

## The Analysis of Linguoculturology by Means of its Integral Components

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**Abstract:** This article deals with investigating theories of linguoculturology and speech acts in the approach of linguistics taking into considerations of prominent scholars as A. Maslava, S. J. Austin in terms of linguoculturology and speech acts.

**Keywords:** Linguoculturology, concept, linguocultureme, culture, denotative, connotative, texteme, lexeme, phraseme, phoneme, comparative typology, interlingual communication, illocutionary, perlocutionary, locutionary, intention.

Linguoculturology as an independent field of linguistics first appeared in the 70th of the 20th century on a base of the triad by Emil Bennevis: language, culture and human personality. The aim was to activate the facts about language and culture of the country of studying language with the help of philological methods of teaching.

‘The term “linguoculturology” means the science, which appeared at the intersection of linguistics and culturology.’<sup>2</sup> 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 main category of linguoculturology is concept which is defined as the conventional mental unit directed to the complex studying of language, mind and culture.

The main object of linguoculturology is the interconnection and interaction of culture and language in the process of its operation; the study of interpretation of this interaction as a whole system.

The subject of linguoculturology is the national forms of existence of nations which are reproduced in a system of language communication and which are based upon their cultural possessions. In other words the subject of linguoculturology is the language picture of the world.

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. The goal of this field of linguistics is to study and to describe interrelation of language and culture, language and ethnos, language and national mentality

“Linguoculturemes” in a simple way can be considered as certain types of language units which are characterized by two kinds of semantics:

- denotative (referential);
- connotative, rather cultur(ologic)al semantics interrelated together, that is linguocultureme is a language unit with synthesized semantics (language and cultural).

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<sup>2</sup> Маслова В.А. Лингвокультурология: учеб. пособие для студ. высш. учеб. заведений / В.А. Маслова. – М.: Издательский центр «Академия», 2001. – 208 с.



Such phraseological units in English “*as old as dirt*” with their corresponding forms in Uzbek as “Daqqi Yunusdan qolgan”, and interjection as “*Voy o’lmasam*” (for only women’s speech) in Uzbek and its correspondence in English as “Oh, my God” (for every gender groups, interestingly) can be ample examples of linguoculturemes. As aforementioned we can see all is playing a role here is the language units and their typical feature of whether they are culturally-motivated or not.

All the language units that are unique in their types and semantics beginning with phonemes and ending with textemes, can be counted as linguoculturemes, that is all what more or less guarantees learner’s “consciously feeling and coping with the indicative points that represent allomorphic or isomorphic features of the compared phenomena in a foreign language and mother tongue.

**Linguoculturology** does have firm connection with almost to each and every branches of linguistics for it penetrates into all linguistic spheres while two or more languages are being taken into consideration for the contextual meaning of lexical or other units.

In terms of **comparative typology** the same could be mentioned as scrutiny into world languages with the intention of establishing the isomorphic and allomorphic features of language units centered round **one and the same linguistic semantics** so as to reveal the absolute universal, implicational, frequent (dominant), recessive and unique features, here the formal structural (constructive) features and properties of **the given language units** being at the center of attention and in the very scrutiny linguoculturology takes care of the national forms of existence of nations which are reproduced in a system of language communication and which are based upon their cultural possessions. In other words the subject of linguoculturology is the language picture of the world based on human factor (antropocentrism) while comparative typology deals with looking through universal features of language based on human factor.

Interlingual communication is the interrelation and interaction between language and culture in communication. That is to say the whole range of communicative events activating more than one language can be termed as interlingual communication. Translation can be good example of interlingual communication, for instance.

Interlingual communication demands that the interlocuters be at least bilingual or polylingual and have a good command of the languages needed for communication. The similarities between the linguoculturemes of the compared languages here naturally make effort to easy learning process, whereas the dissimilarities bring out difficulties in learning process or even be a hinder as a cultural barrier for a while until the interlanguage interference is done away with through successful efforts based on carefully worked out methodology aimed at disturbing the problems in hand.

Pushing off from all aforementioned I can take care of the relation of comparative typology to interlingual communication: many of the objects and phenomena of the physical world are imprinted in the consciousness, mind, reason, and memory of the people. So as to cognize the word in the context, from typological point of view, we have to somehow aware of the knowledge of typological features of linguistic units like how structurally-motivated or historically- organized, together with the national forms of existence of nations which are reproduced in a system of language communication and which are based upon their cultural possessions, from linguocultural point of view. Both interfacially plays an integral role in the interlingual communication.

Here, language is not only used as a means of communication, but also as a marker or indicator the speaker’s cultural identity. The identity is communicated through a particular language use during interaction (discourse markers).

*One of the examples* of interlingual communication can typically be body language. Indian people shake their head so as to give “yes” response, yet in Uzbek culture this is vice versa.

Interlocuter is an individual who takes part in a dialogue or in a conversation and maybe as a listener and a speaker. Interlingual communication demands that the interlocuters should be at least bilingual or polylingual and have a good command of the languages needed for communication.



The first type of competence is the competence in knowledge of this or that language system involved in communication, that is the speakers' language scope and accordingly linguality should be good enough to be able to adequately communicate.

The second type of competence is the one that is defined with the ability of the interlocutors to have the communication (speech acts) on the desired topic in order for them to successfully exchange opinions and ideas through which each interlocuter tries to express his or her own communicative intention to be grasped and understood and further be discussed or accepted by the partner.

Communicative competence is the term used to refer to language user's whole command of the target language such as command in grammar, syntax, morphology, phonology and the like, as well as social knowledge on how and when to use utterances appropriately.

Communicative intention happens when speaker come to speak by default never taking into consideration what is lying under the utterance yet being conscious aware of context. And listener understands what that utterance is conveying. This is all what relates to the pragmatic aspect of the language in communication, which naturally demands that communicative competence fully rests on the language competence, for without normal language competence there is no normal or adequate speech as there is no normal speech competence.

The competences of the abovementioned kinds it is necessary to speak of the three features of speech acts distinguished by J. Austin<sup>3</sup>:

- **Locutionary** (speech act is a communicative activity defined with reference to the intentions of a speaker while speaking and the effects achieved on a listener).
- **Illocutionary** (the intentional aspect is the act's illocutionary force)
- **Perlocutionary acts** (speaker's impact on the listener)
- **Isolated speech: "I feel like strolling around the park"**

Outside the speech act (communication) it carries its literal sense. But when said in the act of speech intentionally, in figurative meaning, it means quite the reverse: "*Take me for strolling!*" (and it is a illocutionary act, it is given for the sake of the intention in a commanding tone by a child distinguished), and the listener will consciously child's insistence, because he/she understands the communicative intention of the speaker (and that is the perlocutionary act/rather effect, impact on the listener- illocutioner). All this clearly demonstrates the pragmatic aspect of the above given sentence without which there is no communication.

Pragmatic aspect of communication refers to communicative competency as they relate to cultural competence and knowing how to interact by default. It is defined with the ability of the interlocutors to have the communication (speech acts) on the specific speech contexts and deliver successful interaction by exchanging opinions and ideas through which each interlocuter tries to express his or her own communicative intention to be understood by the partner.

Locutionary aspect of communication means the performance of an utterance and surface meaning. We only understand with this term the actual, real intended meaning of utterance, in short, what was said and meant.

Perlocutionary aspect of communication is what happened as a result of utterance. In other words, speaker's impact on the listener. Ex.

- ✓ Locutionary aspect: "*It's really dark here*".
- ✓ Illocutionary aspect: light is needed is expected hidden meaning.

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<sup>3</sup> Searle, J., 1968. 'Austin on locutionary and illocutionary acts,' *The Philosophical Review*, 77: 405–424.



- ✓ Perlocutionary aspect: might cause to switch the lights on as an actual effect.

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