



ON THE ISSUE OF THE INTERRELATIONSHIP OF LANGUAGE AND CULTURE

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It is known that language and culture are inextricably linked and cannot exist without each other, but their joint development as a science as part of linguistics has gained momentum in recent years. By the twentieth century, there was a great need to apply language and culture within the framework of intercultural dialogue. The relevance of all issues related to culture today is that the social, political and economic changes that have occurred on a global scale in recent years have led to the migration of peoples of the world, their movement from one place to another, the mixing of one nation with another, and as a result, a clash of cultures.

Nowadays, new opportunities, forms and types of communication are opening up for the development of progress in science. Respect and tolerance for other cultures, mutual understanding remain the main criteria for the effectiveness of cooperation in any field.

Before citing the views of linguists on the relationship between language and culture, it will help to clarify the concept of culture. Usually, in our everyday life, when we say "culture", we mean visual arts, music, architecture, etc., but this concept is powerless to shed light on the problems of intercultural communication in the relationship between language and culture. Therefore, in the second half of the last century, the Birmingham Center for Comparative Cultural Studies, a scientific school, developed a definition of the concept of culture in a broad sense.

According to their classification, culture is a unique and specific way of life, values, and ideas embodied in social relations, belief systems, customs, practices, and material life. The human mind guides it based on the existing environment, conditions, lifestyle, and perception of the world in its thinking.

This image is formed through symbolic means, such as language, customs, ways of life, etc. A group of people who know the importance and meaning of these symbols, who can understand each other, and who easily act in harmony with each other are considered the owners of a culture.

It is known that language is a mirror of culture. It reflects not only the world around humanity, the living conditions, but also the self-awareness, mentality, national character, way of life, traditions, customs, spirituality, values, understanding of the world, and worldview of peoples.

Russian philologist Ter-Minasova compares language to a treasury where culture is stored. According to her, language preserves symbolic values in its lexicon, grammar, idioms, proverbs, folk oral works, artistic and scientific literature, as well as in oral and written speech.

Language is a medium of culture, its distributor. Language transmits the national cultural wealth it preserves from generation to generation. In infants who begin to speak their native languages, along with their native language, they also absorb the common cultural experience left by their ancestors. If we look at the structure of language, its expression and methods of acquisition, then the socio-cultural world or the component of culture appears as a part of language or the basis of

its existence. The component of culture is not some information about culture conveyed through language, but rather an integral feature of language that is inherent in all levels and spheres of language.

Also, language is a major social tool that shapes social movements within a nation, preserves and transmits the culture, traditions, and social consciousness of a community speaking the same language. This creates the basis for the emergence of nations.

When referring to language as the main sign of a nation, it can be observed from two sides: “from within” and “from without.” When observed as a process that occurs “from within,” language is one of the important factors in the integration of nations, while when viewed “from without,” it can be seen as a sign that distinguishes one nation from other nations. A person who is not familiar with a foreign language can never know what a cultural crisis is. Because a foreign language is a crossroads where cultures collide.

There are situations when, even if people know a foreign language perfectly, they cannot always understand their interlocutors well. The reason for this is precisely the diversity of cultures. Below, we will try to reveal the essence of the study of intercultural communication, the phenomenon of the manifestation of culture in the language using several examples. In our opinion, the character of a nation can be observed in the language, that is, in its structure and stylistics, in word formation and other phenomena. For example, if we take the French language as an example, in the structure of a sentence in French, the verb must always be in second place, that is, in the center of the sentence. The relationship between parts of speech in a sentence is clear and has its own strict rules (the connection of nouns with the help of conjunctions, the use of conjunctions between verbs and nouns, etc.).

It is known that extreme clarity and decisiveness, the ability to speak the whole story, and the avoidance of ambiguity are also characteristic of the French nation. Another example of Uzbek and French nationalities, for example, if we analyze a conversation between two French people, the time spent in the introductory part of the conversation to ask about their well-being and their work, and the words and phrases used are limited to phrases such as "ça va?" and "tu va bien?" in French, which are less common than in Uzbek, and this only takes two or three minutes.

In Uzbek, asking about your well-being lasts four to five minutes. It is customary to ask about your well-being not only yourself, but also your loved ones. One of the customs characteristic of Asian peoples, including the Uzbek people, is that if you do not agree with the interlocutor's proposal, immediately responding with "yuk" and sharply criticizing is considered disrespectful. This creates difficulties for French businessmen. Because the Uzbek partner prefers to give a vague answer rather than a sharp refusal on any issue. The French (especially people of German nationality in this regard) businessmen, who consider time as money, cannot understand this.

References

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