Language is a Reflection of Customs and Values of a Nation

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ABSTRACT: The phenomenon called "language" has been the main study problem of representatives of world science and interest in it is being continued even at the present. What is recognized by all scientists is that language, society, culture, national traditions and values are interconnected and cannot be separated from each other. The next very important issue is that all languages of the world serve their nation equally well. So, there are no rich, poor, developed or underdeveloped languages. No one has the right to call them "rich" or "poor", even if the number of words in languages is different, because each language serves its nation equally and completely. If a native speaker finds it difficult to express his thoughts, he either creates a new word based on his own language or borrows words from neighboring languages. The next one, that is, word acquisition, is an active product of globalization.

KEYWORD: language, society, culture, nation, tradition, science, developed, modern, linguistics.

Introduction. Modern linguistics is developing rapidly. Today, perhaps as a result of the globalization process, much attention is being paid to the comparative study of languages.

When it comes to comparative-typological linguistics, it is not enough to note the phonetic, grammatical and lexical features of two or more languages, because the composition of the languages being compared, their specific features, as mentioned above, the lifestyle, customs of the people who speak these languages are inextricably linked with customs and culture. The rapid development of sociolinguistics in the international community is related to this issue.

The main subject of linguistics is language. Many linguists note that language is a reflection of a nation's history, intelligence, and culture. When it comes to the nation, its traditions and way of life cannot be ignored, because no one can deny the long past of the language that serves as a means of communication of the nation - the people who use it, and its contribution to the development of science. Society is governed by language, human intelligence is formed and improved through language.

An intelligent person, who is not indifferent to his prospects, who is respected by society, who thinks about the bright future of his country and compatriots, who sets himself the goal of conscientiously serving him, first of all, looks at his mother tongue and, moreover, the languages of other nations with deep loyalty and respect, and taking into account the need to use them appropriately, he aims to achieve communication skills at the level of demand, because when evaluating human intelligence, the main attention is paid to his language.

A person's intelligence, the history of the society he lived or lives in, the experience gained by the previous generation, the worldview, and the extent to which this very important experience is learned by the modern generation, is followed, and its future development is provided at the level of demand.

Therefore, when talking about language and linguistics, it is impossible not to mention the culture of the speakers of this language. The development of a human language is directly related to its culture and traditions, and the development of a nation's culture cannot be realized without language. Each language reflects the nation's understanding of the world and its environment, which, in turn, depends on the listener's level of life experience on the subject, that is, the environment. [1;2]

Materials and methods. According to Z.K.Tarlanov, "Language is not a simple form of communication and a simple tool, it is a completely independent world, and its laws and rules are essentially expressed through the medium of language, but they are closely related to the social psychology of the speakers of the language and the type and composition of the culture they create. The verse is delicately bound. Ethnoculture does not exist without an ethnic language or at all, or even if it exists, it is not reliable, because the ethnos manifests itself uniquely only through its language. On the other hand, the language, separated from ethnic culture, ethnic worldview and the experience of cognitive activity, loses its deep essence and thus becomes one of the simple means of communication."

Interpreting the relationship between language and culture is an extremely complex task. Language, thought, culture - these are phenomena that are always in motion and change. In order to study them, it is necessary to stop them, but this will no longer be the same "language", "thought", "culture", or rather, they will not be: they will remain dead, motionless, separated from each other. It is true that there is no ethnos without a language, and the death of a language will destroy both the ethnos and the culture. The destruction of any culture always happens in exactly one way - through the isolation of cultural elements, that is, when symbolism left life as a result of changes in living conditions, the language as a separate element of culture also died at the same time. Thus, language, thought, and culture are so closely intertwined that in practice they form a three-component whole that none of these components can function without the other two components. All of them interact with the surrounding world, reflect it and shape it at the same time. In doing so, they create phenomena called worldscapes. [4;2]

"Within the framework of language and culture, there are other symbolic systems than language that are used in the cultural reality of the real world: customs, beliefs, monuments, and cultural phenomena that we call culture. To become a culture, every component of a language must have meaning. It's just like how we focus on the essentials in our daily lives," Kramsch argues. [14;101]

Programs of language learning and teaching should be developed taking into account rich pedagogical experiences:

➢ acquired experience as a communicator;

➢ the ability to mediate in the educational process;

➢ to determine the process of students receiving information or the student's learning style;

➢ use of technologies in the process of teaching language and culture;

➢ organization of various active teams in the class;

➢ study the relationship between education and culture;

➢ includes tools (tools and technologies), activity systems, and practice processes in teams.

Through language learning, students learn to work in at least two languages at the same time and culturally within that language system. The socio-cultural approach to foreign language learning processes helps students to use their experience, participation, mediation in practice. Socio-cultural perspective influences students' learning of new academic "cultures" (new ways of acting, interacting, valuing and using language, objects and processes) in educational institutions. [13;100]

Results. Language is shaped by the user's ability to communicate and all social competences, so all these can be considered as aspects of communicative competence. General competences include declarative knowledge (skills to use modern technologies, socio-cultural knowledge and intercultural awareness), skills and know-how, practical and intercultural skills, existential competence and learning ability (language knowledge and communication, general phonetic understanding and skills, learning skills and creative abilities). Communicative language competences include linguistic competences (lexical, grammatical, semantic, phonological, orthographic and orthoepic), sociolinguistic competences (linguistic signs of social relations, rules of politeness, expressions of folk wisdom, noting differences, dialect and accent) and pragmatic competences. [8;101-130]

The main goal of linguo-cultural studies is to study the reflection of culture, people's thinking, the unique aspects of their perception of the world in the language. The object of this field is language and culture, and its subject is language units that express cultural semantics. Therefore, language units that carry cultural information are studied in linguistic culture. Such language units are united under the term of linguistic and cultural units. Symbol, mythologime, standard, metaphor, paremiological units, gaps, stereotypes, precedent units, speech labels are the main linguistic and cultural units. Linguistics are the main tasks of linguoculturology to describe the linguistic landscape of the world, the conceptosphere, which is a set of the main concepts of culture, to describe the linguistic consciousness, and to determine the linguistic units that reflect the national-cultural mentality of the language owners, the cultural archetypes that correspond to the ancient imaginations of mankind, and the national socio-cultural stereotypes characteristic of speech communication. [6;15]

The problem of the interaction of language and culture is studied in such fields as ethnolinguistics, ethnopsycholinguistics, cooperative linguistics, linguonational studies, linguoconceptual studies, and linguopersonology. Therefore, these fields are considered close to linguistic and cultural studies. [3;53]

In his article, prof. A.Nurmonov expresses his views on the theories of linguistic relativity and linguistic determinism, and also expresses his attitude to the relationship between language and culture. The scientist acknowledges the opinions of the founders of the theory of linguistic relativity, B. Whorf and E. Sepir, that language and thought are a form of culture, while emphasizing that there are common aspects between languages, and writes: "Each language expresses the spirit of the people, national culture, a unique way of seeing and perceiving the world, and there are such common aspects of image creation between languages that emerge as a product of universal thinking." [3;58]

Concepts that help to express cultural information in language units: cultural symbols, cultural background, cultural concepts, cultural connotations are important for this science.

Cultural symbols are much smaller and more universal than words, semantic units, signs. For example, pilaf is an Uzbek dish made from rice. Piyma is Russian shoes printed from wool.

Cultural background - description of nouns denoting social life and historical events: *Jo'ji keldi, bo'ji keldi*;

The above cultural information carrier is located in two units of denotation, widely studied by linguists.

Cultural concepts are the name of abstract concepts, therefore, cultural information is located in the signifier - the spiritual core.

Cultural heritage is the transmission of information and values important to culture.

Cultural traditions are a collection of valuable elements of social and cultural heritage.

Cultural process is a joint action of elements included in the system of cultural phenomena.

Cultural space is a form of existence of culture in the minds of its representatives. Cultural space has a common feature with cognitive space, or they are formed as a sum of individual and collective spaces of each member of a certain national cultural community. For example, the English cultural space.

Linguistic-cultural paradigm is a set of language structures that reflect national, social, historical and scientific categories of worldview. Linguistic paradigm includes concepts, categorical words, names of cultural precedents and others.

Linguistic systems are the basis of paradigms and contain valuable concepts.

Mentality is the reconstruction of the world through the categories and systems of the native language. It contains mental, spiritual and voluntary qualities of the national character. Unity of mentality is this cultural concept.

Conclusion. Cultural traditions are an integral phenomenon that expresses socially stereotyped experience. Cultural background is a complex of knowledge of national and secular culture possessed by a typical representative of a culture. However, at this point, it is taken into account that it is not a personal belonging, but a set of basic units characteristic of this national culture.

Cultural type. Culture typification was first implemented by Pitirim Sorokin, who was expelled from Russia in 1922 and became a famous sociologist living in the United States. He distinguishes cultural types as follows: ideational culture (religious culture), sensational culture (the opposite concept of ideational culture, which was the leader in Western Europe during the Renaissance); idealistic culture (a type representing a mixed and intermediate function: the Golden Age of ancient culture, European culture of the 12th-14th centuries). A cultural type chooses one of its representatives as a Personality type.

The language of culture is a signified materiality, a system of signs and sign relations that forms the direction of value and idea forms, organizes imaginations, images, and concepts. The language of culture differs from ethnic culture in that it is a set of specific methods of all verbal and non-verbal communication directed at the peculiarities of national culture. The language of the culture is reflected in the contact with the culture of other peoples. Cultural norms are a type of ideals that classify a person as fit or unfit. Cultural rules are produced during the long historical process of a people. These laws and regulations separate us from animals, keep us from chaos, and keep our lives in a system. [3;93]

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