

## **LANGUAGE IS A WAY OF EXISTENCE OF CULTURE**

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### **ABSTRACT**

*The article highlights the issues of the relationship and mutual influence of language and culture, considers the problems of linguo culturology as a science that is intended to study and describe national and cultural specifics.*

**Keywords:** *culture, spiritual values, specifics, linguistics, cultural studies, national culture, history.*

## **ЯЗЫК – СПОСОБ СУЩЕСТВОВАНИЯ КУЛЬТУРЫ**

### **АННОТАЦИЯ**

*В статье освещаются вопросы о взаимосвязи и взаимовлиянии языка и культуры, рассматриваются проблемы лингвокультурологии как науки, которая предназначена изучению и описанию национально-культурной специфики.*

**Ключевые слова:** *культура, духовные ценности, специфика, лингвистика, культурология, национальная культура, история.*

### **INTRODUCTION**

Culture as a social phenomenon is a combination of material and spiritual values, which plays a decisive role in the formation of a separate human personality. In this regard, it should be noted that at the present stage, linguo culturological problems are in the center of attention of linguistics. The emergence of linguo culturology is a legitimate result of the development of philosophical and linguistic theory. The research works of V.A. Maslova, E.M. Vereshchagin and V.G. Kostomarov confirm that linguo culturology is a set of scientific knowledge about the relationship and mutual influence of language and culture.

V.A. Maslova [Maslova, 2001], defines linguo culturology as “a branch of linguistics that arose at the intersection of linguistics and cultural studies”, as “a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processes” or as “an integrative field of knowledge that incorporates the results of research in cultural studies and linguistics, ethnolinguistics and cultural anthropology. According to scientists, for

linguo culturology, culture is of greater interest than civilization, because civilization is material, and culture is symbolic.

In the 90s V. N. Telia [Telia, 1996], for the first time clearly defined the object, subject and methodology of linguo culturology and formulated its main provisions. Arguing about the direct connection of linguo culturology with the study of the national picture of the world, linguistic consciousness, features of the mental-lingual complex, she notes that linguo culturology is a scientific discipline that is intended to study and describe “the correspondence of language and culture in their synchronous interaction”; it is “focused on the human, or rather, on the cultural factor in language and on the linguistic factor in a person, and explores, first of all, living communicative processes and the connection of the linguistic expressions used in them with the synchronously acting mentality of the people”.

## **DISCUSSION AND RESULTS**

As can be seen from the general idea, the focus of linguo culturology is placed on “human / cultural in language and linguistic in man” [Telia, 1996], and its main units are, first of all, myths, customs, habits, rituals, symbols of culture, etc. Consequently, these concepts belong to the culture and are fixed in the language.

Currently, language is considered as one of the forms of reflection of culture. National features, cultural phenomena of a particular people are reflected in the language. Culture is known through the prism of values, traditions and customs. Language, according to a popular expression, is not a warehouse, but a sieve: small, transient, insignificant is sieved, and only what deserves storage remains. Consequently, if certain information is fixed in the language, then it is recognized as important by tacit, but indisputable public opinion.

Vereshchagin E.M., Kostomarov V.G., considering the problem of the specific nature of the conjugation of language and culture, they state “... language, in turn, has a reverse effect on culture. Therefore, just as culture has its being in language, so language, including even artificial language, does not exist without culture” [Vereshchagin, Kostomarov, 2005]. One cannot but agree with this, the features and culture of a particular people are formed on the basis of the national language. For any people, language is the most important element, with the help of which all aspects of social and spiritual life are actively and figuratively reflected.

Russian language learners usually aspire to master another way of participating in communication, but by assimilating the language, a person simultaneously penetrates into a different national culture, receives significant spiritual wealth stored

by the language being studied. Consequently, the student, mastering the Russian language, gets a true opportunity to learn Russian national culture and history.

Regarding this, the following point of view of I.A. Baudouin de Courtenay, reflected in the works of E.M. Vereshchagin and V.G. Kostomarov [Vereshchagin, Kostomarov, 2005]: philology is a kind of encyclopedia, in which there is a place for the history of general concepts, and others the history of philosophy; and for the history of literary creativity and mental movement, that is, the history of literature; and for the history of society and the politico-social struggle, that is, the so-called universal history; and for the history of legal organization, for the history of customary law and legislation". J.A. Baudouin de Courtenay strongly emphasizes that philology does not disperse into separate sciences, but constantly remains internally whole, unites into one whole by the unity of the subject being studied, that is, by the unity of the people whose spiritual and social life supplies it with material. We believe that it would be expedient for philologists to study and convey the culturally imparting functions of the Russian language during classes.

Outlining the thoughts of K.D. Ushinsky that the whole people and the whole Motherland are spiritualized in the language; the creative forces of the national spirit are embodied in it, E.M. Vereshchagin and V. G. Kostomarov [Vereshchagin, Kostomarov, 1990] argued that the native language and native culture are inextricably linked by the fact that "the native speakers themselves master their own national culture only through the medium of their native language.

A child born into the world first of all learns, it would seem, to speak and nothing else, but in fact the language tells him what objects and phenomena the surrounding reality consists of, how to behave, what is supposed to be loved and what to hate, what is his family and ethnicity, what is the past and present of the respective people; as a result, a child who has mastered the language in five to seven years of development becomes a member of a certain national culture.

Linguo culturology, remaining within the framework of the language process, entails the acculturation of students of the Russian language.

## **CONCLUSION**

Exploring the inextricable unity of language and culture, we see how great and extensive the linguo culturological problems are. As for the teaching of the Russian language at a university, in our opinion, it is necessary to remember that the language being studied does not reflect the information stored by it, therefore, targeted efforts

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of both a trained teacher and a correctly oriented student are needed for high-quality teaching of the language of specialists.

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