

## THE CONCEPT OF "LINGUO-CULTUROLOGY" AND "LINGUO-MENTALITY" IN THE FIELD OF LINGUISTICS

*M. Temirova*<sup>1</sup>

### *Abstract:*

The article explores the anthropocentric paradigm in modern linguistics, emphasizing its focus on ethno-cultural specifics, individual and social aspects, and cognitive processes. The text also underscores the anthropocentrism within linguocultural studies, evident in the interdependence of language and culture. Cultural linguistics is presented as a discipline studying the interaction of culture and language.

*Key words:* Anthropocentric paradigm, linguistics, ethno-cultural, cognitive processes, linguistic cognition, language and personality, cognitive linguistics, psycholinguistics, linguoculturology, interdependence, cultural context, integrative concepts, linguistic cognitive approach, anthropocentrism.

*doi:* <https://doi.org/10.2024/4043rs92>

---

The anthropocentric paradigm of modern linguistics activates and directs linguistic research towards the examination of the ethno-cultural specifics of linguistic conceptualization of the world, personal and social aspects of an individual, linguistic cognition, speech communication, and human behavior. Additionally, it explores cognitive processes related to storing, transferring, and interpreting knowledge and mental activity. The famous Uzbek linguist Prof. N. Mahmudov expresses the following opinion about the formation of the anthropocentric paradigm in linguistics: "According to such an objective nature of language, in the anthropocentric paradigm, man is placed in the main place, and language is the main element that makes up the human personality. Experts cite the famous Russian writer S. Dovlatov's wise saying that "language makes up 90 percent of a person's personality." As stated by V.A. Maslova, it is impossible to imagine the human mind, as a person himself, outside of language and the ability to create and perceive speech". Aligned with the concepts and issues of the anthropocentric paradigm, various areas of linguistic research such as linguoculturology, cognitive linguistics, psycholinguistics, etc., have emerged and are thriving successfully.

Linguoculturology is a product of the anthropocentric paradigm in linguistics, which has been developing over the past decades. V.A. Maslova believes: "The main directions in modern linguistics, which are being formed within the framework of this paradigm, are cognitive linguistics and linguoculturology, which should be "focused on the cultural factor in a person" (V.N. Telia). Consequently, linguoculturology is a product of the anthropocentric paradigm in linguistics, which has been developing in recent decades.

The anthropocentrism in language within linguocultural studies is evident in the interaction between language and culture, their interdependence, and a

---

<sup>1</sup> *Temirova Muattar Amirkul kizi, Teacher at Denau Institute of Entrepreneurship and Pedagogy*

form of dialogue. V.V.Vorobyov gives the following definition of cultural linguistics: "Cultural linguistics is a complex scientific discipline of a synthesizing type that studies the relationship and interaction of culture and language in its functioning and reflects this process as an integral structure of units in the unity of their linguistic and extralinguistic (cultural) content using system methods with a focus on modern priorities and cultural institutions (a system of norms and universal values)". Linguoculturology emerged as an independent field in linguistics during the 1990s. The term "linguoculturology" gained prominence in connection with the works of the phraseological school led by V.N. Telia, as well as the contributions of Yu.S. Stepanov, A.D. Arutyunova, V.V. Maslova, and other researchers. While culturology explores an individual's self-consciousness in relation to nature, society, history, art, and other aspects of their social and cultural life, and linguistics examines the worldview reflected and encapsulated in language through mental models of the language's representation of the world, linguoculturology focuses on the dialogue and interaction between language and culture as its subject.

Cognitive and linguocultural approaches to interpreting linguo-mental formations, which encompass concepts, enable a more comprehensive and accurate understanding of the deep connections between language, consciousness, and culture. The integrative nature of linguocultural concepts, combining linguocultural and mental-cognitive information in their content, allows for a synthesis to some extent, bridging cognitive and linguocultural approaches in the examination of human concepts. "Linguocognitive and linguocultural approaches to understanding the concept do not contradict each other, but, on the contrary, complement each other, since these are two sides of the same phenomenon, reflecting two phases of one psycho-mental process: the addition of a word and its meanings, the inclusion of a word in a cultural context when it becomes the key to understanding culture. These approaches differ in vectors in relation to the individual: the linguo-cognitive concept is the direction from individual consciousness to culture, and the linguo-cultural concept is the direction from culture to individual consciousness".

Culture stands as a fundamental concept in linguistic and cultural studies, prompting the examination of its ontology, semiotic nature, and other characteristics. It represents a specific level of historical development within society, embodying the creative power and capabilities of humans. Culture manifests itself in various forms of people's lives and activities, as well as in the material and spiritual wealth they generate. The term "culture" involves the interpretation of a particular historical period (such as ancient culture), specific societies, nations (e.g., Uzbek culture), and distinct areas of human activity or life (e.g., labor culture, artistic culture, lifestyle culture). In a narrower sense, the term "culture" is exclusively applied to the realm of a person's spiritual life.

**References:**

- [1]. Махмудов Н. Тилнинг мукамал таджики йулларини излаб...// *Узбек тили ва адабиёти. -Тошкент, 2012. – № 5. -Б. 6-7.*
- [2]. Маслова В.А. *Лингвокультурология: учеб. пособие для студентов высш.учеб.заведения. – М.: Издательский центр «Академия», 2001. – С.8.*
- [3]. Воробьев В.В. *Лингвокультурология (теория и методы). – М.: РУДН, 1997. – С.37.*

- [4]. Маслова В.А. Лингвокультурология: учеб. пособие для студентов высш. учеб. заведения. – М.: Издательский центр «Академия», 2001. – С.9.
- [5]. Жарқынбекова К.Ш. Языковая концептуализация цветов в казахском и русском языках: автореф. дис. ... д-ра фил. наук: 10.02.20. – Алматы, 2004. – С.17.
- [6]. Арутюнова Н.Д. Язык и мир человека. – Москва: Языки русской культуры, 1999. – С.275.
- [7]. Фуко М. Слова и вещи. Археология гуманитарных наук. – СПб.: А-сад, 1994. – С.374.
- [8]. Эко У. Отсутствующая структура: Введение в семиологию. – СПб.: Петрополис, 1998. – С.15.
- [9]. Бахтин М.М. К переработке книги о Достоевском. Проблемы поэтики Достоевского // Проблемы творчества Достоевского. – Киев: Next, 1994. – С.395.
- [10]. Бахтин М.М. К переработке книги о Достоевском. Проблемы поэтики Достоевского // Проблемы творчества Достоевского. – Киев: Next, 1994. – С.395.