



RESEARCH OF LINGUOCULTURAL ASPECTS OF THE TERMINOLOGY OF INTERNATIONAL AND REGIONAL TOURISM

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ABSTRACT

The issue of the relationship and interconnection of language and culture has always aroused considerable interest of many linguists, who, despite the originality of approaches to this issue, consider culture and language in interaction. Modern linguistics seeks to comprehend the cultural consciousness of a single nation through linguistic means. International tourism continues to grow and diversify exponentially, creating situations of intense language contact and giving rise to unexpected sociolinguistic dynamics and phenomena.

KEYWORDS:- Tourism, communication, linguoculturology, a linguo-culturological analysis, linguo-cultural universals

INTRODUCTION

In order to ensure successful communication and counteract the challenges linked to these dynamics, speakers in tourist contexts must be able to adapt in order to accommodate to their interlocutors. Based on ethnographic and interactional data taken from a fieldwork project, the aim of this article is to explore the manifestations of accommodation in face-to-face interactions between international tourists and tourism professionals in the Tourist Office of Marseille, France. Taking Communication Accommodation Theory (Giles, Coupland & Coupland 1991) as its main conceptual basis, this article shows how English is at the heart of two key processes of accommodation. Firstly, speakers converge towards English as a main language of interaction. Secondly, speakers accommodate to each other through one-off uses of English in side sequences and pragmatic

reformulation strategies in order to repair or prevent communicative difficulties. Following this, the dynamics that underpin these accommodation processes are explored and the repercussions of accommodation are discussed, both in terms of interpersonal relationships and wider social dynamics. The analyses presented here show that converging towards and accommodating through English allow speakers to establish, protect and recover “common ground” (Stalnaker 2002), overcome communicative problems and co-construct understanding. Finally, language ideology is shown to be a key factor in the dynamics underlying processes of accommodation in this particular context.

The theme which we investigate, in comparison with other fields of linguistic study is comparatively new. Investigations show that linguocultural aspect of linguistic science appeared at the beginning of the XX century and



gradually ousted country study. 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. The given research covers determination of the criteria of complex consideration of the problem, including the necessity of determination of the borders of linguoculturology and teaching this subject at schools and higher educational establishments, because linguocultural information becomes a necessary communicative part of the competence of the student, specific manner, realized in the semantics of language unit.

As it is known, linguoculturology studies interrelation of language and culture, but being different from culture-oriented linguistics, the main attention is focused on the linguistic aspect in this article.

In this article attempts have been made to determine the object of investigation of culturology and discover types of culture, its layers, its ties with other fields of sciences, including humanitarian sciences among which are psychology, sociology and others. A special attention in the study of culturology is paid to cultural, social state and national features of people speaking this or that language and possessing the culture with all its self-belonging peculiarities.

When characterizing the linguo-cultural situation, two factors are important:

- 1) Temporary: the linguo-cultural situation is understood as a constantly changing process, prepared by previous periods and preparing the basis for subsequent periods;
- 2) Structural: the linguo-cultural situation contains a certain number of social formations, languages, and cultures.

All above-mentioned characteristics make it possible to formulate the following definition of the linguo-cultural situation: "A linguo-cultural situation is a dynamic and wavelike process of interaction between languages and cultures in historically established cultural regions and social environments" (Shaklein, 1997, p. 111). The linguo-cultural situation is complex; it incorporates a linguistic, cultural, social, and ethnic situation. The essence of each linguo-cultural situation is a complex of nationwide, group and individual features in the language of the period. Even relatively individual language of artistic texts reflects linguocultural situation to a certain degree. Therefore, in order to obtain an objective view of a linguo-cultural situation, it is necessary to involve as many texts of different writers as possible. That is why linguo-culturological analysis is complex, it includes a general philological analysis, involving techniques of genre assessment of language means and analysis of the ideological content of the text, and conceptual analysis aimed at recreating a specific fragment of the linguistic worldview. Consequently, a linguo-culturological analysis of a text considers three aspects - cultural and ideological content, composition, and language.

In this regard, in order to adequately describe the linguo-cultural situation, we should analyse compositional, plot, ideological, and thematic levels of the text. But the main thing is "considering the speech 'fabric' of the text from the point of view of its details that constitute the lexical basis of linguo-cultural universals significant for the time when the text was written" (Shaklein, 1997, p. 98). Such lexical elements, as a rule, are intensively used in the text and determine its semantic richness. They are found in the micro- and macrocontext (from a phrase to the literary language of the epoch overall).

In addition to linguo-cultural universals, in



linguo-cultural texts one can distinguish singular linguo-cultural details. These are the functions that linguo-cultural details perform in the text:

- creating a visual image of the time;
- making the situation of the text specific;
- actualizing the anthropocentricity of the text;
- acting as leitmotifs.

The significance of each linguo-cultural detail is determined by the number of the signs of the time setting or historical era contained in it but does not depend on the volume of the speech segment by which it is expressed (word, phrase, sentence or a larger speech segment). These linguo-cultural details create a visual image of the epoch in different ways. A more stable visual image is created by purely significative linguo-cultural details, while figurative linguo-cultural details do not always create this image, but often actualize an abstract quality associated with the visual image.

Linguistic and cultural components of a concept should be considered, according to A.A. Grigoriev, in their interrelation with philosophy, culture and society (Grigoriev, 2006). The linguo-cultural understanding of the concept is distinguished, first of all, by the fact that it is recognized as a cultural object, as Stepanov (2001) defines, "a slot of culture in the human mind" (p. 732). A concept in cultural linguistics is a multilayered, multidimensional structure that includes ideas, emotive, historical, etymological components, characterized by objectivity and historical conditionality (Tokarev, 2000). All the above-mentioned definitions indicate two components, two plans of a concept - a plan of expression and a plan of content.

A detailed description of the linguo-cultural concept is presented by Slyshkin (2004). The scientist points out basic characteristics of the concept: "its complex presence in language,

consciousness and culture, mental nature, limitedness by the speaker's consciousness, worthiness, conventionality and vagueness, cognitive and generalizing orientation, poly-appealability, variability, three-level linguistic embodiment, including levels of systemic potential, subject potential and textual implementation" (Slyshkin, 2004, p. 78). At the same time, a significant difference between linguo-cultural and other concepts lies in its localization in consciousness, and not simultaneously in consciousness and in language, like in logo-epistemology, linguo-culture, and culture. At the same time, linguo-cultural concept differs from other mental units (frame, script, stereotype, image, etc.) because it always has a certain value at its centre. Thus, the concept "belongs to consciousness, is determined by culture and objectified in the language" (Slyshkin, 2004, p. 83).

The linguo-cultural situation, which is a static time sample of a certain linguo-culture, is characterized by a temporary factor. The essential difference between the linguo-cultural concept and other concepts lies in its localization in consciousness, and not simultaneously in consciousness and in language. The linguo-cultural concept differs from other mental units in that it always has a certain value in its centre. It is a unit of consciousness, it is determined by culture and expressed by language units. A significant component in the structure of the linguo-cultural concept is axiological that conveys various types of assessments.

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