



**PHILOSOPHICAL ANALYSIS OF THE FEATURES OF LANGUAGE AND CULTURE IN
THE PROCESS OF GLOBALIZATION**

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Annotation

This article discusses the features of language and culture, society and current issues of language development in the process of globalization. In the process of globalization, cultural ties lead to the development of society, the transformation of culture and language. It was noted that the enjoyment of cultural riches of peoples of different nationalities and ethnicities is recognized as important in this system of relations. Any change (positive or negative) that occurs in the social life of a society has an effect on language. Language, like society, is as old as human beings, and has emerged because of the need for people to interact with one another.

Keywords: language, society, nation, culture, values, identity, communication, philosophical analysis, globalization, transformation.

Introduction

Nowadays, it has become commonplace that the process of globalization has a great impact on the socio-political and cultural relations of the peoples of the world. It is important to recognize that the enjoyment of the cultural riches of peoples of different nationalities and ethnicities is important in this system of relations. After the independence of Uzbekistan, serious attention is paid to the prestige of cultural values. Of course, the role of language, which is the most important means of communication, in uniting the members of different societies in a cultural and enlightenment way is incomparable. IA Karimov admits that "national feelings are associated with language problems, and the prosperity of society depends on the perfection and richness of language" [6, 83].

No field of culture can exist without language. By analyzing the structure of language, it is possible to study the culture of different historical periods and peoples. An important feature of language is that it reflects the history and culture of society, nation, people and different strata. Although the peoples of the world communicate in different languages, it retains its importance as one of the important attributes of culture. According to N.I. Tolstoy, the relationship between language and culture should be studied taking into account that culture is a multifaceted phenomenon [7, 10]. Admittedly, language as a complex system does not treat different aspects of culture in the same way. Language cannot have a decisive influence on the social system and the culture that is part of it. It is expedient to approach the question of the interdependence and influence of language and culture from the point of view of space and time.

It is important to study the concept of "language culture" in conjunction with other areas of culture. According to scholars, the concept of "language culture" should be studied in connection with the culture of the speakers. Because the concept of "language culture" reflects the dialectical relationship



of the language system and speech activity on the one hand, and social and individual activity through language and speech, on the other. These aspects of language culture form a complex of individual personality phases. Therefore, the formation of language culture is one of the important stages in the process of educating and nurturing an individual. In this context, it is important to discuss the following issues: What role does language culture play in an individual's education and upbringing? What tasks are set for teaching language culture at different stages of education?

Language culture plays an important role in the spiritual world of man. Important features of the past historical period, political and socio-economic events are reflected in it. Certain changes in the structure of language may also occur during the development of society. Language culture is, first of all, the rules of language, which arose as a result of social practice and are strictly regulated, its vocabulary. The same vocabulary richness can ensure the accuracy and logical inconsistency of linguistic thinking. Areas such as orthography, orthoepy, phonetics, morphology, syntax, semantics play an important role in ensuring the application and stability of the rules of language [3, 50-51].

Language culture is a sociolinguistic phenomenon. On the one hand, the relationship between the language system and communicative activity, on the other hand, the interdependence of the individual characteristics of social and speech activity in the language system is reflected in the language culture. Linguists T. Bushuy, Sh. Safarov Among the important features of the cultural content of language are its free use (lack of physical and biological consistency with what it expresses), productivity (including the possibility of composing), semantic universality (unlimited subject matter), it is possible to include the displacement of the layers "[4, 52].

It is well known that language is a means by which people interact with their contemporaries, past and future generations, and ensure inheritance in social development. The results of human experience, knowledge, and creativity are transformed from private property into social property, that is, the property of society as a whole, through the use of language signs and symbols. The famous philosopher Gadamer came to the conclusion that language is at the center of human existence. According to this scientist, "Interpreting the universe in terms of language is superior to any thought, any knowledge" [1, 51]. Some derived 'I' cannot be the subject of language. Language is human communication, speech and dialogue.

J. Steiner, a professor at the University of Geneva, studied the process of formation of the traditional culture of the peoples of Europe and developed a typology of features of their culture. According to this concept, European culture and civilization is a "transcription" heritage inherited from samples of ancient Mediterranean culture. J. Steiner comes to such a scientific conclusion in this area. In his view, perhaps cultural traditions are more firmly entrenched in our syntax than we thought, and our lives, whether we like it or not, remain a translation of our personal and social past [2, 22].

Wilhelm von Humboldt (1767-1895), the founder of the theory of comparative-historical and typological linguistics, included language in the list of events that determine the character of the nation. In Humboldt's concept, the essence of language should be studied in connection with the human mind and thinking, its culture and spiritual life "[8, 123].



Living, functioning, following the rules, assimilating culture and values in cooperation with other people in society is a product of the process of socialization. According to the sociologist E. Giddens, "there is a boundary period in the acquisition of language and other complex skills, after which it is impossible to study them perfectly" [11, 84]. On this basis, it can be concluded that long-term relationships with other people in childhood have a decisive impact on a person's socialization.

T.A. Bushuy points out that the analysis of the scientific literature should be based on the following facts: language is a multi-layered, multi-part device, but it is constantly evolving as a whole and has the ability to ensure that the communication process always takes place without difficulty; language rules are a set of units selected from the possibilities available in the language system; the law of language is based on a certain *uzus*; changes in language rules may be due to changes in the communicative needs of members of the language-speaking community; a rule that differs according to the communication environment in the reality of language is a dimension with a number of distinctive features; In order to differentiate the rules of language and understand its features, it should be borne in mind that there are two main types of distinguishing features: in the field of differentiation (dialect law, the law of spoken speech, the law of literary language); differentiation by nature (optional and non-optional rules, necessary and optional rules, etc.) [2, 23].

The above-mentioned principles of language culture can also be considered as components of the general characteristics of the individual. In studying the status of a speaker's language culture, however, his or her adherence to socio-cultural rules is taken into account. In determining these rules, the person's age, gender, education, social origin, social and economic status, etc. are taken into account [9, 8-10].

The English philosopher Francis Bacon (1561-1626), who paid close attention to language culture, often called the reasons for the careless use of language without people understanding it the "Market Idol" (or "Market Square"). Neglecting language, not paying attention to the correctness and accuracy of language, can lead to misunderstandings in human relationships. Such a situation can be observed in the trading floor on Sunday [10, 43].

In conclusion, it should be noted that the development of culture and language, which are important components in the system of society, are in a dialectical relationship, which in each historical period has a certain impact on human lifestyle, thinking and worldview. The improvement of language culture has a positive impact on the stability of socio-economic and political spheres of society.

The development of society and language are inextricably linked. This is determined by the fact that language is a means of communication. The conditions of social life demanded that human creativity and knowledge-oriented activities constantly involve individuals. The basis of human relations is communication through language signs. The main task of such communication is to establish meaningful and fast communication between individuals, which is complex and consistent with their all-round social relations. In this regard, the communicative power of language as the most important means of communication, the level of development is clearly visible. On the other hand, it serves as the most important means of perceiving social existence. From the point of view of classical imagination, the role of language in human and social life is extremely important. Language is a tremendous asset of man, who is literally an intelligent being. It is therefore only



possible to speak figuratively about the language of an animal or a bird, for example. Language is inextricably linked with human thinking, the ability to abstract, that is, to distinguish certain qualities from ideas and to study them independently of the subject and its other features. Only with the help of language can a person form abstract concepts, and it is these concepts that are an important tool for thinking and knowing.

Of course, any change (positive or negative) that takes place in the social life of a society has its effect on language. Language, like society, is as old as human beings, and has emerged because of the need for people to interact with one another. The development of society, the language that has emerged as a result of people's labor activities, has a social character.

The process of exchange of ideas and interaction between people had a positive effect on the creation of material pleasures, which created a great opportunity for the gradual development of society. A society of people who speak a particular language can determine the survival and development of a language. Like society, language is in constant motion, development, and change. F. de Saussure divides linguistics into two: internal linguistics and external linguistics, and pits them against each other. It introduces into internal linguistics the fact that language has a systemic character, the structure of language. Foreign linguistics takes the real conditions of language development: society, history, culture, historical events, geographical location of language, political views of society, spiritual world, etc. This means that while internal linguistics examines the systemic nature of language and its structure, external linguistics examines language in relation to the development of society. Because the existence of society indicates the existence of language, and the existence of language indicates the existence of society. Accordingly, the study of the relationship between language and society is a common task of the philosophical and linguistic sciences.

An important feature of language seems to be that it reflects the history of society, nation, people and different strata. It is known that each period has its own stages of development. The language gradually developed on the basis of its own internal laws in accordance with the needs and requirements of the peoples living in those times. National sentiments are associated with language problems, and the prosperity of a society depends on the perfection and richness of language. Hence, the concepts of society and language are inextricably linked dialectically, they logically complement each other, one cannot exist without the other, one actively serves the other. In other words, the existence of society requires the existence of language, and the existence of language requires the existence of society. Accordingly, to the extent that the concept of society has its own definition, the concept of language has its own definition, description [4, 37].

Language is a set of rules that have been prepared in advance for all members of a society, common to all, that is, accepted and applied to serve the formation, expression and other purposes of thought, and the interdependence and interdependence of these units.

The pre-existing feature of language for members of society, that is, all the units and concepts in language, the definitions given to them, in general, the set of ideas about everything and phenomena within the language, was created by generations before us. Man uses ready-made language materials during his mental activity, that is, he does not create anything, but uses language from the scope of his



knowledge. A common feature for all is the understanding that the richness of language can be used equally by everyone who thinks in that language, regardless of their language, religion or worldview. From a philosophical point of view, a person (person) who has a certain language manifests himself as a being who actively changes the social reality to which he belongs. Of course, such transformative human activity can only take place directly through daily and regular social interactions with others. Therefore, language plays a certain role in the regulation of social relations in society. In particular, the correct, competent, and judicious use of language can serve to strengthen the moral foundations of society. If the opposite is observed, a situation arises that hinders the development of society. Due to this, not only linguistics, but also philosophy seriously deals with the nature of language, its place, role and functions in the life of society. It is known that the relationship between different strata of society is achieved only through the observance of ethical criteria in the activities of social institutions to ensure the development and stability of society. Moreover, language is a necessary condition and means of individual socialization, without socialization, that is, living in cooperation with other people, mastering social norms, rules, culture, and mastering the wealth created by the labor of generations, one cannot feel human. Finally, language performs a number of social functions.

The survival and development of a language is inextricably linked with the society that speaks that language. Therefore, the issue of language and society, which is one of the main problems of linguistics, cannot be removed from the agenda. Language is an integral part of society as a means of communication. Because every change that takes place in a society leaves its mark on the language of that society. Therefore, in the coverage of certain aspects of the history of society, historical documents, written monuments, linguistic materials can help where they are weak. Ya. In Grimm's History of the German Language, published in 1848, he acknowledges that language is the main, most important source in the study of the history of society, and considers language to be the product of the cultural and historical development of a nation. On this basis, this scholar puts forward the idea that "Our language is our history". According to him, "There is a more vivid witness about nations than bones, weapons and graves. This is the language "[2, 121-123].

Language has a social character, because it occurs in the process of social development, labor activity. Language is a social weapon that exists only in society, among people. Since language is closely connected with the history of tribes and clans, peoples and nations, it directly reflects the history of human society. Until the emergence of each language and its present state, they have risen to the level of clans, tribes, tribal alliances, and vernacular languages, and have used them as a means of communication. The language tells the story of the way of life, material and spiritual culture and social relations of the ancient peoples. Sometimes the language is the only witness to the ancient objects, customs, rituals [3, 65].

Depending on the period of development of society, these languages have met the needs of ancestors and have gradually developed on the basis of their own laws of internal development in accordance with the requirements of social development and conditions, and finally act as a means of communication to the present day.

As language is passed down from generation to generation, it acquires a hereditary character. Therefore, the language that expresses the idea and performs an important communicative function, as well as the



set of rules that determine the interdependence and interdependence of these units, can become the spiritual property of all members of society. Thus, language signs (units) consist of a unity of material (material) and spiritual (mental, ideal) aspects, sound and meaning, one of which is not without the other, they are interconnected dialectically, perform a social function, serve society, exchange ideas-communicative process provides [4, 62-64].

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