

TO STUDY A LANGUAGE, IT MEANS TO STUDY A CULTURE

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Abstract: Each local culture is formed in specific historical and natural conditions, will create its own picture of the world, its own image of a person and its own language of communication. Each culture has its own linguistic system, through which its speakers communicate with each other, but not only this is the purpose and role of language in culture. Outside of language, culture is simply impossible, because language forms the foundation, the internal base. Through the language, people transmit and fix symbols, norms, customs, transmit information, scientific knowledge and behaviors, beliefs, ideas, feelings, values, attitudes.

Key words: scientific knowledge, language and culture, human communication, "сильным чаем" (strong tea), "green-eyed monster", moral norms, semiotic approach, phraseological compatibility of words.

Due to the language in the society has reached an agreement, harmony and stability. The role of language in the processes of human communication has been the subject of scientific analysis since the beginning of the New Age. She studied D. Vico, I. Herder, V. Humboldt and others, thus laying the foundations of linguistics. Today, language is also studied by psycholinguistics and sociolinguistics. Great success in the study of language and verbal communication brought the twentieth century, when scientists tied the language and culture. The famous linguistic hypothesis of Sapir-Whorf, according to which language is not just a tool for reproducing thoughts, it forms our thoughts, moreover, we see the world as we say, made a significant contribution to understanding the connection between language and culture. To come to this idea, scientists have analyzed not the composition of different languages, but their structures (European languages and Hopi language). For example, it was found that in the Hopi language there is no division into past, present, and future tense; and the English sentence "*He stayed for ten days*" in the *Hopi language* corresponds to the sentence "*He stayed until the eleventh day*". With examples of this type, Whorf explains the connection between culture and language.

One should not exaggerate the significance of the Sapir-Whorf hypothesis: in the end, the content of a person's thoughts and ideas is determined by their subject matter. A person is able to live in the real world precisely because life experience makes him correct the errors of perception and thinking when they conflict. Therefore, culture lives and develops in the "language envelope", and not the "envelope" dictates the content of culture. But one should not underestimate the role of the connection between language, thinking and culture. It is precisely

the language that serves as the basic picture of the world, which is formed by each person and puts in order a multitude of objects and phenomena observed in the surrounding world. Any object or phenomenon is accessible to a person only when they have a name. Otherwise, they simply do not exist for us. Having given them a name, a person incorporates a new concept into the grid of concepts that exists in his mind, in other words, introduces a new element into the existing picture of the world. It can be said that language is not only a means of communication or a causative agent of emotions. Each language not only displays the world, but builds an ideal world in the mind of man, constructs reality. Therefore, language and worldview are inextricably linked.

Culture is transmitted through language, the ability for which distinguishes man from all other creatures. Thanks to language, culture is possible as the accumulation and accumulation of knowledge, as well as their transfer from the past to the future. Therefore, man, unlike animals, does not begin anew development in each next generation. If he did not possess any skills and abilities, his behavior would be regulated by instincts, and he himself practically did not stand out from the environment of other animals. It can be argued that language is at the same time a product of culture, and its important part, and the condition for its existence.

It also means that between the language and the real world there is a person who is a carrier of language and culture. It is that who realizes and perceives the world through the senses, creates on this basis its own ideas about the world. They, in turn, are rationally comprehended in terms of concepts, judgments and conclusions that can be passed on to other people. Consequently, between the real world and language is thinking. The word reflects not the object itself or the phenomenon of the surrounding world, but how a person sees it through the prism of that picture of the world, which exists in his consciousness and which is determined by his culture. The consciousness of each person is formed both under the influence of his individual experience, and as a result of enculturation, during which he masters the experience of previous generations. It can be said that language is not a mirror that accurately reflects everything around it, but a prism through which they look at the world and which has its own in every culture. Language, thinking and culture are so closely interrelated that they are practically one and cannot function without each other. The way from the real world to the concept and expression of this concept in a word is different for different nations, being determined by the natural, climatic conditions, and also by the social environment. Due to these circumstances, each nation has its own history, its own cultural and linguistic picture of the world. At the same time, the cultural picture of the world is always richer than the language. But it is in language that the cultural picture of the world is realized, verbalized, stored and transmitted from generation to generation. In this process, the words are not just the names of objects and phenomena, but a fragment of reality, passed through the prism of the cultural picture of the world and due to this acquired specific features inherent in a given people. Therefore, where a Russian person sees two colors – “*синий*” and “*голубой*”, the Englishman sees only one color - blue, although they both look at one and the same part of the spectrum, that is, the language imposes a certain vision of the world on a person. The same fragment of reality, the same concept has different forms of linguistic expression in different languages. Therefore, when studying a foreign language, the words of this language, the student acquaints himself with an element of

INTERNATIONAL SCIENTIFIC AND PRACTICE CONFERENCE ON " INTERNATIONAL EXPERIENCE IN INCREASING THE EFFECTIVENESS OF DISTANCE EDUCATION: PROBLEMS AND SOLUTIONS" SPECIAL ISSUE., 27 th March., 2022., France .,
Joint Conference IJSSIR

someone else's picture of the world and tries to combine it with his picture of the world given by his native language. This is one of the main difficulties in learning a foreign language.

Language practice shows that language is not a mechanical appendage of any culture, since in this case the potential of the language would be limited to the framework of only one culture and the language could not be used in intercultural communication. In fact, one of the leading properties of the language is its universality, allowing a person to use the language as a means of communication in all potentially possible situations of communication, including in relation to other cultures.

The full coincidence of the named aspects of a word is practically impossible, and therefore it is impossible to translate words only with the help of a dictionary, which gives a long list of possible meanings of a translatable word. Studying a foreign language and using it in communication, one should memorize and use words not individually, by their meanings, but in the natural, most stable combinations inherent in a given language. Russian "*крепкий чай*" in English will be "*сильным чаем*" (*strong tea*), and "*сильный дождь*" - "*тяжелым дождем*" (heavy rain). These examples of lexical and phraseological compatibility of words, natural and familiar in their native language, will be incomprehensible to a foreigner (if he translates them in a dictionary).

In addition, there is the problem of inconsistency between the cultural ideas of different peoples about certain objects and phenomena of reality, which are indicated by the equivalent words of these languages (connotation). For example, the phrase "*зеленые глаза*" in Russian is very poetic, suggestive of witch eyes. But his phrase in English (*green eyes*) serves as a figurative synonym for feelings of envy and jealousy, which W. Shakespeare called the "*greeneyed monster*" in the tragedy "Othello".

The word as a unit of language corresponds with the designated object or phenomenon of the real world. However, this correspondence may be different in different cultures, since these objects or phenomena themselves and cultural ideas about them may be different. For example, the English term "*house*" differs from the Russian concept of "*дом*". For Russian people a *дом* means a place of residence, place of work, any building and institution. For an Englishman, the concept of "*house*" means only a building or structure, and the hearth is transmitted by the word "*home*". This means that in Russian the concept of "*house*" is broader than the concept of "*house*" in English.

At present, the generally accepted point of view is that in the culture and language of every nation there are simultaneously universal and national components. Universal values, equally perceived by all people in the world or representatives of individual cultures, create the basis for intercultural communication; without them, intercultural understanding would in principle be impossible. At the same time, in any culture there are specific cultural meanings enshrined in language, moral norms, beliefs, behavioral features, etc. The above connection of language, thinking and culture is part of the one developed in the XX century. semiotic approach to culture, considering culture as a set of signs and texts.

27	ISSN2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., March-2022 https://www.gejournal.net/index.php/IJSSIR
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EXPERIENCE IN INCREASING THE EFFECTIVENESS OF DISTANCE EDUCATION:
PROBLEMS AND SOLUTIONS" SPECIAL ISSUE., 27 th March., 2022., France .,
Joint Conference IJSSIR**

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