

DIFFERENCES IN NATIONAL AND CULTURAL CHARACTERISTICS SPECIFIC TO LANGUAGES

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Annotation: This article discusses the differences in national and cultural characteristics of languages and the interaction between language and culture. When talking about the relationship between language and culture, it is necessary to dwell in detail on the concept of culture. There are many attempts to interpret this concept.

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When talking about the relationship between language and culture, it is necessary to dwell in detail on the concept of culture. There are many attempts to interpret this concept. For example, G.V. Yelizarova includes the concept of culture among intuitively transparent axiomatic concepts. However, it is extremely difficult to define such a complex concept. There are also fares that try to cover all aspects of culture, such as Culture is how we live here, without focusing on any one aspect.

At the end of the 19th century, with the beginning of F. Boas's anthropological research the term culture began to apply to different societies. Such a modification of attitudes towards culture is very important in terms of the importance of language. Since then, language and culture are considered inextricably linked.

A. Vejbitskaya cites a particularly effective definition of culture proposed by Clifford Hertz. It says that culture is a historically formed pattern of essences embodied in symbols. It is a system of inherited ideas, with the help of which people communicate with each other, and their knowledge of life and rules of life are recorded and developed based on these ideas. E. Sepir defined culture as something that forms the basis for the work and thinking of this society.

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 learn them, it is necessary to stop them, but this will no longer be a language, a thought, a culture, rather, they will not be enough: they will remain dead, motionless, separated from each other. It's impossible to say which one was the primary one, but that's it the truth is that there is no ethnos without a language, learning a language still destroys both the ethnos and the culture will be.

According to G. V. Kolshansky, the world view is the main concept that reflects the characteristics of a person and his life, his interactions with the world around him, as well as the conditions of his life in this world. The world view is the basis for a person's perception of the world. In his concept, it is the main global image of the world, which reflects the characteristics of the world and is the result of all the spiritual activity of a person. The author specifically notes that this is always a subjective image of objective reality, because the world scene is not a mirror image of events in reality, but only an interpretation. The world scene is characterized by changes; therefore it has a dynamic tone and is oriented towards the process of cognition. It arises in the process of human relations with the world, in

which the experience and forms of relations are characterized by great diversity. O.N.Yermolayeva writes about the need to clearly distinguish two bases of the study of the world landscape in language:

- 1) acting outside of us, without depending on us at all, a linguistic reflection of the world view, in which special relations and connections exist between its objects;
- 2) Obtaining from the language a picture of the world that exists outside of us, without depending on us at all, in which there are special relations and connections between its objects.

In short, words expressing the same concept in different languages can be differentiated according to their semantic capacity and cover various fragments of reality. The pieces of the mosaic that present the world view can be differentiated in different languages depending on the amount of conceptual material obtained as a result of the perception of the surrounding world in the human brain.

Perception through linguistic means of the world, even when different languages are siblings the differences in its implementation and conceptualization can be serious. In other words, worldviews in different languages can have their own characteristics. In the linguistic landscape of the world, the ethnic mentality is actualized in the main cultural concepts verbalized in symbolic images that reflect the mental image of the language adjusters of the surrounding world.

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