



ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.01184.8

LANGUAGE AND CULTURE

G. Akramova* ; N. Mullaeva**

*Teacher Fergana State University,
 UZBEKISTAN

**Teacher Fergana State University,
 UZBEKISTAN

ABSTRACT

This article contains ideas about the relationship between language and culture, their linguistic interpretation, interdependence. Some languages are spoken by tens or even hundreds of millions of people, while others are spoken by thousands, hundreds, or even countless people. For example, Congolese speak 500 languages, Indonesians 250, and Sudanese 117. Language and culture can be seen as a relative asymmetry. The reason for this can be explained by the fact that the representatives of many countries around the world carry out the process of communication in a single language.

KEYWORDS: *Linguoculturology, language, culture, linguistic world, scale, specific language, linguistic feature, mentality, ancient, ethnic, national identity, ontogenesis, phylogeny, communication, ethnoculture.*

INTRODUCTION

In linguoculturology, the subject of comparison of language and culture has a special significance. According to Russian linguists E.M.Vereshchagin and V.G.Kostomarov, language and culture are closely interrelated concepts.[1.]In fact, such notions go back to ancient times. They agreed that there was no doubt that the spiritual dimension of language came from the world.Undoubtedly, the sphere of influence of language on culture has its own power. This means that language and culture cannot be imagined in isolation”.

The problem of the commonality of the concepts of “people” and "language" in the Indo-European, Finno-Ugric, Turkic, and African language families has been in the constant focus of scholars since ancient times.

Because, if we look at history, when we say people, we mean a group of people who speak several languages, but when we say language, we mean the language that exists in the consumption of the people. A particular language is a means of distinguishing the national characteristics of one nation from another. It is important that the ethnic and linguistic characteristics of the population are interrelated. These similar features in them are remarkable in that they were more clearly manifested in primitive times.

MATERIALS AND METHODS

Gradually, as tribal units evolved from large to small and, conversely, from small to large communities, the ethnic and linguistic characteristics of the communities changed accordingly. In contrast to the growing state of human society, the process of convergence of languages was slow. Often, we see representatives of the same people speaking different languages, and in some peoples, we observe their communication in a single language.

For example, while the state language of the Uzbek people is Uzbek, representatives of more than 130 nationalities speak mainly Uzbek, Russian, Tajik, Tatar, Korean, Azerbaijani, Turkmen, Kyrgyz, and Turkish. Switzerland, on the other hand, is a Swedish nation, with a population mainly speaking Romanian, German, Italian and French.

Language and culture can be seen as a relative asymmetry. The reason for this can be explained by the fact that the representatives of many countries around the world carry out the process of communication in a single language. For example, German-speaking Germans and Austrians, Portuguese-speaking Portuguese, Brazilians and 5 other African countries, Spanish-speaking Spanish and 20 citizens of Latin America, English-speaking Americans as well as Americans, Canadians, Australians and again used by a large proportion of South African countries. In addition, citizens of 19 countries in Africa also officially speak English. Also, the Indian people also speak mainly English after their mother tongue.

According to experts, it has been found that there are more languages than there are peoples on Earth.

According to the Uzbek linguist, Professor BR Mengliev, "there are more than 3,000 languages in the world, and according to some sources, there are about 7,000 languages. The UN has officially announced that there are 2,976 languages.

RESULT AND DISCUSSION

Some languages are spoken by tens or even hundreds of millions of people, while others are spoken by thousands, hundreds, or even countless people. For example, Congolese speak 500 languages, Indonesians 250, and Sudanese 117. Chinese is spoken by about a billion people around the world, while Chukot and Vele are spoken by only a few hundred thousand people. Or that there are more than a million people in Dagestan who speak about 40 languages. According to a 2012 census in Russia, 40 people in Dagestan speak Baghula, 12 people speak Chamala, and five people speak Kaitags. In New Guinea, almost every village has its own language".

It can be said that language cannot be the main factor in the emergence of national identity. There is a factor of religious affiliation between the sense of national identity and the relationship of language, and the belief in a particular religion can also determine the national characteristics of a particular nation. However, it should not be forgotten that Japanese Shinto,

which is practiced by members of one nation, in contrast to the Armenian-Gregorian churches, The Shari'a rules of Islam bring together the sense of identity of people of different nationalities who are not brothers. The most virtuous qualities peculiar to a Muslim, if necessary, constitute the criteria of national spirituality.

In particular, concepts such as humanity, justice, honesty, tolerance are one of the highest values that affect not only the national identity of the Uzbek people, but also its spiritual foundations.

According to N.B.Mechkovskaya, in the context of the comparison of language and culture, we think that they should talk about interdependent determinism. That is, language and culture are interrelated as follows:

1. in the communicative process
2. ontogenesis (in the process of formation of speech ability)
3. in phylogeny (formation of a social person).

In his article, the Uzbek linguist A.Nurmonov commented on the theories of linguistic relativity and linguistic determinism, as well as the relationship between language and culture.

He acknowledges the ideas of the founders of the theory of linguistic relativity, B. Wharf and E. Sepir, that language and thought are forms of culture, and at the same time dwells on the commonality of languages: "Every language not only reflects the spirit of the people, the national culture, the way of seeing and perceiving the world, but also has such commonalities in the creation of images between languages that are the product of universal thinking".

A.Nurmanov divided the scholars into 3 groups: "The first group is connected with the names of V.Humboldt, E.Sepir and B.Worf, who considered language as a unifying force in the relations of language and thinking, language and culture", concludes and interprets this idea as a one-sided view.

The Uzbek linguist notes that in understanding the center of the image on which the nomination is based, it is impossible to ignore the general aspects of different languages. This suggests that the conclusion of the theory of linguistic relativity about the primacy of language in the perception of the world is one-sided.

A.Nurmonov [2] points out that the scientists of the group in their views completely denied the connection between language and culture. According to him, the third group of scholars synthesizes these views and states that "language and culture are interrelated and at the same time different phenomena.

The role of language in the relationship of language and culture is great. The ethnoculture of each nation finds its own expression through its own language. But because of the existence of this ethnoculture in the objective being, it also manifests itself through language.

Linguistic mentality, in contrast to consciousness, not only reflects the realities of the external world in the individual, but also connects these perceptions with cognitive space, and this conceptual content is relevant to the specific national-lingual (linguistic) community in each particular moment of time. occurs through.

CONCLUSION

In understanding the essence of mentality, we must not overlook the interdependence of concepts such as language, culture, ethnos. We observe an isomorphism in the structure of language and culture in the system of signs of generality and specificity of language and culture.

In particular, the concept of speech culture refers not only to the norms of the Uzbek literary language, but also to the norms of the national language, [3.]

These norms include specific norms of dialects. Therefore, approaching the above concept of isomorphism, N.I.Tolstoy establishes the following classification:

- a) elite culture;
- b) folk culture;
- c) intermediate culture;
- g) traditional-professional culture.

So, instead of concluding, we can say that there is a mutually conditioned duality between language and culture. Language, as a linguoculturological phenomenon, embodies cultural riches, and the development of any national culture, at the same time, depends on the specific nature of a particular language. At the same time, language can express the whole world by itself, it can embrace a multifaceted culture, a diverse society from a lexical-semantic point of view.

REFERENCES:

1. Sh.Makhmaraimova. Linguoculturology. T., 2017.-164b.
2. Educational-methodical complex on anthropocentric linguistics.// Compilers: D.E.Lutfullaeva, D.S.Khudoyberganova.Tashkent, 2016.-21p.
3. Vereshchagin E.M., Kostomarov V.G. Language and culture.-M .: “Indrik”, 2005.-1040p.
4. “Map of the peoples of the world” -M., 1961.
5. IlkhomAbdirakhimov. Development of effective demulsifiers on the basis of local raw materials // Universum: техническиенауки: научныйжурнал. – № 2(83).Часть [4] М.,Изд. «МЦНО», 2021. DOI: 10.32743/UniTech.2021.83.2-4.36-39.