

# LANGUAGE AS A CULTURAL HERITAGE

*Durdona Isamutdinova*

*Teacher of Andijan State Institute of foreign languages*

**Annotation:** *In my article, the comparisons of the German, Russian, and Uzbek languages are examined as subsystems of the respective languages for the purpose of comparative typological observation, taking into account the usage of comparisons in intercultural communication.*

**Keywords:** *Comparisons, culture, imagery, meaning.*

**Аннотация:** *В моей статье сравнения немецкого, русского и узбекского языков рассматриваются как подсистемы соответствующих языков с целью сравнительно-типологического наблюдения с учетом использования сравнений в межкультурной коммуникации.*

**Ключевые слова:** *Сравнения, культура, образность, смысл.*

Language is closely intertwined with culture because it is based on culture, develops within it, and expresses it in communication. This is evidenced by the fact that culture is embedded in language and can be traced in texts. This fusion of language and culture into a unified whole is termed "linguaculture."

Linguaculturology, as the study of linguaculture, is oriented both towards the human and cultural factors in language and the linguistic factor in humans. These two phenomena are characterized by common features and traits, which can be listed as follows:

1. Culture and language are forms of consciousness that reflect the worldview of individuals and communities.
2. Language and culture are artifacts created by humans and society, which connect humans with nature but also separate them from each other (culture and nature are juxtaposed).

3. Both phenomena possess individual and societal forms of existence, whether it be language and culture within an individual or within a society, personality or community, ethnicity.

4. Both language and culture have a normative, norm-compliant character, which is more or less binding for all members of the language and cultural community. Language and culture appear as "social knowledge."

5. Historicism and an evolutionary character are ontological properties of language and culture.

6. Through language and culture, a value system is prescribed to both the individual and the community.

7. Language, culture with their forms (myths, customs, rituals, superstitions), and art with their genres - all have symbolic meaning.

8. Language and culture contain archetypes, i.e., basic forms, prototypes, stereotypes of societal consciousness.

9. Thanks to language and culture, the connection from generation to generation, from epoch to epoch, is realized. The most important function of both phenomena is "intergenerational" translation, the transmission of patterns, behaviors, values, ideas. Culture and language are indispensable "carriers of tradition."

10. Culture is the unique historical memory of the people, as the oldest and most reliable "archive" of humanity, while language preserves and enriches collective memory through its cumulative (storage) function.

On the other hand, significant differences exist between the main attributes of humans and society:

While language, as a means of communication, is tailored to mass users, to average language users, in culture, its elitist nature, the uniqueness of cultural achievements, is valued (there is no mention of "mass culture" here).

Unlike language, which is a communication system, culture as a sign system is not capable of self-organization.

Language and culture constitute different semiotic systems. Culture is not isomorphic (uniform, of the same form) to language but rather homomorphic (structurally analogous). Yu. Stepanov argues that the linguistic model cannot be transferred to the domain of culture and vice versa - the model of culture cannot be applied to the domain of language. It is essential to develop a more general conceptual framework that would make linguistic analysis and cultural theory applicable.

In the study of the interaction between language and culture, three approaches are currently identified. The first approach assumes the one-sided influence of culture on language ( $C \rightarrow L$ ). As reality changes, national-cultural stereotypes and language itself change.

The second approach addresses the contentious question of the influence of language on culture and worldview ( $L \rightarrow C$ ). From this perspective - language shapes the worldview and mentality of the people - the linguistic relativity theory proposed by Sapir-Whorf is discussed.

The third approach is based on the idea of mutual relations and interaction between language and culture ( $L \leftrightarrow C$ ). Language is an integral part of culture, the primary tool, and method of its appropriation.

Wilhelm Grimm already noted "proverbs and peculiar expressions of the people" as "proverbial culture" which are frequently used in the communication of all social strata and reveal their language culture.

Communication processes serve not only for information exchange but fundamentally contribute to interpersonal relationships, thus creating lifeworlds that represent cultures in general, i.e., intercultural understanding processes arise through direct (face-to-face) and indirect communication among participants. In addition to linguistic communication, non-linguistic information exchange occurs in communication systems, partly associated with the cultural diversity of peoples: rituals, including greeting rituals in different cultures, hugs, national customs, making the sign of the cross, praying in Christian, Muslim, Buddhist, etc.

The Uzbek proverb "Сув йўгида таямму" (When there is no water, sand is also suitable), which according to Muslim tradition implies washing before prayer, corresponds to the German phrase "In der Not frisst der Teufel Fliegen," which has a different cultural background. The Russian idiom "на безрыбье и рак рыба" (When there is a shortage of fish, a crab becomes fish) is another example. Each represents a non-linguistic realization ("behavior") of a "cultural unit" according to Els Oksaar. This communication about culturally inherited practices also belongs to communication.

Many intercultural misunderstandings and problems arise from insufficient awareness of "the cultural context of one's own and the perception of one's cross-cultural partner." Where there is no communication, culture cannot develop, and intercultural cannot emerge.

All language researchers emphasize the close connection between language and culture. In their works, culturally specific contents and culture-contrastive elements are increasingly addressed, which are particularly strong in phraseology as fixed word combinations. They all share the characteristic that two or more words are firmly connected and do not have the same meaning in this stable connection as when they are syntactically linked in a text. Thus, phraseological expressions are formulations with transferred meaning: For instance, "Wenn Sie mir auf dem Kopf herumtanzen wollen, dann sind Sie aber auf dem Holzweg" translates to "If you want to dance around on my head, then you're on the wrong path." The phrase "auf dem Holzweg" means "to be on the wrong path," not "to dance on the head."

The cultural imprint, bound to linguistic imagery and thus to the transferred meaning, often makes translation into other languages difficult. Where a German says "Der hat wohl nicht alle Tassen im Schrank" (He probably doesn't have all his cups in the cupboard), a Russian would say "У него не все дома" (He doesn't have everything at home), meaning someone is not sane.

Intercultural orientation in foreign language teaching must be fundamental because language is fundamentally rooted in the reality of culture. This close

intertwining of language and culture must also be translated into the theory and practice of foreign language teaching (FLT). Therefore, the acquisition of intercultural competence becomes a new global goal for FLT. Intercultural competence is the ability to interact appropriately in normative and situational terms among people of different language cultures.

German as a foreign language is characterized by the fact that the teaching of phraseology is closely linked to promoting understanding between different cultures. The basis of good intercultural communication is good language skills because sensibly related sentences ensure communicative processes. Therefore, it is essential for German learners to express themselves linguistically (with good knowledge of German vocabulary and especially German phraseology, which always has a cultural background) with native German speakers on a topic at the right time and place. Poor German skills will cause annoyance to the conversation partner. Correct German means successful communication and norm-compliant behavior.

To illustrate the above, let's analyze two proverbs that reflect the same meaning in German, Uzbek, and Russian, expressing the concept of "being alike as two peas in a pod":

1. "wie ein Ei dem anderen gleichen" (literally: "to resemble each other like one egg to another")
2. "худди бир олманинг икки палласидай" (literally: "to resemble each other like two halves of one apple")
3. "походить друг на друга как две капли воды" (literally: "to resemble each other like two drops of water")

In conclusion, "cultural awareness" is an undeniably important goal in foreign language learning. It involves highlighting those language-cultural phenomena that differ in form and function between the native and foreign language/culture. Therefore, it is important to collect data and conduct empirical research that are essential for the acquisition of linguocultural competence.

#### **REFERENCES:**

1. Ольшанскийю И. Г. / Гусаева А. Е.: Лексикология. Современный немецкий язык.- М.: 2005. – С. 320-321
2. Левковская К. А. Лексикология немецкого языка. М, 1956.
3. Лексикология и стилистика немецкого языка. М., 1982.
4. Маслова В. А. Лингвокультурология: Учеб. пособие для студ. высш. учеб, заведений. - М.: Издательский центр “Академия”, 2001. -- 208с.
5. Mamatov, GM Bozorova RR. "IMPLEMENTATION OF THE EDUCATION SYSTEM OF EUROPEAN COUNTRIES." *Innovations in Technology and Science Education* 3.19 (2024): 135-139.
6. Azizbek, Jurayev. "A BRIEF HISTORY OF GERMAN LITERATURE." *Innovations in Technology and Science Education* 2.16 (2023): 217-222.
- 7.Kozimbekovna, Mamatova Nasibakhon. "CONCEPT AS THE NOTION OF MODERN COGNITIVE LINGUISTICS." *Science and innovation* 3.Special Issue 19 (2024): 221-222.
- 8.AO Burkhanovich COMMON ZOONYMS AND THEIR LEXICAL-SEMANTIC CHARACTERISTICS (EXAMPLE OF UZBEKI AND GERMAN LANGUAGES). *International Multidisciplinary Journal for Research and Development*, 2023/11/2
- 10.O.B Azamov [CRITERION OF IDEOMATIVITY IN PHRASEOLOGICAL UNITS](#) // 2023/11/19 *Journal of Language and Linguistics*
- 11.Ismanova O.U. TURLI TIZIMLI TILLARDA TARJIMON MAHORATI. *UNIVERSAL JOURNAL OF SOCIAL SCIENCES, PHILOSOPHY AND CULTURE*, 2023. [https://scholar.google.ru/citations?view\\_op=view\\_citation&hl=ru&user=uB4jVe8AAAAJ&citation\\_for\\_view=uB4jVe8AAAAJ:d1gkVwhDpl0C](https://scholar.google.ru/citations?view_op=view_citation&hl=ru&user=uB4jVe8AAAAJ&citation_for_view=uB4jVe8AAAAJ:d1gkVwhDpl0C)
12. Otaboyeva, Z. Pedagogical peculiarities of studying group solidarity in the student community. Общество с ограниченной ответственностью" Агентство

перспективных научных исследований" КОНФЕРЕНЦИЯ: 28 декабря 2023 года  
Организаторы: ООО Агентство перспективных научных исследований (АПНИ).

13. Аскарлов, И. Р., Ходжиматов, М. М., & угли Муйдинов, М. М. (2022). Aloe o'simligidan olingan oziq-ovqat qo'shilmalarining teri kasalliklarini davolashdagi ahamiyati va antioksidantlik xususiyati. *Журнал химии товаров и народной медицины*, 1(5), 252-262. Аскарлов, И. Р., Ходжиматов, М. М., & угли Муйдинов, М. М. (2022). Aloe o'simligidan olingan oziq-ovqat qo'shilmalarining teri kasalliklarini davolashdagi ahamiyati va antioksidantlik xususiyati. *Журнал химии товаров и народной медицины*, 1(5), 252-262.