



## MAIN ASSUMPTIONS OF COGNITIVE AND CULTURAL LINGUISTICS

**Author:** Karimova Munira Axmadjanovna<sup>1</sup>

**Affiliation:** Senior teacher at Nordic International University<sup>1</sup>

**DOI:** <https://doi.org/10.5281/zenodo.15172925>

### ANNOTATION

This article analyzes the concepts of cognitive and cultural linguistics, as well as the hypotheses of the linguaculturological branch of language. Based on the analysis of the linguocultural correlation between language and culture, linguoculturalism is a new aspect of the complex approach to language and culture, and their mutual relationship, their mutual influence on the development of language and culture, and their connection with social life, psychology, and philosophy are summarized. It was also argued that linguaculturology is a rapidly developing field of linguistics.

**Keywords:** cognitive linguistics, cultural linguistics, linguoculturology, conceptual, descriptive, contextual, analytical, comparable, national mentality.

### Introduction

Every person is a part of national culture which includes national traditions, language, history and literature. Nowadays, the economical, cultural and scientific contacts between nations are becoming closer. Thus, the investigations dedicated to intercultural communications, correlations of language with culture and language personality are important today. The activation of culturological studies turned the spotlight on linguoculturology.

Despite the fact that linguoculturology is comparatively a new field of investigation, methodological foundations of study of problems of language and culture interactions are continuously being formed, a part of which, we have intended to embrace in this research work.

As it is known, linguoculturology studies interrelation of language and culture, but being different from culture-oriented linguistics.

Beginning with the XX century, linguoculturology gradually ousted country study in the didactic plan as well.

Since the last two decades of the XX century the term "linguoculturology" has been often used in association with the term "culture-through-language studies". Linguoculturology focuses attention onto the reflection of spiritual state in the language of a man in the society. This is just fully mentioned in the works of Bashurina in which she demands changing of shape of system of didactic coordinates: instead of systems of "teaching a language – acquaintance with culture" in the centre of attention stands interrelation between communicative competence with linguoculturology and

culture-oriented linguistics in the system of “teaching a language – acquaintance with culture – teaching a language”.

The scientists who works in this field are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcachev, V. Telia, V. Shaklein, F. Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok.

According to V. Maslova's research the term “linguoculturology” means the science, which appeared at the intersection of linguistics and culturology. This science investigates the question of reflection and consolidation of nation's culture in language.

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.

## MAIN BODY

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.

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). There are only several works in this area. The most interesting is M. Golovanivskaya “French mentality from the point of view of Russian person”.

5. Linguocultural lexicography (practice the compiling of linguo-area studies dictionaries).

Comparison of culture and language as a whole and particularly in a concrete national culture and in a concrete language discovers something isomorphism in their

structure, in functional and hierarchic plan. Accordingly, by the way of discriminating literary language and dialects, specifying in them common speech and in some cases argot too, in any ethno-culture Tolstoy distinguished four types of culture: a) culture of educated layer (stratum) "bookish" or elitist; b) people's culture, peasantry culture; mediating culture, fitting to common speech, which is usually called "culture for people" or "the third culture"; c) traditional-professional subculture (shepherds, bee-keepers, potters and tradesmen-handicraftsmen's culture) (Tolstoy, 235).

Scientists put forth two parallel strata having made some changes in the enumerated language and cultural layers: literary language – elite culture ; popular language – "the third culture"; dialects and sayings – popular culture; argot – traditional-professional culture.

For the both rows one and the same type-setting of different indications can be applied:

- 1) standardization – no standardization
- 2) overdialectivity (overterritoriality) – dialectivity (territorial membership);
- 3) openness – closeness (sphere, systems);
- 4) stability – no stability.

## CONCLUSION

Each separately-taken language or cultural stratum is characterized by definite combinations of indications, for example, for the literary language this is standardization, overdialectization, openness, stability, but each column – by means of weakening of indications and by changing into its contradictory indication, for example from standardization of literary language till non standardization of argot, or from vernacularism of elitist culture till dialectalization of traditional-professional culture.

All this can be related, first of all, to the prehistory of science on the correlation of language and culture. These thoughts of the scientist are just not only in relation with culture in general: they are specifically essential and are restricted for the linguoculture.

## REFERENCES

1. Cardwell, M. (1996). Dictionary of Psychology. Chicago IL: Fitzroy Dearborn.
2. Katz, D., & Braly, K. (1933). Racial stereotypes of one hundred college students. *Journal of Abnormal and Social Psychology*, 28, 280-290.
3. Shih, M., Pittinsky, T. L., & Ambady, N. (1999). Stereotype susceptibility: Identity salience and shifts in quantitative performance. *Psychological science*, 10(1), 80-83.
4. McLeod, S. A. (2011). Albert Bandura: Social Learning Theory. *Simply Psychology*.
5. D.Ashurova, M. Galiyeva. Text linguistics. Tashkent 2015.
6. Karimova, M. (2024). Addressing Common Challenges in teaching English as a foreign language: Strategies for success. *Nordic\_Press*, 3(0003).
7. Azizova, D. (2024). NAVIGATING SOCIAL AND CULTURAL IDENTITIES IN LANGUAGE EDUCATION: A CRITICAL PEDAGOGICAL APPROACH TO DIGITAL INNOVATION AND INEQUALITY. *Nordic\_Press*, 3(0003).

8. Yusupova, M. (2024). "The Blended Learning: Combining Traditional and Digital Approaches in ESL Classrooms: Enhancing Language Acquisition through a Seamless Integration of In-Class and Online Learning Strategies". Nordic\_Press, 3(0003).
9. Wierzbicka, A. (1999). Emotions Across Languages and Cultures: Diversity and Universals. Cambridge University Press.

