



PHILOSOPHICAL ANALYSIS OF THE RELATIONSHIP OF LANGUAGE AND CULTURE

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ANNOTATION

This article attempts to philosophically analyze the issues of the relationship between language and culture, it is impossible to imagine a culture without a language and a language outside of culture. It is shown that there are a great many definitions of the term culture, various concepts of the relationship and mutual influence of language and culture in the system of human civilization are considered. In this interaction, a fairly clear sequence can be traced. It is obvious that language is a product of human development, part of the development of the culture of the human community.

KEY WORDS: culture, language, civilization, spiritual world, form of being, human activity, cultural phenomenon.

DISCUSSION

The term "culture", which is derived from the Latin "solere", means "cultivation, development." Starting from the XVIII century, culture includes the entire sphere of human activity, his thoughts, the spiritual world. The above definitions of culture have survived to this day, although initially it was meant human activity to change it for their own purposes, cultivating the land.

In the scientific literature, the definition of the term culture was introduced by E. Taylor, who represented culture as a component of knowledge, art, religious beliefs, art, laws, customs, values that were mastered by a person as a result of his social development. Researcher P.S. Gurevich believes that today there are more than four hundred definitions of the concept of culture, which indicates how differentiated are the methodological approaches to the culture itself. To date, there is no one generally accepted definition of culture, and there is no generally accepted methodological concept of its study.

Of all the approaches to culture known to science, we consider activity, normative and value, which are closest in essence to the objectives of our study, more acceptable.

Culture cannot develop outside the human community, since the activity of the individual contributed to the emergence of the fourth form of being - culture. This implies the conclusion that culture can be understood as the transformation of the

natural environment according to the laws of development of society.

M. Heidegger writes in this connection: "... human activity is understood and organized as a culture. Culture is now the realization of supreme values by cultivating the highest human virtues. It follows from the essence of culture that as such cultivation, it, in turn, begins to cultivate itself, becoming thus a cultural policy." [8, 93]

The world of images is a derivative of the world of products of human activity, the field of the mind of people, it has no boundaries. Thus, culture, which is the result of human practice, includes in its scope the individual as a subject of activity, and production methods that are in the subject field of human practice.

As a result of transformations, assimilation into the surrounding reality of a person, a culture appears. From this it follows that the culture of each people differs in the type of its practical activity, that is, a deliberate change in nature, a kind of reaction to the outside world. People's activity is based on moral attitudes and precepts adopted in any community that come from the culture in place. And the culture itself can be considered the choice of objects for the appropriation of products and its interpretation in this society.

The German researcher O. Spengler in his work "The Sunset of Europe" points out that each culture has its own civilization, which is the source of the death of this culture: "Culture and civilization are



a living body of soul and its mummy." [9, 305] Culture is characterized by pluralism, which implies the inequality and absoluteness of each individual, and civilization seeks to create some kind of unification, standards. Culture is elitist and aristocratic, while civilizations are characterized by democratic principles. Culture is beyond the practical needs of man, as it is aimed at the development of spiritual ideals, and utilitarianism is inherent in civilization. Culture is national in nature, and civilization is unified. Culture closely interacts with cults, myths and religious beliefs, and civilization is the guarantor of freedom of conscience.

Undoubtedly, language is a product of human development, part of the development of the culture of the human community. Language and culture are closely related, interacting with each other. In this interaction, a fairly clear sequence can be traced.

The interconnection of language and culture is a debatable issue in philosophical and linguistic sciences, which is still not resolved. Discussion is the very definition of the concept of culture, which the American scientists of the school of "cultural anthropology" represent the spiritual component of human development, and sociolinguists and psycholinguists view culture through the prism of the material and spiritual world. So, the philosopher P.N. Fedoseev notes that material culture can be understood as the terms of the visible aspects of human activity, which ultimately leads to the consumption of spiritual values based on the production and distribution of the latter. [7, 34]

Language is a kind of cultural phenomenon, which contains the genome of the culture of the people, expressing the national mentality, which is an incentive for further study. That is why scientists of various fields are interested in the issues of genesis, evolution and functioning of the language.

Studying the problems of language transformation as a cultural phenomenon, as a way of interpreting the spiritual world of a person, it is necessary to point out the linguistic essence of the evolutionary process, as well as questions regarding the interaction of language and society, as well as people and social groups through language projections.

We consider it necessary to indicate that through the anthropocentric approach to the study of linguistic processes, it is possible to identify the national essence of linguistic mechanisms, thereby determining the influence of the human community on the language and the language itself on the evolution of man and his culture. Through the study of linguistic processes, one can discover the mentality of the people, which, according to Humboldt, "is able to express the most peculiar and subtlest features of

the national spirit and character and penetrate their innermost secrets." [2, 80]

The problem of the relationship between language and culture is relevant at the present stage of the development of science. Some scholars are supporters of the approach about the relationship between language and culture as part of the whole, while others believe that language is a form of expression of the evolution of culture, a third group of scientists defends a position that expresses the point of view that language has nothing to do with culture. Thus, the American culturologist E. Sepir argues that "culture can be defined as what a given society does and thinks, but language is how it thinks." [5, 193]

Russian writer N.I. Tolstoy notes that "the relationship between culture and language can be considered as relations of the whole and its part. Language can be perceived as a component of culture or an instrument of culture (which is not the same thing), especially when it comes to the literary language or the language of folklore. However, at the same time, language is autonomous with respect to culture as a whole, and it can be considered separately from culture (which is constantly being done) or in comparison with culture as an equivalent and equal phenomenon." [6, 16]

Through language, you can talk about everyday life, material and spiritual culture, reproduce the social relations of peoples who lived in a certain period. So, for example, speaking about the national essence of the Uzbek people, it can be pointed out that it developed in a sedentary culture, which was certainly reflected in the language, customs and traditions of the people.

The study of the relationship between language and culture is a complex task of linguists, anthropologists, cultural scientists, philosophers. A comparative analysis of culture and language makes it possible to find out the correspondence between the ways of developing linguistics and the culture of mankind, identifying the general universals of the language and getting closer to understanding the nature and process of thinking. [10, 10]

Culture is a multifunctional phenomenon, studied by many humanities, including linguistics, semiotics, history, sociology, anthropology, ethnology.

The successes of ethno linguistics and psycholinguistics indicate that language as a social phenomenon must be correlated with the sphere of spiritual culture and investigated as one of its components. Although it is impossible not to notice that some areas of culture like music, art are in no way associated with language.

If we consider culture as a process and the final result of spiritual production, which is focused on the reproduction, storage, consumption of spiritual



values, then in this case, it should be pointed out that language is a means of shaping the spiritual world of society and man, due to the knowledge system, helps the spiritual relationship of society as a single system, as well as its various social groups. The language in this case "acts as a kind of concentrate of the culture of the nation, embodied in various groups of this cultural-language community." [3, 28]

Although language has a direct connection with material and spiritual culture, the production process, and social relations of people, it at the same time acts as a means of communication, an instrument of struggle, thus being an important component of the social sphere. However, it should be pointed out that "language is basically a phenomenon of spiritual culture." [7, 34]

In cultural studies, it is generally accepted that language is a mirror of culture, which reflects objective reality, the mentality of peoples, that is, its ability to perceive the world through the prism of national character, customs, morality, norms and values. The language can be identified with the treasury of culture, which collects all the knowledge, values of a material and spiritual nature that have been accumulated by the ethnic group and stored in the ethnic language system, in the speech of the people. That is why the individual takes over the experience of generations, and does not begin his development again.

Language is the bearer of culture, because thanks to language, the cultural heritage of peoples is transmitted from generation to generation, and the young generation, mastering the language of their ethnic group, learn the experience of past generations.

Language is a means of identifying objects of surrounding reality, their systematization and ordering of data about them. Language helps to accelerate the adaptation of an individual in an objective reality, allows you to evaluate objects, phenomena, their relationship, the language provides the organization and coordination of individuals in social interaction.

Language can also be taken as an instrument of culture, which contributes to the formation of the individual's personality, thanks to which he perceives the traditions and values of his people, his own special image of the world. [4. 247]

In the interaction of language and culture, it is advisable to determine such aspects as the reflection of culture in the language, that is, its reflection in texts, in means of a specific nature, which are associated with the perception of the world's picture by the people, connected with the mental characteristics of traditions, customs, and faith. Language is reflected in culture through the implementation of language formulas, which are considered an integral part of cultural attitudes, such

as etiquette of behavior, which is expressed in the choice of pronouns when referring to a person, etc.

The language culture is also manifested in the struggle for the purity of the language, since human speech practice reflects linguistic and cultural competencies, which indicate the degree of inclusion in the norms of culture.

Language is closely connected with culture as a system of basic structures of ethnic culture, which make up the essence of material and spiritual forms of life. [1, 461]

Culture as the sum of the material and spiritual values of society can be perceived through the thinking of individuals, where the main tool of thinking is language.

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