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THE FORMATION AND HISTORICAL DEVELOPMENT OF LINGUACULTURESTUDIES

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Abstract: This article analyzes the theoretical and methodological foundations, as well as the stages of formation and development of linguaculturestudies (linguoculturology) – one of the most contemporary and rapidly evolving branches of linguistics. Within the framework of the anthropocentric paradigm, the study examines the interaction between language and culture, the linguistic picture of the world, and the hypotheses of scholars such as Humboldt and Sapir-Whorf, which served as the foundation for the discipline. Furthermore, a comparative analysis is conducted on the scientific views put forward by leading linguacultural schools in global and Russian linguistics (V.N. Teliya, V.A. Maslova, V.V. Vorobyov), shedding light on controversial aspects regarding the object and subject matter of the discipline.

Keywords: linguaculturestudies, anthropocentric paradigm, cultural anthropology, Sapir-Whorf hypothesis, cultural concept, linguistic personality, synchrony, diachrony.

Introduction

In the current era of globalization, studying the languages and cultures of various peoples, along with the patterns of their mutual commonality and interaction, is becoming one of the most pressing tasks in linguistics. By the end of the 20th century, a perspective became firmly established in linguistics that language is not merely a phenomenon linked to culture, but rather an entity that has grown out of the heart of culture itself—acting as the primary vehicle that expresses, preserves, and transmits it to future generations in the form of texts.

The intensification of socio-economic, political, and scientific-cultural ties between nations, alongside the expansion of the international communication system, necessitated the emergence of an entirely new field in linguistics that studies the national specificity of languages: **linguaculturestudies (linguoculturology)**. This field investigates language as a mirror (a cultural phenomenon) that reflects the mentality, psychology, and value system of a nation.

The methodological foundations of linguaculturestudies trace back to the concepts of prominent linguists and philosophers of the 19th and 20th centuries, including W. von Humboldt, A.A. Potebnya, E. Sapir, and B.L. Whorf.

- **The Teachings of W. von Humboldt:** In his work *On the Language Structure and its Influence on the Cultural Development of the Human Race*, Humboldt demonstrated the intrinsic link between language and national character. In his view, every language expresses a unique worldview, and the profound study of language must be conducted in conjunction with the human inner world, history, and philosophy.
- **Neo-Humboldtians and the European School:** By the mid-20th century, scholars such as L. Weisgerber, H. Glinz, and H. Holz posited that the structure of thought content depends on linguistic laws, and they conducted comparative semantic studies of the world's languages.
- **The Sapir-Whorf Hypothesis:** Formulated by E. Sapir and B.L. Whorf on the basis of studying Native American languages, this hypothesis asserts that language plays a governing role in the cognitive process. The divergence of grammatical and lexical categories across different languages determines how speakers of those languages conceptualize reality differently.

• **Alternative Approaches:** As a result of these developments, the *linguistic complementarity hypothesis* was later introduced to science by G. Buetyan, while the *linguistic universality hypothesis* was proposed by A. Wierzbicka.

Linguaculturestudies emerged as an independent discipline in the 1990s at the intersection of linguistics and culturology, gaining widespread recognition from the scientific community.

The prominent linguist D. Khudoyberganova defines the discipline as follows:

"Linguoculturology is a field that emerged through the collaboration of linguistics, culturology, ethnography, and psycholinguistics, which studies the interaction and mutual influence of language, culture, ethnicity, and national mentality based on anthropocentric principles."

Meanwhile, V. Vorobyov characterizes this discipline as a philological science that studies a complex of cultural values, investigates national mentality within live communicative processes, and systematically reflects the linguistic picture of the world.

V.A. Maslova divides the elevation of this field into a fundamental science into three main periods:

1. **Initial Stage:** The emergence of the philosophical and linguistic views that catalyzed the formation of the discipline (Humboldt, Sapir-Whorf, etc.).
2. **Formative Stage:** The separation of linguaculturestudies as a distinct and independent field of research.
3. **Fundamental Stage:** By the beginning of the 21st century, the methodological apparatus of the discipline became refined, transforming it into a leading direction in global linguistics.

The terminological framework and foundation of the discipline are particularly intertwined with the research conducted by the representatives of the Moscow School of Phraseology under the leadership of V.N. Teliya.

Scholar / Scientific school	**Object of research**
Yu.S. Stepanov	Systematized active concepts in language through his work *Constants: A dictionary of russian culture.*
N.D. Arutyunova	Analyzed common terms characteristic of the cultures of different eras and nations through her study *Language and the World of man*.
V.N. Teliya and the Moscow School	Uncovered national-cultural figurative meanings and the character of folk mentality through the study of phraseological units.
N. Alefirenko	Investigated the synthesizing nature of linguaculturestudies, cultural evidence in language, and the problem of the linguistic personality.

Certain debates persist among scholars regarding the object and boundaries of the discipline:

• **The Question of Synchrony and Diachrony:** While V.N. Teliya posits that linguaculturestudies examines the interaction of language and culture solely on a synchronous plane (at a specific point in time), V.A. Maslova emphasizes that it must be investigated in both synchronous and diachronic (historical development) dimensions.

• **Universality and Nationality:** While V.N. Teliya argues that the object of the discipline should possess a universal human character, V.A. Maslova suggests that it is more effective to

separately study the specific linguacultural aspects of the language of a particular nation or cognate peoples.

Conclusion

Linguaculturestudies is a complex, synthesizing discipline that integrates the factors of culture, ethnicity, and the linguistic personality based on the anthropocentric paradigm. As G.G. Slyshkin noted, this field holds great significance due to its orientation toward the cultural factor within the human being. Under contemporary conditions of international integration, language learning is no longer merely about memorizing grammatical rules; rather, it entails internalizing the worldview, values, and ethical norms of the people behind the language (i.e., acquiring linguacultural competence). The theoretical conclusions offered by this science serve as an essential practical-methodological foundation not only for linguists, but also for educators, translators, and culturologists.

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