

## Reflections on the Study of Linguoculturology

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**Abstract:** This article collects information on the study of linguoculturology, compares the views of scientists on the interdependence of linguoculturology and language, and compares the scientific research they have conducted.

**Keys words:** linguistics, linguocultural studies, linguocultural studies, language, culture, folk mentality.

Linguo-culturological studies in Uzbek linguistics have begun to appear in recent years. In particular, Z.I.Soliyeva's PhD thesis sheds light on the national-cultural characteristics of sentences, that is, texts of a moral-educational nature, in Uzbek and English<sup>1</sup>. R.S. Ibragimova's PhD dissertation explores the ways in which the concept of woman is expressed in Uzbek and French<sup>2</sup>. A separate chapter of D. Khudoyberganova's monograph "Anthropocentric Study of the Text" is devoted to the study of the linguocultural characteristics of texts in the Uzbek language<sup>3</sup>. Also, Professor N. Mahmudov's article "In search of ways to fully study the language..." shows the essence of linguoculturology and the problems in this field<sup>4</sup>.

In recent years, scholars conducting research in the humanities have been writing a lot about the relationship between language and culture. This is a natural process, because culture is the most important indicator and sign of a person and society, and language occupies the most necessary and important place in the life of a person and society as a means of communication. If language is part of culture, then culture is manifested in language<sup>5</sup>.

The interaction of language and culture is studied not only by the science of linguoculturology, but also by the sciences of ethnolinguistics, ethnopsycholinguistics, linguo-geographical studies, cognitive linguistics, linguoconceptology, linguopersonology, and anthropolinguistics. Linguocultural studies focuses on the cultural significance of language units, on looking at the cultural world of a people through the prism of language, and on the fact that language is a means of realizing culture.

Getting to know the main ideas and concepts of linguocultural studies, the methods used in the process of interpreting language units, allows us to delve deeper into the mental world of a person, his diverse

<sup>1</sup> Xudoyberganova Z.N. "Tarjimaning lingvomadaniy masalalari" moduli bo'yicha o'quv uslubiy majmua – Toshkent, 2016. 22-23-b.

<sup>2</sup> Салиева З.И. Концептуальная значимость и национально-культурная специфика сентенции в английском и узбекском языках: Афтореф. дисс...канд.филол.наук. – Ташкент, 2010. –С.25.

<sup>3</sup> Ibragimova R.S. Fransuz va o'zbek tillarida Ayol konseptining lingvokognitiv tadqiqi: Filol.fanlar nomzodi... dis.avtoref. – Toshkent, 2012

<sup>4</sup> . Xudoyberganova D. Matnning antroposentrik tadqiqi. – Toshkent: Fan, 2013.

<sup>5</sup> Zamonaviy lingvistika (Lingvomadaniyatshunoslik asoslari): o'quv qo'llanma / A.Mamatov. – T.: "Go To Print", 2020. 3 bet.

emotions and characteristics. As the famous linguist Y.N. Karaulov noted, one of the most important aspects of linguocultural studies is our love for language. This love helps us study the very subtle and complex aspects of language and cultural phenomena.

Understanding many aspects of language is connected with the study of its socio-anthropological nature. In the first half of the 19th century, the foundations of modern anthropological linguistics were laid by W. Humboldt. He repeatedly stated that language is an organ with the help of which a person expresses his thoughts. In addition, the German scientist repeatedly stated that language expresses and forms the spirit of the nation, shows the national vision of the world, and the existence of different languages is based on the diversity of the image of thinking in different peoples. W. Humboldt calls for special attention to comparing languages, because, in his opinion, “their difference is not only in sounds and signs, but also in worldview. This is the ultimate goal and content of all linguistic research.” (Humboldt, 1985).

So, for there to be a language, there must be a common national mentality, therefore, culture and language will in any case complement each other. But the culture of representatives of different nationalities is different, and this causes their thinking to be different from that of others. If you pay attention, the thinking of the English and the Uzbeks is not at all similar. The reason for this is, first of all, society, and secondly, culture. You can say that culture and language are created by a person, no, this is wrong, language is created by society, if society does not use language, it will disappear, in the same way, culture is created by society. Language and culture can never be created by one person.

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