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THE HISTORY OF LINGVOCULTUROLOGY AS AN INSTITUTIONAL SUBJECT AND CULTURAL REPRESENTATION OF BRITISH NATION

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Abstract This article deals with the history and evolution of linguoculturology as an institutional subject, investigating its impact on various academic disciplines. By exploring the intertwined nature of language and culture, linguoculturology has contributed significantly to interdisciplinary fields such as anthropology, sociology, linguistics and cultural studies. With a focus on the study of language in its cultural context, this article examines the key milestones, theoretical frameworks and methodological approaches that have shaped linguoculturology over time.

Keywords: linguistics, linguoculturology, language, culture, cultural integration.

90s of XX century there has been appeared a new subject in linguistics which studies interconnection between linguistics and culturology. The origin of linguoculturology can be traced back to the early intersections between language and culture studies within the broader field of humanities and social sciences. Early anthropological studies, such as the work of Edward Sapir and Benjamin Lee Whorf, laid the groundwork for understanding the intricate connections between language, mentality and culture. These foundational insights set the stage for the emergence of linguoculturology as a distinct interdisciplinary field.

“In recent time, most of the Uzbek and foreign linguists have been interested in research associated with comparative linguistics. The comparison of two and more languages is becoming increasingly more attractive for researchers. This is

understandable, because carrying out a comparative analysis can help a better understanding of some features specific to this or that language, a deeper exploration of the structure of the studied languages and a more accurate consideration of differences and similarities of the languages thus compared” [2;1].

Linguoculturology is not a widely recognized institutional subject or field of studies nowadays. While linguistic and cultural studies are well-established disciplines, the specific term “linguoculturology” does not have a well- documented history as an institutional subject. It is possible that the term may be used in certain academic or research contexts, but it does not have the same level of established institutional recognition as traditional fields of study. Some foreign scholars who have made significant contributions in this field include: Edward Sapir, Benjamin Lee Whorf, Lev Vygotsky, Pierre Bourdieu and others have contributed to the development of linguoculturology through their research and theoretical contributions. In Uzbekistan philologists also did research in this sphere. For instance, M.Saidova and U. Kuziev published a whole book which is dedicated to linguoculturology.

“At the present stage, cultural linguistics is developing intensively. More and more linguists are interested in the relationship and interaction of language, thinking, culture and ethnicity. Language has always been considered a powerful carrier of culture. At the present stage, cultural linguistics as an independent discipline has a complex object of study -the interaction of language and culture” [6;3].

We agree with the statement of G.O. Vinokur that "Every linguist who studies the language of a given culture, thereby becoming a researcher of the culture whose products his chosen language belongs” [7;211].

Great Russian scientist V. A. Maslova who did serious research in the field of linguoculturological studies. According to his statements: “The problem of the relationship between language, culture and ethnicity is not new. Back at the beginning of the 19th century German scientists tried to solve them- the Grimm

brothers, whose ideas found their way development in Russia in the 60-70s of the 19th century in the works of F.I Buslaev, A. A. Potebnya” [3;21].

She divided the development of linguoculturology into 3 stages:

"1. The creation of initial studies that led to the formation of this subject.

(works of V. Fon Gumbold, E. Benvenist, L. Vaysgerber, A. A. Potebnya, E. Sepir)

2. Separation of linguoculturology as a new discourse.

3. The development stage of linguoculturology “[3;53].

Linguoculturology is also known as linguistic anthropology, an interdisciplinary field that studies the relationship between language and culture. It examines how language shapes and reflects cultural practices, beliefs and social structures. This field explores the way in which language is used in cultural norms and values which are connected to broader cultural patterns and processes. Linguoculturology also investigates how language is used to construct and reinforce cultural identities, as well as the impact of cultural factors on language evolution and development.

“In our opinion, the linguistic and cultural competence of higher education students should be represented by linguistic and cultural components” [1;1].

This research deals with teaching English language interconnection between English mentality and British culture. Nowadays general objective of the teaching languages at universities based on language itself. Learning grammar, vocabulary, pronunciation and understanding of native speakers’ speech need primary methods and target of both teachers and language learners. They focus on their attention gathering information about any language and being coach or student in this sphere. However, being aware of British mentality, culture or even traditions assist us to learn English language perfectly and thoroughly.

“The mismatch of linguistic pictures of the world is a rather serious obstacle to adequate communication between speakers of different cultural and linguistic traditions. This difficulty is manifested in the fact that when communicating in a foreign language, native speakers of, for example, their native language have

difficulty formulating ideas in a foreign language or use such lexical units in speech that the native speakers consider inappropriate or not quite suitable, violating the sociocultural stereotypes of speech communication and norms of communicative behavior. This is due to the fact that a native speaker often tends to build her statements in accordance with her national picture of the world, national norms of behavior and communication stereotypes, rather than foreign ones” [5;2].

If we come to today’s teaching system and ways of learning English language have evolved in recent years, incorporating modern technologies and methodologies. Teachers are using communicative approach in teaching. The emphasis is on developing communication skills, with a focus on speaking and listening. This approach encourages students’ interaction and the use of the language in real-life situation.

The last 20 years the requirement for IELTS (International English Language Testing System) is increasing day by day. Thousands of students apply for this examination in order to pass this exam and being an instructor in English language. Naturally, they do ample listening activities and topic specific podcasts from social media in order to get their score. Although doing all these activities perfectly they still do not be aware of the culture and mentality of English speaking countries. In this way they will overcome various challenges in the process of conversation with native speakers. The main factor is lack of British mentality and knowledge of British speaking etiquette. However, the more they will listen about British mentality, culture, traditions, stereotypes and other the less they will face to inconveniences.

Reading section is also similar with listening section. Changing reading materials which are based on economics, science, aliens or psychology into British history, country’s development stages, culture, mentality and topics like these will assist every single student both practicing and being closer to the language which they are studying.

Speaking without any mistakes such as: grammatically, phonetically, coherently and using topic specific vocabulary at advanced level are not enough

building conversation with native speakers. British people have their own etiquette whilst speaking with someone. We have to adopt their speaking manners. But without cultural approach we can not do it. For an instance, British people wait their turn to speak and do not interrupt others, avoid sensitive topics like politics or religion, use moderate tone of voice, open to discussing weather, as it is a common topic of conversation in Britain. Besides those, they like being attentive and excusing themselves politely if they need to leave the conversation. The most essential one is being mindful of cultural differences and being open to learning about the other person's perspective are valuable object of conversation. Linguoculturology studies mainly these things, more clearly, interrelation between culture and language. It is important to remember that speaking etiquettes are generalizations and may not accurately represent all individuals within a particular group of people and represents cultural development.

At universities we have to establish cultural integration. Language learning is often combined with an exploration of English-speaking cultures, fostering a deeper understanding of the language in its cultural context. Creating an atmosphere of holidays in each special day and suggesting to students organizing party, wearing holiday's special clothes are another way of learning culture. The United Kingdom is rich in tradition festivals and celebrations that reflect its diverse history and cultural heritage. Some of the most prominent traditional festivals in the UK include:

Burns Night. This festival celebrates the life and work of the Scottish poet Robert Burns on January 25. It often involves a traditional supper, including haggis, recitations of Burn's poetry, and Scottish music. We can celebrate this festival learning by heart and reciting poet's poems and cooking their national food organizing a group with volunteers.

Notting Hill Carnival. This festival is hold annually in London, the Notting Hill Carnival is one of the largest street festivals in Europe, celebrating Cribbean culture with colorful parades, live music, dance performances and vibrant costumes. University's campus is the best place to celebrate it. Carnival is the most effective

way of entertainment for both students and teachers. Through organizing these and other festival not only do help us avoiding hectic lifestyle but also living with the language and feeling us in this language's atmosphere. Traditional festivals reflect the diverse cultural heritage of the UK and are often celebrated with a combination of historical customs, music, dance and communal gatherings. Each festival holds significance and contributes to the cultural tapestry of the country.

According to V.A. Maslova, "Cultural linguistics is a science that arose at the intersection of linguistics and culturology. This discipline is not a simple "addition" of linguistics and cultural studies, but a new independent direction that should be studied in depth. Such a study presupposes, first of all, an analysis of the main stages of the formation of the development of that system with a glance, which is called "cultural linguistics". This discipline is associated with philosophy, national character, mentality. It is a kind of body of knowledge about the national and cultural specifics, the organization of the content of speech communication" [3;145].

We want to introduce some methods for language learners who study language and its interconnection with culture and mentality.

1. Ethnographic method. Language and culture scholars can use this method to study the language and culture of a particular group of community. This can include participant observation, interviews and fieldwork to understand the cultural context in which the language is used.

2. Discourse analysis. Linguists can use discourse analysis to study how language is used in different cultural contexts and how language shapes and reflects cultural values, norms and identities. This may involve analyzing written or spoken text to understand the cultural significance and meaning of language use.

3. Movies and TV shows. This is the most simple and common way of learning. Watching English films and shows can provide notion into English speaking cultures, while also improving language skills through listening and comprehension.

4. Literature. Reading English literature, such as classical novels, poetry and contemporary works offer a door into the cultural and historical aspect of native speakers.

5. Food and cuisine. Exploring English cuisine and culinary traditions can be a gateway to understanding cultural practices, whilst also expanding vocabulary related to food and cooking.

6. History and heritage. Learning about the history, landmarks and cultural heritages of United Kingdom can provide valuable cultural context and language enrichment.

7. Language exchange programs. Participating in language exchange programs with English speakers who are interested in learning your native language can provide mutual cultural exchange and language awareness.

According to the words of Kuziev and Saidova “ We can hardly do any research in linguistics without linguoculturology. Rejecting it is scientifically inapplicable” [4;63].

In conclusion, by integrating cultural exploration into language learning, students can develop more realistic understanding of English, gain insights into cultural nuances and improve their language proficiency through mental and immersive experiences. Without knowing the culture students can not learn the language perfectly. Language represents the and culture represents the language. Cultural approaches play significant role in teaching and help young learners to enrich their mentality and world outlook.

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