

EXPLORING CULTURAL LINGUISTICS: THE INTERPLAY OF LANGUAGE, CULTURE, AND MENTALITY.

Shokirov Mirodil Mansurbek o'g'li

Teacher, Andijan, school 9.

Annotation. *This article is written because the study of ways to reflect culture in language and human society adds to our understanding of various cultures and mentalities, as well as the development of intercultural communication skills. The goal of this work is to establish the beginnings and development of cultural linguistics as a distinct scientific subject, as well as to assess its contemporary state.*

Keywords: *Reflections of culture in language, cultures, and mentality, intercultural*

The study of the relationship between language and culture has been one of the most pressing linguistics issues of the twentieth century. In this regard, the modern stage of language science growth stands out. The study of the link between language and culture has been one of the most serious linguistics concerns of the twentieth century. In this sense, the modern stage of evolution of the study of language is distinguished by the shift to linguistics, which investigates language in relation to the cultural and cognitive arenas of human behavior. Cultural linguistics is an independent branch of linguistics that emerged in the 1990s of the twentieth century that explores the relationship between language and culture.

Cultural linguistics is a new field that blends linguistic and cultural roots to develop its own concepts and terminology. The concept, which has been actively developed in recent years, can serve as the foundation for such an apparatus.

Linguacultural research corresponds to the general trend of modern linguistics - the transition from linguistics "internal", "immanent", structural, to linguistics "external", anthropological, considering the phenomena of language in close connection with a person, his thinking, spiritual and practical activities. Cultural linguistics is one of the leading areas of linguistic research. It comes from the spirit of the language or from certain phenomena associated with the linguistic mentality, studies the national-cultural specific rules for organizing speech communication, shows the spirituality, collegiality of the Russian people, reflected in the language [2, p.23].

The formation of cultural linguistics is closely related to the development of comparative historical linguistics. In the 18-19 centuries, foreign authors dealing with various elements of linguistics expressed their views on the subject of this study, which contributed to the formulation of the idea of "cultural linguistics" and the growth of this

discipline in the 20-21 centuries. Cultural linguistics is a recent humanitarian subject that emerged in the last decade of the twentieth century. It has a significant number of supporters and is still of great interest to linguistic specialists today.

Notable figures in this field include V.N. Telia, M.L. Kovshova, V.V. Vorobiev, V.A. Maslova, N.I. Tolstoy, E.A. Yakovleva, and others. Each of these experts defined cultural linguistics based on their own positions. Cultural linguistics is a discipline of linguistics that emerged at the junction of linguistics and cultural studies, and it investigates how people's cultures are represented and embedded in their language. Ethnolinguistic and sociolinguistics are inextricably linked, and V.N. Telia considers cultural linguistics to be a subset of ethnolinguistic. However, these are fundamentally distinct sciences.

V.A. Maslova defines "cultural linguistics" as "a science that arose at the intersection of linguistics and culturology." This study is not a simple "addition" to linguistics and cultural studies, but rather a new separate field that needs be thoroughly researched. Such a study presupposes, first of all, an analysis of the main stages of the formation of the development of that system with a glance, which is called "cultural linguistics". This discipline is related with philosophy, national identity, and mindset. It is a kind of body of knowledge about the national and cultural specifics, the organization of the content of speech communication.

Linguacultural research corresponds to the general trend of modern linguistics - the transition from linguistics "internal", "immanent", structural, to linguistics "external", anthropological, considering the phenomena of language in close connection with a person, his thinking, spiritual and practical activities. The main object of cultural linguistics is "the relationship and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single systemic integrity", and the subject of this discipline is "national forms of society being reproduced in the system of language communication and based on its cultural values", - everything that makes up the "linguistic picture of the world" [3, p.54].

Cultural linguistics is currently experiencing rapid growth. More and more linguists are interested in the relationship and interaction of language, thinking, culture and ethnicity. Language has always been considered a powerful carrier of culture. Cultural linguistics, as a separate science, currently studies the intricate relationship of language and culture. V.A. Maslova notes that cultural linguistics as an independent branch of knowledge must solve its specific tasks and answer a number of questions:

- 1) How culture participates in the formation of linguistic concepts;
- 2) To which part of the meaning of a linguistic sign "cultural meanings" are attached;

3) Whether the speaker and the listener are aware of these meanings and how they affect speech strategies; 4) Does a native speaker have cultural and linguistic competence, which allows cultural meanings to be embedded in texts and recognized by native speakers?

5) What are the conceptual sphere, as well as the discourses of culture, focused on the representation by the bearers of one culture, a plurality of cultures (universals); cultural semantics of these linguistic signs, which is formed on the basis of the interaction of two different subject areas - language and culture?

6) Develop a conceptual framework to analyze the interaction of language and culture in dynamics and promote mutual understanding.

Z.K. Sabitova also tried to generalize the works of various scientists-linguaculturologists and, as a result, identified the following tasks of this scientific discipline:

1) Identification of the cultural semantics of linguistic units in their functioning, reflecting the cultural and national mentality of native speakers [6, p.14];

2) Describe the world through language;

3) Use language to describe the conceptual sphere (basic concepts of a culture), cultural space, discourse, and background of the communicative space;

4) Identify ancient ideas correlated with cultural archetypes in the language [4, p. 13].

5) Characteristics of the linguistic personality as a carrier of the national linguoculture;

6) Description of linguistic consciousness as "one of the most intimate corners of culture" [1, p. 11];

7) Identification of national socio-cultural stereotypes of speech communication, etc. [6, p. 11].

Based on the foregoing, we may conclude that cultural linguistics' objectives include not only studying the connection of language and culture, but also reflecting culture and thinking in the language. Thus, the primary research topics in cultural linguistics are folk worldview, thinking, cultural values, and their expression in language.

As a conclusion, we can say cultural linguistics as an independent direction of linguistics considers language as a cultural phenomenon and an exponent of national mentality. Cultural linguistics' subject and methods are still in development; however, this discipline has developed its own intentionality in a number of other linguistic disciplines that work within the framework of the relationship between language and culture.

Cultural linguistics integrates culture and language, emphasizing their interconnectedness. This is based on the ontological oneness of language and culture. The

study of the relationship between "language" and "culture" is complicated by the lack of a clear and consistent definition of "culture," as well as developed conceptual and terminological equipment.

Experts have counted at least 600 definitions of culture, but the disparity in their interpretations of the scope of the concept of "culture" is so great that it is extremely difficult for a non-culturologist to navigate this sea of definitions, and he frequently has to settle for an ordinary idea of culture. Attempts to build a relationship between language and culture on the basis of their ontological community, whose objective form of existence is the ideal, are currently one of the most appropriate ways of developing methodological frameworks for evaluating the problem of language and culture.

REFERENCE:

1. Alefirenko, N.F. Text and Discourse in the Focus of a Linguistic Personality // Language Personality. Text. Discourse. Theoretical and applied aspects of the research: materials of the international scientific conf. - Samara, October 3-5. 2006 - P. 6-10
2. Alpatov V.M. History of linguistic teachings. - M., 368 p. - 2008.
3. Amirova T.A., Olkhovikov B.A., Rojdestvenskiy Y.V. History of linguistics: Textbook. Manual for students of higher educational institutions/; Under. ed. S.F. Goncharenko. Moscow: Academy, 672 p. - 2007.
4. Krasnykh V.V. Ethno psycholinguistics and cultural linguistics: a course of lectures - M.: Gnosis, 2002. - pp. 176-180.
5. Maslova V.A. Linguoculturology: Textbook. Manual for students higher study institutions - M.: Academy, 2001. - 208 p.
6. Sabitova Z.K. Linguoculturology: Textbook. - 2nd ed., Erased. - M.: FLINT: Nauka, 2015.- 187 p.
7. Telia V.N. Priority tasks and methodological problems of the study of the phraseological composition of the language in the context of culture // Phraseology in the context of culture. - M. 1999. - P. 13-24.
8. Alimjanovna, M. Z., & Turayevna, M. M. (2024). NEW UPDATE TECHNOLOGIES IN TEACHING FOREIGN LANGUAGES. *International Journal of Education, Social Science & Humanities*, 12(4), 1321-1324.
9. Matkobulova, M. (2024). CRITERIA FOR EVALUATION OF THE APPROACHES AND METHODS OF FOREIGN LANGUAGE TEACHING. *SO 'NGI ILMIY TADQIQOTLAR NAZARIYASI*, 7(5), 94-97.

10. Жураева, Л. (2024). Ўзбек ва инглиз насрида халқ мақолларининг аҳамияти (“Бахтиқаро Керри” ҳамда “Кеча ва кундуз” асарлари мисолида). *Зарубежная лингвистика и лингводидактика*, 2(1/S), 255-259.

11. Jo'rayeva, L. T. (2024). NASRIY ASARLARDA QO'LLANILGAN IBORALAR XUSUSIDA.(TEODOR DREIZERNING “BAXTIQARO KERRI” VA CHO'L PONNING “KECHA VA KUNDUZ” ASARLARI ASOSIDA). *SCIENTIFIC APPROACH TO THE MODERN EDUCATION SYSTEM*, 3(25), 248-251.

12. Juraeva, L. T. (2024). Theodore Dreiser's Style in "Sister Carrie". *American Journal of Language, Literacy and Learning in STEM Education*, 2(6), 62-64.

13. Lolahon, J. (2023). EXPRESSION OF WORDS RELATED TO RELIGIOUS FAITH IN “SISTER CARRIE”. *UNIVERSAL JOURNAL OF SOCIAL SCIENCES, PHILOSOPHY AND CULTURE*, 1(7), 89-93.

