

## CONTENTS OF LINGUISTIC TEACHINGS ABOUT LANGUAGE AND CULTURE

Rayhon Jurakulova

Denov Entrepreneurship and Pedagogy university support PhD student

### Annotation

That is why such concepts as "language and culture" and "linguistic personality" acquire special significance. The issue of the relationship between language and culture has been the subject of debate among many prominent scholars for many years: some argue that language and culture while others say that language is related only to culture is considered a form of expression.

**Key words:** language, linguistics, linguistic culture, culture, synchronicity, anthropology.

Har one the nation in itself known one national traditions reflection makes. That is, each of the people, of the nation own national traditions, customs there is . Each in this sense a person mother that's it nationality in itself reflection bringer certain culture, language, history, literature related will be It is known that language social event to be with together culture is also integral with depends . Today's in the day people, nations, countries between economic-political, cultural and scientific relations, international cultural communicative processes linguistics in the field of languages mutually relationship and language culture and of the tongue national to himself special appearance such as row and cultural studies between separately specific direction and to the subject have has been new field of linguistic and cultural studies surface to come reason is happening.

Any society cannot be imagined without language, with the help of which people organize their activities. Thus, language, like a mirror, fully reflects the life of people, therefore, culture, traditions, customs, morals, values, attitudes characteristic of people of a certain culture living in a certain era, collects mentality, characteristics. Language preserves culture and transmits it from parents to children, from native speakers to foreigners, and plays the role of a cultural tool, teacher, and coach. A child who begins to speak his mother tongue forms it, determines his behavior, lifestyle, and mentality. No matter where a person lives, at first he is outside any ethnic group, he is neither German, nor Chinese, nor Chukchi, he does not know the language, so he is outside the culture. Only by learning to speak does he become its carrier. So, Mowgli, who grew up among the animals, became not an ordinary child, but a member of the gang that lives according to its customs and rules.

It is clear that language and culture are inextricably linked; language is a fundamental and integral part of culture. If we consider the language from the point of view of its structure,

activity and methods of its acquisition (both local and foreign), then the socio-cultural layer or component of culture turns out to be a part of the language or its background. real existence. Language is a powerful social tool that shapes the flow of people into an ethnic group that makes up a nation by preserving and communicating the culture, traditions, and social identity of a particular speech group. Language can perform two completely opposite functions, namely: to help unite people in one society and to promote disunity, to protect culture from foreign interference. Thus, language is a component of culture, but let's try to determine how autonomous it is. Man constantly develops, improves, or destroys things in his environment, so culture evolves and changes. Something appears, something disappears, but in all cases culture ensures the preservation of the necessary past and a certain penetration into the future. In the linguistics of the last century, the idea of language as an organism was developed.

Scientists believed that language is independent of the will and desires of people. The famous German philosopher and linguist Wilhelm Humboldt formulated one of the contradictions of language as follows: "Language is subjective in relation to cognitive and objective in relation to man" [1]. Language is a spiritual reality, a living activity of the human spirit, a unified energy that permeates the entire being of the people. Language is a universal form of primary conceptualization of the world and rationalization of human experience, an indicator and keeper of unconscious elementary knowledge about the world, a historical memory of socially significant events in human life. Humboldt argued that language is part of culture. Language takes an active part in all the most important moments of cultural creativity - in the development of worldviews, their recording and subsequent understanding. Humboldt assumed that language and culture are so closely related that if one exists, the other can be inferred from it, but he failed to separate language and culture into two equal aspects of human life.

However, this indivisibility can be challenged by using the dead language Latin as an example. It is the official language of the Vatican and partly of the Roman Catholic Church. Based on it, an independent scientific language was created, which doctors use to indicate the names of diseases, organs and drugs, which includes the names of organisms; They do this in order to create a single international system, and partly because the first scholars in these fields were Latin speakers. The Roman Empire fell, the Latin language gradually disappeared, it was supplanted by national languages in the 19th century, but it is still used in some areas of human activity. It turns out that language can be easily separated from culture? But despite the lack of two-way contact with culture, this language is its guardian, the ancestor of many European languages, the key to the entire European culture. This confirms once again that language and culture are a single system. The concept of culture is multi-component, and it is related to the fact that culture covers all aspects of our life, but it



is very wrong to say that an expert in one area of culture is therefore equally competent in all other areas. So, can a political scientist work as a sociologist, economist or anthropologist without special training? Is it true that cultural anthropologists have the same understanding of social organization, technology, religion, and folklore? Moreover, primates and other higher animals can learn some cultural techniques (when they are "encouraged", "forced"), but not any language, which raises a new question about the nature of culture.

It is known that primates, like humans, absorb technology and learn to solve problems (this fact is confirmed by many experiments conducted on animals), even if it is very simple. What can primates learn under the guidance of primatologists, and are these skills really part of culture? But a primate's learning is cumulative only in the sense of adding new tricks to its skill set; There is still no evidence that he used a combination of simple solutions known to him in posing a more complex problem. In general, a primate learns only the invariable elements of human behavior by imitation or trial and error, just as a wave learns sounds that have no meaning for it, and imitates them. Animals cannot learn human language. Most anthropologists have long abandoned the idea that culture is simply a collection of traits and characteristics, actions and artifacts. On the contrary, culture, according to scientist Kluckhohn, is "a historically established system of overt and covert lifestyle patterns accepted by all or specially designated members of a group." This definition focuses on the phrase lifestyle model; Culture is not just a repository of actions and artifacts, it is only manifested in them. Language above culture to the concept easily suitable falls. Culture of the group all or special appointed members by acceptance to be done all historically formed, formed behavior models own into language is oral as well speech models ( of behavior indispensable part ) own into takes. Language, culture everyone thing as, not individual phrases (actions). their to study the context as well demand does. Languages, culture another aspects like, various and is diverse; Har one of society to himself special language as well as to itself special technical, social and political structure forms, economic and religious behavior samples there is. Language, culture another fronts as, of generations unconscious processes collects and constant respectively changes. of culture come output or development from the language separately imagination to do absolutely possible not because language of culture so one part it is different each how to the person than more level to a person not only own experience take over opportunity gives continuously learning process as well as group members has been or has been another of people in the past or present experience and knowledge use.

Culture how much common understood of the elements consists of if, his linguistic aspect his the most vital and necessary is part of

Summary what we do maybe every language known one cultural of the world borders determines. Language this cultural of the universe sponsor, that is language and culture from each other inseparable, i.e at the time ethnic group of the team independent units is considered

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