

MUNDARIJA *** СОДЕРЖАНИЕ *** CONTENTS		
TILSHUNOSLIK *** LINGUISTICS *** ЯЗЫКОЗНАНИЕ		
Менглиев Б.Р., Гулямова Ш.Қ.	“Оралик учинчи” қонуни ва тилда полифункционал сўзлар муаммоси	4
Yuldasheva D.N.	Sukut – shaxslararo psixolingvistik birlik	14
Mirxanova G.R.	Zamonaviy o‘quv lug‘atchiligida sinonim lug‘atlarni takomillashtirish muammolari	20
Sharipov S.S.	Advancements in contemporary lexicography: a deep dive into electronic and online dictionaries and the nuances of scientific terminology	24
Rustamova D.	Turli tilshunoslik maktab va yo‘nalishlari qarashlarini ensiklopedik lug‘atda ifodalash muammosi	28
Bobokalonov R.R., Ochilova Y.R.	Neyropsixolingvistika: nutq madaniyati va so‘z jozibasi haqida mulohaza	33
Ganieva O.Kh., Khakimova D.M.	Classification and particular challenges of translating tourism terminology from english into russian language	38
Davlatova M.H.	Ingliz tili fe‘l predikatlarining funksional-semantik maydonda voqelanishi	43
Amonturdiyev N.R.	O‘zbek tili etnografizmlarning nominativ xususiyatlari	48
Юлдашева Д.Н.	Использование молчания в деонтологической культуре	53
Yunusova M.Sh.	Shifokorning nutq harakati strategiyasi va taktikalari	60
Rasulov Z.I.	Semantic and syntactic properties of elliptic structures	65
Axmedova D.B.	Til korpuslari va ularning birliklari	70
Kim Y.H., Sunatullaeva M.	우즈베키스탄 한국어 학습자의 모음 발음 양상 연구 -중급 학습자 중심으로-	74
Mardonova S.O.	O‘zbek tilshunosligida so‘z yasash usullari, yasama so‘zning til va nutqqa munosabati	79
Mukhammadieva N.M.	Emotive vocabulary as a means of emotional coloring of a literary text	85
Narzullayeva F.O.	Jahon va o‘zbek tilshunosligida so‘z va polisemantizm	90
Nazarova N.A.	Tilshunoslikda nazariy va amaliy onomastika tasnifi	95
Quvvatova Sh.Ch.	Specific features of English and American romanticism	100
Raxmatov A.P.	Nemis tilida kelasi zamoni ifoda etuvchi vosita va omillarning o‘zaro munosabati	107
Saidov X.Sh.	Features of using abbreviations in sms language and the internet by the materials of English language	111
Shaymanova Y.T., Karshiboeva Z.A.	Speech acts and their place in modern linguistics	115
Tursunov M.M.	The link between language and culture in sociolinguistics	120

LINGUISTICS

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THE LINK BETWEEN LANGUAGE AND CULTURE IN SOCIOLINGUISTICS

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Abstract:

Background. Language uses to convey cultural ideas and beliefs. Furthermore, both culture and language allow us to look backward in history. Also, it helps shape our thoughts. Our cultural values influence the way we perceive, talk, and communicate with others. Communicative aspects of the person may reveal various factors about him including his cultural, social beliefs that can only be related to social status. Language is also used to transmit values, laws, and cultural norms, including taboos. Language, since it expresses and reinforces culture, influences the personal identity of those living within the culture and creates boundaries of behavior. Sociolinguistics focuses on the close relationship of language and culture while working at different matters, problems that come out on discussion stage. Sociolinguistics examines how different social factors, such as ethnicity, gender, age, class, occupation, education, culture and geographical location can influence language use and maintain social roles within a community.

Research methods. We focused on various impacts of the link between language via culture in sociolinguistics and used appropriate research methods. Intertextual, sociolinguistic, linguocultural, pragmatic analysis methods, sociolinguistic, pragmatic interpretations were also used in the research.

Results and discussions. To understand a person or get into a communication with an unknown person may cause some difficulties even if you speak in the same language, this happens because of various barriers or problems arisen cause of not knowing enough cultural and social data about the person. Cultural, historical background of a person probably plays a key role in setting and forming the main signals for understanding people of various social groups in society.

Conclusion/Recommendations. Language always carries meanings and references beyond itself: the meanings of a particular language represent the culture of a particular social group. To interact with a language means to do so with the culture which is its reference point. We could not understand a culture without having direct access to its language because of their intimate connection.

Annotation: This article discusses the relationship between language and culture, its study from the point of view of sociolinguistics, the role and importance of language and culture in human communication. It is known that people engage in economic and social relations in different social groups in society, in which speech and other factors underlying it create a basis for positive and understandable communication. Sociolinguistics stipulates that culture, value, traditions, social status, mentality and others are the main tools that shape human speech.

Key words: socio-situational variation, non-verbal language, subordinative relationship, language forms, dialect boundaries, represent identities, fast communication transmission, cultural manifestations.

СВЯЗЬ МЕЖДУ ЯЗЫКОМ И КУЛЬТУРОЙ В СОЦИОЛИНГВИСТИКЕ

Аннотация. В данной статье рассматривается взаимосвязь языка и культуры, ее изучение с точки зрения социолингвистики, роль и значение языка и культуры в человеческом общении. Известно, что люди вступают в экономические и социальные отношения в разных социальных группах общества, в которых речь и другие лежащие в ее основе факторы создают основу для позитивного и понятного общения. Социолингвистика исходит из того, что культура, ценности, традиции, социальный статус, менталитет и другие являются основными инструментами, формирующими человеческую речь.

LINGUISTICS

Ключевые слова: социально-ситуативная изменчивость, невербальный язык, подчинительные отношения, языковые формы, границы диалекта, репрезентировать идентичностей, быстрая передача коммуникации, культурные проявления.

SOTSIOLINGVISTIKADA TIL VA MADANIYATNING O'ZARO ALOQADORLIGI

Аннотация. Ushbu maqolada til va madaniyatning o'zaro aloqadorligi, sotsiolingvistika nuqtayi nazaridan o'rganilishi, insonlar o'rtasidagi muloqotda til va madaniyat munosabatlarining o'rni hamda ahamiyati muhokama qilinadi. Ma'lumki, insonlar jamiyatda turli ijtimoiy guruhlarda iqtisodiy, sotsial munosabatlarga kirishishadi, bunda nutq va uning asosida turadigan boshqa faktorlarning kommunikatsiyaning ijobiy va tushunarli bo'lishiga zamin yaratadi. Aynan madaniyat, qadriyat, an'ana, ijtimoiy holat, mentalitet va hokazolar kishi nutqini shakllantiruvchi asosiy vositalar ekanligi sotsiolingvistikada shartlanadi.

Калит so'zlar: ijtimoiy-vaziyatli o'zgaruvchanlik, noverbal til, subordinativ munosabat, til shakllari, dialekt chegaralari, o'ziga xosliklarni ifodalamoq, muloqotning tez uzatilishi, madaniyatning namoyon bo'lishi.

Introduction. Modern linguistics has a number of spheres that are related to cultural, social life of humanity. The main target of linguistics is to focus on anthropocentric matters. One of the most popular modern linguistic fields or subjects of linguistics is sociolinguistics. It is the study of the sociological aspects of language. The discipline concerns itself with the part language plays in maintaining the social roles in a community. Sociolinguists attempt to isolate those linguistic features that are used in particular situations and that mark the various social relationships among the participants and the significant elements of the situation. Influences on the choice of sounds, grammatical elements, and vocabulary items may include such factors as age, gender, education, occupation, race, and peer-group identification, among others. For example, an American English speaker may use such forms as "He don't know nothing" or "He doesn't know anything," depending on such considerations as his level of education, race, social class or consciousness, or the effect he wishes to produce on the person he is addressing. In some languages, such as Japanese, there is an intricate system of linguistic forms that indicate the social relationship of the speaker to the hearer. Social dialects, which exhibit a number of socially significant language forms, serve to identify the status of speakers; this is especially evident in England, where social dialects transcend regional dialect boundaries [1].

Sociolinguistics is the study of the connection between language and society and the way people use language in different social situations. It asks the question, "How does language affect the social nature of human beings, and how does social interaction shape language?" It ranges greatly in depth and detail, from the study of dialects across a given region to the analysis of the way men and women speak to each other in certain situations. The basic premise of sociolinguistics is that language is variable and ever-changing. As a result, language is not uniform or constant. Rather, it is varied and inconsistent for both the individual user and within and among groups of speakers who use the same language [2]. People adjust the way they talk to their social situation. An individual, for instance, will speak differently to a child than he or she will to their college professor. This socio-situational variation is sometimes called register and depends not only on the occasion and relationship between the participants, but also on the participants' region, ethnicity, socioeconomic status, age, and gender.

One way that sociolinguists study language is through dated written records. They examine both hand-written and printed documents to identify how language and society have interacted in the past. This is often referred to as historical sociolinguistics: the study of the relationship between changes in society and changes in language over time. For example, historical sociolinguists have studied the use and frequency of the pronoun "thou" in dated documents and found that its replacement with the word you is correlated with changes in class structure in 16th and 17th century England.

LINGUISTICS

Sociolinguists also commonly study dialect, which is the regional, social, or ethnic variation of a language. For example, the primary language in the United States is English. People who live in the South, however, often vary in the way they speak and the words they use compared to people who live in the Northwest, even though it is all the same language. There are different dialects of English, depending on what region of the country you are in. Generally, we can state that a number of different targets are studied in sociolinguistics.

Modern sociolinguistics cannot exist without learning link between language and culture. They are closely related to each other, they even cannot exist without influence of each other. The close relationship between language and culture impacts the way sociolinguistics forms its modern linguistic approach in modern society.

The aim of the article is to identify the role of the link between language and culture in sociolinguistics, how they are based on modern matters and problems in linguistics.

Researchers and scholars are currently using sociolinguistics to examine some interesting questions about language in the United States: there is vowel shift occurring in the North, in which patterned alterations to vowels is occurring in certain words. For example, many people in Buffalo, Cleveland, Detroit, and Chicago are now pronouncing bat like bet and bet like but. Who is changing the pronunciation of these vowels, why are they changing it, and why/how is it spreading? Is it related to culture of those regions, cities or communities? What slang terms do younger generations use to show their affiliation with certain subgroups and to distinguish themselves from their parents' generation? For example, in the early 2000s, teenagers described things that they enjoyed as cool, money, tight, or sweet, but definitely not swell, which is what their parents would have said when they were teenagers [3].

Which words are pronounced differently according to age, gender, socioeconomic status, or race/ethnicity, culture? For instance, African Americans often pronounce certain words differently than whites. Likewise, some words are pronounced differently depending on whether the person speaking was born after World War II or before. Which vocabulary words vary by region and time, and what are the different meanings associated with certain words? For example, in Southern Louisiana, a certain breakfast dish is often called lost bread while in other parts of the country, it is called French toast. Similarly, which words have changed over time? Frock, for instance, used to refer to a woman's dress, while today frock is rarely used. Sociolinguists study many other issues as well. For instance, they often examine the values that hearers place on variations in language, the regulation of linguistic behavior, language standardization, and educational and governmental policies concerning language [4].

The role of language and culture in modern sociolinguistics is rising rapidly. As every human being acts or gets into communication using his own culture, mentality, social customs, traditions and other elements of social life of him. Communications are filled with cultural elements that influence in forming general social structure of this or that community. Language is linked to all the human-life aspects in society, and understanding of the surrounding culture plays an important role in learning a language and using it. Sociolinguistics can study its matters and problems in easier way if their cultural issues are studied deeply first. The relationship between language and culture is a complex one. The two are intertwined. A particular language usually points out to a specific group of people [5]. When you interact with another language, it means that you are also interacting with the culture that speaks the language. You cannot understand one's culture without accessing its language directly. When you learn a new language, it not only involves learning its alphabet, the word arrangement and the rules of grammar, but also learning about the specific society's customs and behavior. When learning or teaching a language, it is important that the culture where the language belongs be referenced, because language is very much ingrained in the culture. Social relationship made in different social groups in society are made through understanding culture of communicators in communications.

Methods. In the process of research, we focused on various impacts of the link language via culture in sociolinguistics and used appropriate research methods. Intertextual, sociolinguistic, linguocultural, pragmatic analysis methods, sociolinguistic, pragmatic interpretations were also used in the research.

LINGUISTICS

Results and discussion. Modern linguistics has already stated the fact that language and culture are closely connected and culture influences the way we speak, we act. When you grow up in a specific society, it is inevitable to learn the glances, gestures, and little changes in voice or tone and other communication tools to emphasize or alter what you want to do or say. These specific communication techniques of one culture are learned mostly by imitating and observing people, initially from parents and immediate relatives and later from friends and people outside the close family circle. Body language, which is also known as kinesics, is the most obvious type of paralinguistics. These are the postures, expressions, and gestures used as non-verbal language. However, it is likewise possible to alter the meaning of various words by changing the character or tone of the voice.

Language and culture developed together and influenced each other as they evolved. Using this context, Alfred L. Kroeber, a cultural anthropologist from the United States said that culture started when speech was available, and from that beginning, the enrichment of either one led the other to develop further [6].

If culture is a consequence of the interactions of humans, the acts of communication are their cultural manifestations within a specific community. Ferruccio Rossi-Landi, a philosopher from Italy whose work focused on philosophy, semiotics and linguistics said that a speech community is made up of all the messages that were exchanged with one another using a given language, which is understood by the entire society. Rossi-Landi further added that young children learn their language and culture from the society they were born in. In the process of learning, they develop their cognitive abilities as well [7].

According to Professor Michael Silverstein, who teaches psychology, linguistics and anthropology at the University of Chicago, culture's communicative pressure represents aspects of reality as well as connects different contexts. It means that the use of symbols that represent events, identities, feelings and beliefs is also the method of bringing these things into the current context [8].

Oral instruction, and not imitation, is how we learn the culture. There could be some imitation if the learner is still young. With language, we have a better way to understand methods of social control, products, techniques, and skills. Spoken language offers a vast quantity of usable information for the community. This helps to quicken new skill acquisition and the techniques to adapt to new environments or altered circumstances. The advent of writing increased the process of cultural dissemination [9]. Diffusing information became much easier thanks to the permanent state of writing. And thanks to the invention of printing and the increase in literacy, this process continues to evolve and speed up. Modern techniques for fast communication transmission across the globe through broadcasting and the presence of translation services around the world help make usable knowledge to be accessible to people anywhere in the world. Thus, the world benefits from the fast transference, availability, and exchange of social, political, technological, and scientific knowledge.

Culture is essentially quite complex, so that experts always give a variety of understanding, understanding and limitations to it. In anthropological or cultural literature, there are various definitions of different cultures. These differences occur because they see culture from different aspects. Kroeber and Kluckhorm gave out a lot of definitions about culture, and classified them into six groups according to the nature of those definitions. Descriptive definitions emphasize on cultural elements, the historical definition emphasizes that culture is inherited socially, normative definitions emphasize the rules of life and behavior, psychological definitions because of their usefulness in adaptation to the environment, problem solving and learning life [10]. Structural definitions are based on the nature of culture, as a patterned and orderly system, genetic definitions emphasize the occurrence of human work. Tylor suggested that culture is a whole field which includes knowledge, beliefs, art, morals, law, customs and abilities and other habits that are obtained by humans as members of society. Wilson said that culture is knowledge that is transmitted and disseminated socially, both in an extreme, normative, and symbolic manner, which is reflected in actions (act) and objects of human work (artifact). The description given by Tylor and Wilson above refers to culture in a special sense or commonly referred to as high culture. Goodenough firmly said that the culture of a society consists of everything that must be known and believed by humans in order to act in a way that is acceptable to

LINGUISTICS

members of the community and to be able to play a role in accordance with the roles received by members of society whose knowledge is acquired socially. Useful behaviors must be learned and not from genetic traditions. Thus, culture is a way of knowing what a person must possess to live the tasks of everyday life and culture includes knowledge of music, literature, and art [11].

Topics that discuss the relationship between language and culture can be seen in the writings of linguists, such as Steinberg, Samsuri, Alwasilah, Hakuta, Trugill, Yule, Hudson). The structure of the human brain is different from the brain structure of other creatures. The human brain can be used to think, and the means to think one of them is in the form of language. With language, humans do thinking activities. It can be imagined when people think or reflect without language what happens [8]. Therefore, it is understandable that there is an opinion that human uniqueness does not lie in the ability to think but lies in language skills. Of course without language skills humans will not be able to think systematically and regularly. Ernest Cassirer called humans as homo symbolicum 'creatures that use symbols' whose scope is wider than homosapiens 'thinking creatures'. There are several theories regarding the relationship between language and culture. Broadly speaking, these theories can be grouped into two categories, namely stating a subordinative relationship, in which language is under the scope of culture, and a coordinative relationship, namely an equal relationship with the same position. Most experts say that culture is the main system, whereas language is only a subsystem, nothing or no one has said otherwise. In regard with the coordinative relationship between language and culture, Masinambouw states that language and culture are two systems that are "attached" to humans because culture is a system that regulates human interaction, while language or culture is a system that functions as a means of sustainability the facility [9].

A particular language points to the culture of a particular social group. Learning a language, therefore, is not only learning the alphabet, the meaning, the grammar rules and the arrangement of words, but it is also learning the behavior of the society and its cultural customs. Thus; language teaching should always contain some explicit reference to the culture, the whole from which the particular language is extracted. The human communication process is complex, as many of our messages are transmitted through paralanguage. These auxiliary communication techniques are culture-specific, so communication with people from other societies or ethnic groups is fraught with the danger of misunderstanding, if the larger framework of culture is ignored. Growing up in a particular society, we informally learn how to use gestures, glances, slight changes in tone or voice, and other auxiliary communication devices to alter or to emphasize what we say and do. We learn these culturally specific techniques over many years, largely by observing and imitating. The most obvious form of paralanguage is body language, or Kinesics, which is the language of gestures, expressions, and postures. However, the meaning of words can also be altered by tone and character of voice.

Language and culture have a complex, homologous relationship. Language is complexly intertwined with culture (they have evolved together, influencing one another in the process, ultimately shaping what it means to be human). In this context, A.L.Krober said, "culture, then, began when speech was present, and from then on, the enrichment of either means the further development of the other." If culture is a product of human interaction, cultural manifestations are acts of communication that are assumed by particular speech communities. According to Rossi Landi, "the totality of the messages we exchange with one another while speaking a given language constitutes a speech community, that is, the whole society understood from the point of view of speaking." He further explains that all children learn their language from their societies, and during the process of learning a language also learn their culture and develop their cognitive abilities.

Language communicates through culture and culture also communicates through language: Michael Silverstein proposed that the communicative force of culture works not only in representing aspects of reality, but also in connecting one context with another. That is, communication is not only the use of symbols that "stand for" beliefs, feelings, identities, or events, it is also a way of bringing beliefs, feelings, and identities into the present context [7].

According to the linguistic relativity principle, the way in which we think about the world is directly influenced by the language we use to talk about it. "The real world is, to a large extent, unconsciously built up on the language habits of the group. No two languages are ever so similar that they represent the same

LINGUISTICS

social reality. The worlds in which different societies live are distinct, not merely the same with a different label attached". Therefore, to speak is to assume a culture, and to know a culture is like knowing a language. Language and culture are homologous mental realities. Cultural products are representations and interpretations of the world that must be communicated in order to be lived.

The problem lies in what happens when cross-cultural interactions take place, i.e., when message producer and message receiver are from different cultures. Contact among cultures is increasing and intercultural communication is imperative for anyone wanting to get along with and understand those whose beliefs and backgrounds may be vastly different from their own. Language can mark the cultural identity, but it is also used to refer to other phenomena and refer beyond itself, especially when a particular speaker uses it to explain intentions. A particular language points to the culture of a particular social group. We can therefore presume that language learning is cultural learning, so language teaching is cultural teaching due to the interdependence of language and cultural learning. Culture is a fuzzy set of attitudes, beliefs, behavioral conventions, basic assumptions, and values that are shared by a group of people and that influence each member's behavior and each member's interpretations of the meanings of other people's behavior. And language is the medium for expressing and embodying other phenomena. It expresses the values, beliefs and meanings which members of a given society share by virtue of their socialization into it. Language also refers to objects peculiar to a given culture, as evidenced by proper names which embody those objects. Byran posited that "a loaf of bread" evokes a specific culture of objects in British usage unless a conscious effort is made to empty it of that reference and introduce a new one. So, we can conclude that language is a part of culture, and through it, we can express cultural beliefs and values, and that the specific usages of a given word are peculiar to a language and its relationship with culture.

Conclusion. In the sociolinguistic perspective, language is, therefore, not seen as a language, as is undertaken by structural/general linguistics, but is seen as a means of interaction in human society. Therefore, all formulations regarding sociolinguistics provided by experts will not be separated from the problem of language relations with the activities/aspects of social aspects. This sociolinguistic perspective which produces an analysis that the theories related to understanding the relationship between language and culture reflect a pattern of coordinative and subordinate relationships. Learning a language is therefore learning the behavior of a given society and its cultural customs. Language is a product of the thought and behavior of a society. An individual language speaker's effectiveness in a foreign language is directly related to his/her understanding of the culture of that language, and it is possible to consider teaching culture through learners' own languages, which can be used in a specific way to interpret the other culture.

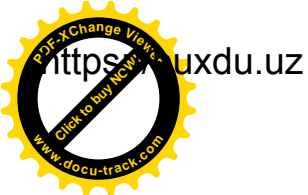
There are a number of lexical units that cannot be translated or found an equivalent as they are closely related to the culture, tradition or custom of the nation, until cultural or social points are not understood, they cannot be used in the context appropriately. This can be taken to higher level, to social horizon and concluded that culture impacts the communication of people thoroughly which eventually reaches wider social groups.

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