

THE RELATIONSHIP BETWEEN LANGUAGE AND CULTURE

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Abstract

This article discusses language and culture in extensive terms and how they interact. Language serves as a cultural resource. Cultural diversity shapes the personality of the person who speaks the language. Language includes the layers of society or culture component if its structure, functions, and acquisition are taken into consideration. However, the cultural component does not consist of linguistically transmitted cultural information. It is a fundamental element of language that is present at all linguistic levels. A culture is the set of beliefs, values, customs, language, habits, and even material possessions that are passed down from one generation to the next. When people intend to learn a particular foreign language, they should be aware of that country's culture.

Keywords: Language, culture, linguoculturology, society, mentality, communication, linguistics, spiritual and material culture.

Introduction

Language is the most important means of communication between people. There are many ways of communication, but the main one is language, because scope of use of other means of communication is limited. If road signs are taken an example, they serve only certain people, like drivers, not used anywhere. People can consider in their imagination and easily express their emotions, opinions with the help of language. The ancient languages appeared about half a million years ago. According to some scientists' theories, language is a natural phenomenon, however, the majority of researchers argue that it is fundamentally a social phenomenon. Language emerges through interactions within society. A language can experience various changes, and it ultimately becomes extinct when its speakers cease to use it. As a result, it transitions into a dead language and gradually disappears from communication over time

Language and culture are interconnected concepts, and people can be aware of the culture of different nations by language. When we define the term "culture" it can be understood as a representation of the customs, traditions and values of a specific people or nation. Culture is an intricate phenomenon composed of habits, traditions, ideas, art, and ways of life that represent a nation's cultural heritage and can be passed down to future generations. It includes a wide range of artistic experience.

In contemporary times, the term "culture" can refer to various concepts, allowing us to differentiate between two categories: *material* and *spiritual culture*. A person's desires and



needs that arise throughout their life are part of their material culture. Spiritual culture can manifest in numerous forms, including those related to scientific, social, philosophical, theological, moral, legal, educational and developmental approaches. Consequently, there exists a profound connection between these two categories of culture- material and spiritual.

Literature review

Majority of famous linguists have until now carried out a variety of studies on the development of language and its connection to culture. American linguist Edward Sapir argues that “language is a collection of socially acquired abilities and concepts that represent our way of life and that culture can’t develop independently. Despite being a part of culture, language is a form of interaction between people that stands alongside culture as a tool for communication and thought¹. This definition leads us to the conclusion that language and culture are related ideas that represent the traditions and lifestyles of individuals.

Professor Z.K. Tarlanov defines that there is a firm connection between the language and the ethnos. As a result, language is a cultural form that reveals the culturally diverse and dialectically inconsistent national way of life that has been evolving historically². According to the stated above, language is a part of culture that is constantly developing.

The thesis of the famous Russian linguist G. O. Vinokur that “every linguist who studies language necessarily becomes a researcher of the culture whose work is the language he has chosen” has been confirmed since the establishment of linguistics³.

J. Herder’s book “On the Origin of Language”, written in 1770, linked four main phenomena in human activity: language, culture, society and national spirit. Language is linked by its origin to culture, and it improves together with society. The organic connection of language with culture makes it an important component of the national spirit⁴.

Results

The relationship between language and culture has been the focus of numerous studies and discussions by scholars in psychology, philosophy, anthropology, and other spheres. This exploration can be traced back over 2,500 years to the Greeks, who argued that thought and perception of the world exist independently of language, which serves merely as a medium for expression. In more recent times, many attempts have been made to explore this relationship, leading to significant debate and contrasting perspectives. One significant theory that aims to clarify this complex issue is the Sapir-Whorf hypothesis. This hypothesis assumes that language is not just one element of culture interacting with various others, rather, it is the foundation from which culture emerges and evolves.

1 Сепир Э.Язык.Введение в изучение речи//Избранные труды по языкознанию и культурологии. -М: Процесс,1993-С 185

2 Tarlanov, Z.K. (1993). Language, Ethnos, Time, 165-170 p. Essays on Russian and General Linguistics, Petrozavodsk

3 Винокур Г. О. Избранные работы по русскому языку. - М.:Учпедгиз, 1959.-С.211

4 Гердер И.Г. Идеи и философия истории человечества- М.:Наука, 1977.-С.233



Communication is a crucial component of cultural interchange, since it allows one to automatically identify with other speakers of the same language. Although it can be difficult, learning a language is an essential part of communicating with individuals from other cultures. Therefore, **language and culture are closely connected terms, because when people want to learn a particular language, they should also learn its culture. We cannot learn thoroughly that language if its culture is not obvious for us. As a cultural carrier, language conveys the nation's cultural heritage from ancestors to future generations. The extensive cultural experience of their ancestors is also picked up by young people in addition to the mother tongue.**

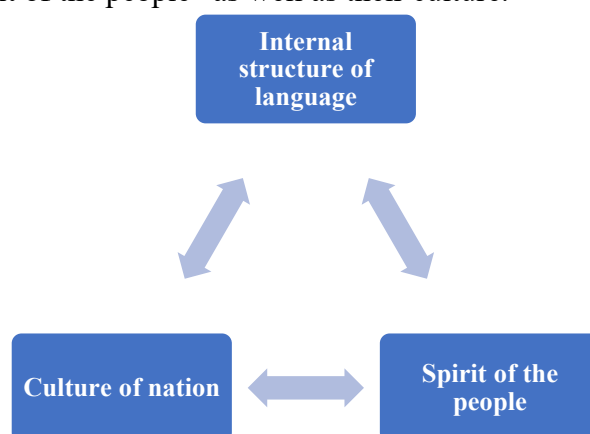
The relation between these two concepts caused to appearing a new sphere in linguistics which is called "*linguoculturology*". A new branch of linguistics known as linguoculturology or linguocultural studies, evolved in the 1990s as a result of the combining of cultural studies and linguistics. This field's primary focus deals with language and culture. Linguistics examines an individual's beliefs in language, whereas cultural studies analyses a person's traits in history, life, nature, and social places. The Latin terms "lingua" (language) and "cultura" (processing) and the Greek words "logos" (science, teaching) are the origins of this phrase, which refers to a distinct scientific discipline that combines the study of language and culture.

According to researchers, a term "linguoculturology" (from the Latin lingua, which means "language", and the Greek word cultus, which means "respect, raise" and the Greek word "science") originated in relation to the work done by the Moscow phraseological school, which was founded by V.N. Teliya and included Yu.S. Stepanov, A.D. Arutyunova, V.V. Vorobyov, V. Shaklein, and V.A. Maslova.

Analysis

The relationship between language and culture is explained thoroughly in the theories of W. Humboldt. Some of his ideas are given in the following:

- 1) both material and spiritual aspects of culture are reflected in language and
- 2) every culture possesses a national identity, which is conveyed through language as a means of perceiving the world in a specific way.
- 3) each community acquires a distinctive internal structure in its language, which serves as a manifestation of the "spirit of the people" as well as their culture.



4) Language is the link between the soul of a person and the world around him⁵.

The views of W. von Humboldt are given a rare interpretation in the works of A.A. Potebnya “Thought and Language”, Sh. Balli, J. Vandriez, Boduen de Courtenay, R.O. Jacobson and other researchers.

Linguoculturology emerged as one of the main fields of study in world linguistics around the beginning of the 20th century. It investigates both the role of man in the language component and the role of humanity in the cultural language aspect. Many investigations have pointed out that linguoculturology is a study that deals with language as a cultural phenomenon and focuses on the relationship between language and culture. This statement is specifically written by V.N. Teliya: “*Linguoculturology is a science that studies human, or actually individual and cultural factors in their integration*”⁶. Linguoculturology focuses on linguistic elements that hold symbolic, figurative, and metaphorical significance within a culture, as these meanings are generalized in the human mind and manifested in myths, legends, folklore, religious narratives, as well as in both poetic and prose literary works, idiomatic expressions, metaphors, and symbols. In this context, a specific linguoculturological unit may be part of multiple semiotic systems simultaneously, and a particular custom may evolve into an idiom, proverb, or saying. National spirituality and the distinctive characteristics of language culture and verbal expression are significant in the way they reflect through people’s linguistic cognitive activities. For instance, an English woman might express her surprise at something falling onto the table by exclaiming “*Oaps!*” while a German woman would say “*Mein Got!*” a Russian woman would use “*Боже мой!*” and an Uzbek woman might exclaim “*Voy, o’lay!*” These examples demonstrate the possibility of conducting a comparative analysis of the language culture and verbal expression among women of various nationalities. The exclamation “*Oaps!*” has no lexical meaning but conveys a sense of shock. In contrast, the German and Russian expressions “*Mein Got!*” and “*Боже мой*” rooted in the linguistic traditions of their ancestors, apply the idea of pleasing God. Meanwhile, the Uzbek phrase “*Voy, o’lay!*” carries a negative connotation. In all languages, the culture of the nation is reflected in linguistic combinations and phraseologisms.

Conclusion

This article discusses language and culture, their relations and importance in linguistics. We can conclude that from all information which is mentioned above language is the primary means of interpersonal communication and is influenced by society, it is closely associated with culture. While learning a new language, people can gain an understanding of a culture of that country. Because culture is the way of life and activities are specific to a group of people, as well as the ways that people connect with one another and how they perceive, comprehend, and create the world.

The merging of the fields of linguistics and cultural studies has led to the emergence of a new subfield of linguistics known as linguoculturology. Language and culture are essential concepts

⁵ Гумбольдт В.фон "Избранные труды по языкознанию.-М.:Прогресс,1984.-400с.

⁶ Телия В.Н. Русская фразеология. – М.:1982. – С. 20-25



in this field. From one perspective, linguistics explains how humans adjust cultural language component, whereas from another perspective, the language factor determines a person's position. In contemporary linguistics, this field is developing rapidly and has an important role in general linguistics.

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