

Ziyatova Sarvinoz

is a 3rd grade student

of the Faculty of Preschool Education of JDPUI

**Annotation:** *this article will talk about language and culture, the relationship of language and thinking, the linguoculturological significance of language*

**Keywords:** *language and culture, language and thinking, linguistic units, ethnolinguistics*

**Annotation:** *this article talks about the relationship between language and culture, language and thinking, and the linguistic and cultural importance of language*

**Key words:** *language and culture, language and thinking, linguistic and cultural units, ethnolinguistics*

All languages in the world go through certain stages of development. Its development is closely related to society, thinking and culture. A person's thinking, worldview, culture are manifested through his language. It would be appropriate to focus on anthropological linguistics and linguoculturology when it comes to language and thinking, language and culture relations. In the first half of the 19th century, V. The foundation for modern anthropological linguistics was laid by Humboldt. He has repeatedly argued that language is such an organ that a person expresses his opinion with its help. In addition, the German scientist says that many times the language expresses and forms the spirit of the nation, shows the national picture of the universe, and is based on the existence of different languages, on the diversity of the image of thinking in different peoples. V. Humboldt calls for special attention to the analogy of languages, which he believes is that "their difference is not only in sound and characters, but also in the worldview of the word 1,5 th.

Language, society and culture wake up so that their progress does not develop without each other. The study of the interaction of language, culture and society is carried out within the framework of such great problems as "language and thinking", "language and human spiritual activity", "language and human behavior", "language and society", "language and man". It is natural that the comprehensive study of these problems leads to the importance of separating the front of the interaction of language and culture, and on this basis, the direction of linguocultural, which is achieved through the linguistic aspect of many gnoseological, psychological, ethnic and social phenomena, in which a number of existing problems can be studied, uniting in linguognoseology, Psycholinguistics, ethnolinguistics and sociolinguistics. The solution of specific problems of the relationship of language and culture by linguoculturology can be carried out in two directions.

On the one hand, linguoculturology studies the influence of cultural factor on language (problems of culturological linguistics), on the other hand, the influence of language factor on culture (problems of linguistic culturology). Nevertheless, the object of linguoculturology, in their relationship to each other, should consist of language and

culture. Such an idea of the integrity of a research object makes it possible to solve a complex of problems on the basis of a single scientific-theoretical approach.

In connection with the change in anthropological parameters (humanity, Ethnos, socium, individ), it becomes possible to study the problem of the relationship of language and culture in various branches of science - gnoseology (culture-language-human thought), ethnography (culturil-Ethnos), sosiology (culture-language-socium) and psychology (culture-tilindivid behavior).

For ethnolinguistics, the problem of the interaction of culture and language with Ethnos is considered to some extent controversial. Language and culture are considered capable of differentiating social structures, integrating and countering individual sociums in all their applications. This is the important function of language and culture that is vividly manifested in the attitude of the people to the Ethnos, that is, to a community of people united by a common historical origin, coexistence, a single culture and a single language. Despite the fact that among all components, language has a relatively expressive ethnic function, its role as an ethnic sign is disputed by ethnographic and linguocultural knowledge.

There is a view that language, despite being an important description of Ethnos, does not have to define it and have the differentiating mark of any Ethnos. As for culture, its different role in identifying Ethnos does not cause hesitation. Ethnic culture includes, on the one hand, universal, that is, intercultural values, on the other hand, the values of the formation of this culture, which form the specifics of ethnic culture. A language with a certain attitude, under the influence of its units, forms the human "landscape of the universe", including the landscape of the cultural world. Of course, it would be wrong to assume that in certain linguistic concepts language and thinking form a whole being. This is the subjective side of the issue. The whole being, which, thanks to the language, stimulates the universe to a certain extent to contemplate, is manifested in concrete language forms in the minds of the people. Language is a social phenomenon. It is impossible to master it without social relationships, without communicating with other people. One of its most important features is that if its basic vocabulary, speech rules and composition are occupied from a very young age, although in this very many aspects of the human experience are completely forgotten, it is never possible to forget to speak the native language. This is evidenced by the high degree of adaptability of language for human needs.

Professor N.Mahmudov's paper" in search of ways of perfect study of language... " gave deep and well-founded coverage to linguoculturology, in general, the essence of the anthropocentric paradigm and the problems in this regard. This article can be assessed as the first work in Uzbek linguistics to describe serious considerations about linguoculturology in the amount of 2,3 – 16 hours.

The article tells about the factors that served for the formation of linguocultural theory, the main concepts in it, very basic considerations about the differences in their interpretation. In Particular, N.Mahmudov writes the following about language and culture, which are among the most basic concepts of the same sphere: "although the problem of language and culture, which is often called "culture of speech", is remembered associatively, it does not at all indicate the mirroring of culture in these two places. By

language and culture, it is usually meant to explain one or another language through the study of one or another culture or, on the contrary, culture through language, to be more precise, the meaning of culture in linguoculturology is not "the level achieved in mental-spiritual or economic activity, level (culture of speech)", but "the set of achievements of the personality society in After that, the learning problems of speech culture are different, the object of study of linguoculturology is completely different. Culture, folk thought, the study of the reflection in the language of specific aspects in its perception of the universe is the main goal of linguoculturology / 3,10 th. The object of this sphere is language and culture, and the subject is linguistic units that manifest cultural semantics in itself. Consequently, in linguoculturology, linguistic units carrying cultural information are studied / 3.9 / th. Such language units combine under the term linguomadanic units. Symbol, mythologeme, étalon, metaphor, paremiological units, lacunae, stereotypes, precedent units, colloquial labels are the most basic linguomadanic units. The identification of the linguistic landscape of the universe, the conceptosphere, which is a set of the main concepts of culture, linguistic consciousness, as well as linguistic units reflecting the national-cultural mentality of language owners, cultural archetypes consistent with the ancient visions of humanity, national socio-cultural stereotypes characteristic of speech communication are the main tasks of linguoculturology. The problem of the interaction of language and culture is also studied in such areas as ethnolinguistics, ethnopsycholinguistics, cognitive linguistics, linguomamlacatology, linguoconceptology, linguopersonology. For this reason, these areas are considered close to linguoculturology – 3,9-10h.

In conclusion, language is inextricably linked with thinking, society and culture. Language is manifested in the thinking and culture of each society, each of its members. However, the language of each society reflects its culture and mentality.

The importance of such disciplines as ethnolinguistics, ethnopsycholinguistics, cognitive linguistics, linguomamlacatology, linguoconceptology, linguopersonology is invaluable in the linguistic research of language. The ethnic, psychological and cultural characteristics of the language owner, its social and professional status occupy a great place in the development of the language.

#### LIST OF LITERATURE USED:

1. Mamatov A. - Modern linguistics. Tashkent, 2018.
2. Mahmudov N. Looking for ways to study the language perfectly...// Uzbek language and literature. - Tashkent, 2012. – № 5.
3. Sabitova Z.K. Linguoculturology: uchebnik. - M.: Flinta: Nauka, 2013.