



## **LINGUOCULTUROLOGY AS AN EMERGING FIELD IN CONTEMPORARY LINGUISTICS**

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### **Abstract**

This article explores the features of a new direction in linguistics—linguoculturology as an interdisciplinary and independent scientific discipline. Special attention is paid to its role in modern linguistics. The development and characteristics of Russian and European linguoculturological schools are examined.

**Keywords:** culture, linguistics, linguoculturology, schools of linguoculturology.

### **Introduction**

At the current stage of science, the development of intercultural communication requires continuous study and improvement of mutual understanding among different peoples. This is due to the emergence of new directions in linguistics for studying the features of specific languages, as well as for examining the relationship between language and various aspects of human life. However, in modern society, disputes persist and, in some cases, arise due to cultural or linguistic differences. The study of linguoculturology is an important aspect for mitigating potential conflicts.

Over the past 200 years, scholars have established the interaction of linguistics with a range of humanities disciplines, including history, psychology, ethnography, philosophy, and others. Due to the continuous development of linguistics, complex scientific directions related to it have emerged—linguoculturology, psycholinguistics, sociolinguistics, computational linguistics, and others.

This article focuses on the examination and study of linguoculturology as a complex science that arose at the intersection of linguistics and cultural studies. Currently, it investigates various manifestations of a people's culture that are



reflected and embedded in language. It is important to emphasize that this discipline is not merely a combination of two related fields but also the development of new scientific directions that enable the exploration and explanation of previously understudied linguistic phenomena.

Currently, there are several definitions of this branch of linguistics. According to the Sapir-Whorf hypothesis, linguoculturology is "a holistic theoretical and descriptive study of objects as a functioning system of cultural values reflected in language, a contrastive analysis of linguoculturological spheres of different languages (peoples) based on the theory of linguistic relativity" [Israfilova 2010: 219].

Another interpretation of this discipline is offered by V. A. Maslova. The author defines linguoculturology as "a branch of linguistics that emerged at the intersection of linguistics and cultural studies," as "a humanities discipline studying the material and spiritual culture embodied in a living national language and manifested in linguistic processes," or as "an integrative field of knowledge incorporating research results from cultural studies and linguistics, ethnolinguistics, and cultural anthropology" [Maslova 2001: 9-32].

A more detailed definition of this direction in modern linguistics is provided by V. V. Vorobyov. He understands linguoculturology as "a complex scientific discipline of a synthesizing type, studying the interconnection and interaction of culture and language in its functioning and reflecting this process as an integral structure of units in the unity of their linguistic and extralinguistic (cultural) content, using systemic methods and oriented toward modern priorities and cultural norms (system of norms and universal human values)." As the main object of linguoculturology, the author highlights "the interconnection and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a unified systemic integrity," while the subject of this discipline is "the national forms of society's existence, reproduced in the system of linguistic communication and based on its cultural values"—everything that constitutes the "linguistic worldview." The study of linguoculturological objects is proposed to be conducted using a systemic method, which involves the unity of semantics, sigmatics, syntactics, and pragmatics, allowing for a "holistic understanding of them as units in which linguistic and extralinguistic content are dialectically connected" [Vorobyov 1997: 32-43].



Thus, linguoculturology is an interdisciplinary and independent scientific discipline. Currently, five main research directions in modern linguoculturology are identified:

1. Linguoculturology of a specific social group
2. Linguocultural lexicography
3. Diachronic linguoculturology
4. Comparative linguoculturology
5. Contrastive linguoculturology.

Since linguoculturology emerged at the intersection of two sciences—linguistics and cultural studies—it is closely related to ethnolinguistics and sociolinguistics.

The foundation of modern linguoculturology lies in the study and description of the cultural and linguistic features of a language, which are determined by the diversity of peoples and their cultures. To date, cultural scholars have developed a significant number of approaches to understanding and defining culture.

One of the first works dedicated to the study of linguoculturology is the research by G. B. Palmer [Palmer 1996: 348]. In his study, the author proposed ideas about linguoculturology as a new direction in linguistics and emphasized the need for serious study of the relationship between a people's culture and the language they use. The scholar noted the essential connection between culture and language. His ideas were later supported by researcher F. Sharifian in his works on the study of the Persian language [Sharifian 2011, 2015].

Currently, linguoculturology in Russia is represented by several developed schools, each distinguished by its own principles, areas, and specific analytical procedures for this direction. One such school is the Moscow Linguoculturological School, represented by scholars such as N. A. Arutyunova, V. V. Vorobyov, V. V. Krasnykh, V. A. Maslova, Yu. S. Stepanov, and V. N. Teliya. Each of these scholars has made significant contributions to the development of this new linguistic direction.

V. V. Vorobyov expanded the concept of E. M. Vereshchagin and V. G. Kostomarov [Vereshchagin, Kostomarov 1980]. According to the author's ideas, linguoculturology is oriented toward a new system of cultural values, shaped by the characteristics of modern societal life, as well as toward objective information about cultural life in the country. V. V. Vorobyov proposed the basic unit of linguoculturological analysis—the linguocultureme—defining it as "a dialectical unity of linguistic and extralinguistic (conceptual and objective) content." A



linguocultureme possesses connotative meaning and "exists as long as the ideological context that gave rise to it remains alive" [Vorobyov 1997: 52].

Currently, significant attention is paid to the problems of linguoculturology. The need to study this scientific discipline is recognized not only in Russia but also in European countries. In Russia and abroad, new schools are being established to study the linguoculturological peculiarities of various languages, and research is being conducted not only on widely used languages but also on lesser-known languages and their variations. From the above, it can be concluded that linguoculturology is of great interest to modern researchers in the fields of culture and linguistics.

As an independent direction in linguistics, linguoculturology views language as a phenomenon of culture and an expression of national mentality. The subject and methods of linguoculturology are still in the process of formation; nevertheless, this discipline has developed its own intentionality among other interdisciplinary linguistic disciplines. In linguoculturology, culture and language are placed on an equal level. Examining their interrelationship becomes the central task of this direction. Having considered the question of the features of linguoculturology, we believe that this discipline is one of the most complex and comprehensive aspects of linguistics. However, this scientific direction is continuously evolving due to constant changes in language and culture. Linguoculturology plays an important role in linguistics because it is an interdisciplinary field, and the data obtained from research allow for practical applications. Studying the linguoculturological features of various countries influences mutual understanding among populations and intercultural communication. However, linguoculturology remains a young and understudied scientific direction, offering researchers a wide variety of material for scholarly work.

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