

LINGUISTIC AND SOCIOLOGICAL CHARACTERISTICS OF THE LANGUAGE

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ANNOTATION

This article talks about the relationship between language and culture, language and thinking, and the linguistic and cultural importance of language.

Keywords: language and culture, language and thinking, linguistic and cultural units, ethnolinguistics.

In the first half of the 19th century, V. Humboldt laid the foundation for modern anthropological linguistics. He stated several times that language is an organ that a person uses to express his thoughts. In addition, the German scientist often says that the language expresses and shapes the spirit of the nation, shows the national vision of the world, and is based on the existence of different languages and the diversity of the way of thinking in different peoples. V. Humboldt calls for paying special attention to the comparison of languages, because in his opinion, "their difference is not only in sounds and symbols, but also in worldview.

Language, society and culture are so harmonious that their development cannot develop without each other. The study of the relationship between language, culture and society is carried out within the framework of major problems such as "language and thinking", "language and human spiritual activity", "language and human behavior", "language and society", "language and man". It is natural that a comprehensive study of these problems leads to the importance of distinguishing the aspect of the interaction of language and culture, and on this basis, many epistemological, psychological, ethnic and social phenomena are achieved through the linguistic aspect, which is not united in linguoculturalism, psycholinguistics, ethnolinguistics and sociolinguistics. creates a direction of linguoculturalism that can be used to study a number of existing problems. The solution of the specific problems of the interaction of language and culture by linguoculturology can be implemented in two directions. On the one hand, linguoculturology studies the influence of the cultural factor on language (problems of cultural linguistics), on the other hand, the influence of the language factor on culture (problems of linguistic culturology). Nevertheless, the object of linguocultural studies should consist of language and culture in their relation to each other. Such a vision of the integrity of the research object allows solving a complex of problems on the basis of a single scientific-theoretical approach.

Anthropological parameters (humanity, ethnos, society, individual). in connection with the change, the problem of interaction between language and culture is discussed in various fields of science - epistemology (culture-language-human thinking), ethnography (culture-language-ethnos), sociology (culture-language-sociology) and psychology (culture-language-individual behavior) will be available.

Interaction of culture and language with ethnos for ethnolinguistics the problem is somewhat controversial. Language and culture differentiation of social structures in all their applications, able to integrate and oppose separate societies is considered This is the important function of

language and culture, which is clearly manifested in relation to ethnos, that is, a community of people united by a common historical origin, coexistence, a single culture and a single language. Despite the fact that language has a relatively expressive ethnic function among all components, its role as an ethnic symbol is disputed by ethnographic and linguocultural knowledge. There is a point of view that language, despite being an important characteristic of ethnicity, does not necessarily define it and have a differentiating sign of any ethnicity.

As for culture, its different role in determining ethnicity is not ambiguous. Ethnic culture includes, on the one hand, universal, i.e., intercultural values, and on the other hand, the values of this cultural formation, which constitute the specificity of ethnic culture.

A language with a certain relation is under the influence of its units human "view of the world", including the view of the cultural world forms. Of course, in certain language concepts, language and thinking are whole it would be wrong to believe that it forms existence. This the subjective side of the issue. The world is known thanks to language and the entire existence that encourages thinking at the level of the people manifests in concrete language forms in his mind. Language is a social phenomenon. Without social relations, other people cannot be acquired without communicating with Its most important one of its features is that if its main vocabulary is speech the rules and structure are acquired from a very young age, although a person in this although many aspects of his experience have been completely forgotten, it is impossible to forget to speak the mother tongue. This language is human indicates a high degree of adaptability for needs.

Professor N. Mahmudov's article entitled "In search of ways of perfect study of language..." linguoculturalology, in general, the essence of the anthropocentric paradigm and the problems in this regard were deeply and reasonably covered. This article can be considered as the first work in Uzbek linguistics in which serious comments about linguo-cultural studies are presented.

In the article, the factors that served for the formation of the linguo-cultural theory, the main concepts in it, and the differences in their interpretation are stated. In particular, N. Mahmudov writes the following about language and culture, which are the most basic concepts of this field: "Although language and culture often come to mind associatively, the problem called "speech culture", but the exact nature of culture in these two places does not show at all. By language and culture, usually (and it is true) it is meant to explain this or that culture through language or, on the contrary, to explain this or that language through the study of culture, to be more precise, the meaning of culture in linguoculturalology " not the level achieved in mental-spiritual or economic activity (speech culture)", but "the set of achievements of the human society in the production, social and spiritual-educational life (cultural history, Uzbek culture)" means. Therefore, the learning problems of speech culture are different, and the object of study of linguo-cultural studies is completely different."

The main goal of linguo-cultural studies is to study the reflection of culture, people's thinking, the unique aspects of their perception of the world in the language. The object of this field is language and culture, and its subject is language units that express cultural semantics. Therefore, language units that carry cultural information are studied in linguistic culture. Such language units are united under the term of linguistic and cultural units. Symbol, mythologime, standard, metaphor, paremiological units, gaps, stereotypes, precedent units, speech labels are

the main linguistic and cultural units. Determining the linguistic landscape of the world, the conceptosphere, which is a set of the main concepts of culture, the description of the linguistic consciousness, and the linguistic units that reflect the national-cultural mentality of the language owners, the cultural archetypes that correspond to the ancient imaginations of mankind, and the national socio-cultural stereotypes characteristic of speech communication are the main tasks of linguoculturology tasks.

The problem of the interaction of language and culture is also studied in such fields as ethnolinguistics, ethnopsycholinguistics, cognitive linguistics, linguonational studies, linguoconceptual studies, and linguopersonology. Therefore, these fields are considered close to linguistic and cultural studies.

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