in linguistics and cultural studies, as well as integration with international studies.

In Uzbek linguistics, linguoculturological research has emerged over the past decade. For example, in her candidate dissertation, Z.I. Saliyeva analyzed the national-cultural features of sententious expressions in Uzbek and English. R.S. Ibragimova's dissertation studied the concept of "woman" in Uzbek and French. A separate chapter of D. Khudoyberganova's monograph *Anthropocentric Study of Text* focused on the linguoculturological features of Uzbek texts. Professor N. Mahmudov also examined the essence and challenges of linguoculturology in his article *In Search of Comprehensive Approaches to Language Study*.

Figure 2. Key Factors Contributing to the Development of Linguoculturology in Uzbekistan



Nowadays, linguoculturology has become a widely studied academic field. It involves the exploration of national and international linguocultural characteristics, examining cultural meanings reflected in lexical units, metaphors, proverbs, and sayings across different languages. Linguocultural studies also hold great importance for translation theory and practice, as it is essential to accurately convey the culture-specific connotations of language during the translation process.

Thus, the formation of linguoculturology as a discipline has emerged at the intersection of various fields, and today it serves to systematically study the complex relationship between language and culture.

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