

- Секция 1. Язык и литературное наследие как факторы формирования информационной культуры личности

During the communication events, the following points should be noted:

- the teacher introduces students to the topic of the event, poses problematic questions and tasks, organizes group participants;
- students discuss tasks, come to their own conclusions;
- the teacher summarizes the results, the final stage of the conversation is carried out;
- summarizing and analyzing errors is carried out by the teacher.

There are various ways to correct errors (writing them out on the board and correcting them by those who wish, etc.), but the main task of this stage is that the errors must be corrected by the participants themselves. The teacher must configure the students that error is a natural part of the learning process.

Conducting communication events significantly enriches foreign language lessons, makes them significant for students and maintains interest in learning this subject.

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LANGUAGE AND CULTURE

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Culture is not the result of human activity, but a social (life) product. Language, on the other hand, is a product of culture and nature. On the one hand, language is a great achievement of the life history of mankind, it is a part of culture and its instrument. But on the other hand, the properties of existing language structures, the material of language itself, reflect the biological nature of man. The problem of "language and culture" is multifaceted. It is approached from different perspectives by cultural historians, linguists, philosophers, psychologists, ethnographers, and literary scholars.

The problem of "language and culture" is multifaceted. It is approached from different perspectives by cultural historians, linguists, philosophers, psychologists, ethnographers, and literary scholars. However, since the approach to culture from linguistics is twofold, language and culture are interconnected. On the one hand, changes in culture affect language, and on the other hand, language affects culture. However, first of all, the question of the relationship between the concepts of a "language" and "culture" is based on solid legal foundations [1].

Culture is opposed to nature. In latin cultura (colo-processing, cultivation, tillage) means the cultivation of plants by human labor, in contrast to wild plants. Culture is not the result of human activity, but a social (life) product. Language, on the other hand, is a product of culture and nature. On the one hand, language is a great achievement of the life history of mankind, it is a part of culture and its instrument. But on the other hand, the properties of existing language structures, the material of language itself, reflect the biological nature of man. Here, many of the physiological and psychophysiological capabilities of the speech process are determined. The presence of consonants and consonants in all languages of the world, the formation of a sound chain by alternating consonants and consonants, is not conditioned by culture, but by nature. A person is not able to speak or perceive speech consonants. The psychophysiological capabilities of a person to control the signs of language is stipulated in the hierarchical structure. Now the quantitative boundaries of some levels of the language have been determined, for example, the size of the phonological system varies from 10 to 100 units in different languages, and the number of words, depending on the language, ranges from 5–10 thousand to half a million. Nature thus determines the structure and regularities of certain areas of language [2].

Culture defines the content plan of the notation system. Accordingly, in each culture, national and international influences are present in the semantics of each language. There are commonalities of universal human culture, as well as reflections of the unique culture of a specific people. The characteristics and forms of the influence of culture on language are clearly visible when comparing languages conditioned by a unique culture with other languages.

Such differences are clearly visible in nominative language means, phraseology, and lexicon, which are directly related to external reality. In any language and dialect, there are words that cannot be translated into another language with one word. These are called non-equivalent words. Non-equivalent words arise mainly when identifying unique phenomena of local culture. If non-equivalent words are transferred to another language, they are called exotic words. Exoticisms and ethnographicisms not only explain and reveal a foreign, adopted culture. For example, esquire, speaker, cricket, shilling embody England, winter, aryk, farmer, manat embody the national Japanese culture, baz, kuren, maidan, privda embody the Don Cossacks.

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The influence of culture on language is clearly manifested in the typological features of literary languages. The relationship between literary and non-literary languages, the functional differentiation of language means (differentiation of functions) is determined in the course of the cultural history of society, in the history of wordview. The culture of a people is determined by the normative-stylistic system of its literary language.

The influence of culture on the typological features of a language is much deeper than the influence of culture on the dictionary. If the dictionary is a mirror of culture, then the normative-stylistic system is its X-ray image. Behind the lexicon lies a world of things and phenomena, they are a superficial expression of the cultural image of society. Stylistics is the description of the structural features of culture through language.

The influence of culture on language reveals the uniqueness of the speech process in different cultures. This is observed in some features of the lexicon and grammar, as well as in the normative and stylistic rules of the language. In each culture, human behavior is adjusted depending on the situation in which it occurs. A set of speech and language tools is created that correspond to different situations in life. The entire content of speech, the manner of speech is determined by the cultural traditions of society. In different peoples, in the same situations (for example, between husband and wife, son and father, teacher and student, quest and host, boss and employee, etc.), stylistic features of speech appear. In one culture, the conversation between children and parents has a fundamental stylistic difference (special forms of respect, expression of submission, loyalty, addressing parents as “you”, etc), while in another people this conversation is completely based on the principles of “equality”[3]. In the national cultures of Eastern peoples, addressing a woman to her husband is as respectful as addressing a younger person to an older person. Thus, the influence of culture on language is, firstly, in the national-cultural identity of the words of the language, secondly, it is manifested in the normative and stylistic features of the language, and thirdly, in the uniqueness of speech and the lexical and grammatical phenomena associated with it.

The connection between language and culture is much broader and encompasses a variety of phenomena. Important moments that affect the development of the language norms of the people’s culture are reflected in the work of public figures, scientists, and writers. The development of new literary languages still requires the compilation of normative grammars,

dictionaries, and rules of correct spelling, and cultural and intellectual work includes the culture of speech, the dissemination, and confirmation of literary norms as a necessary component [4]. Artists and writers play a huge role in the creation and development of literary norms. Dante, Petrarch, and Boccaccio proved that it is possible to write in Italian, and Dante, the author of the “Divine Comedy”, is considered the founder of the Italian literary language. Martin Luther played a great role in the history of the German literary language, Shota Rustaveli in the new Georgian language, Abdylly Tokay in the Tatar language, A. S. Pushkin in the Russian literary language, and Magtymguly in the Turkmen language.

While emphasizing the importance of individual figures in the history of literary language, we must at the same time bear in mind that the modern norms of language have been accumulated as a result of the diverse work of all cultural strata of society.

The word, one of the basic units of language, is not, as many people think, just a structure created to transmit information, it is an instrument of thought, a carrier of culture. The ability to retain cultural ideas is a unique feature of a living language. The relationship between language and culture is one of the newly emerging branches of linguistics. At the end of the 20th century, the problem of “Language and Culture” became the focus of scientific research and became one of the main directions in the development of linguistic science. The fact that modern linguistics has a unified anthropological orientation reveals cognitive and cultural features. If earlier the relationship between language and culture was studied as an important, but secondary thing, now it is studied as a special direction.

References

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