

## LANGUAGE AND CULTURE IN LINGUISTICS

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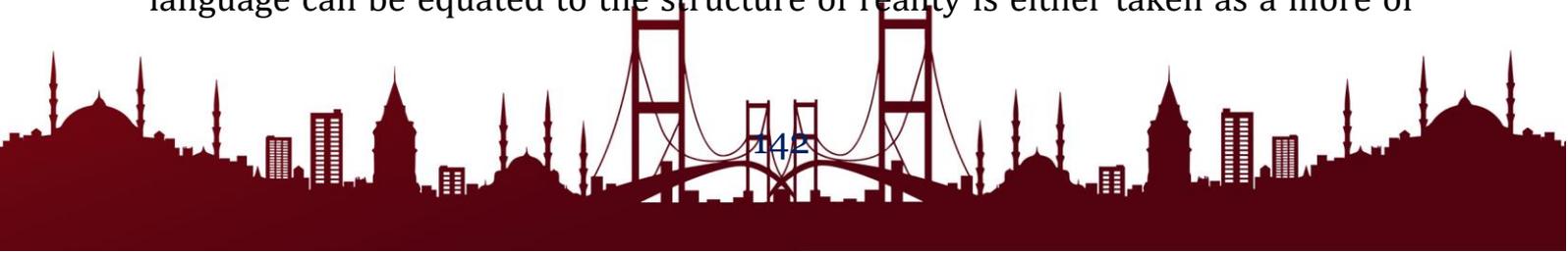
**Annotation.** Language is an integral part of culture and its main tool, it is the reality of our spirit, the face of culture. The relationship between language and culture can be considered as a relationship of a part and a whole. Language can be perceived as a component of culture and as a means of culture (which is not the same thing). However, language is at the same time autonomous in relation to culture as a whole, and it can be considered as an independent, autonomous semiotic system, i.e. separate from culture, which is done in traditional linguistics.

**Key words:** language, semiotic systems, culture, reality, cultural values, national spirit, thought.

Language and culture are strongly interlinked and you can not learn one of these without having a clear understanding of the other. Language is something that lies on the surface of human existence in culture, therefore, since the XIX century (J. Grimm, R. Raek, V. Humboldt, A. A. Potebnya) and to this day the problem of interrelation, interaction of language and culture is one of the disputable questions in linguistics. The first attempts to solve this problem are seen in the works of V.Humboldt (1985), the main provisions of the concept of which can be summarized as follows: 1) material and spiritual culture are embodied in language; 2) every culture is national, its national character is expressed in language through a special vision of the world; language has an internal form specific to each nation; 3) the internal form of language is an expression of the "national spirit", its culture; 4) language is an intermediary link between a person and the world around him. [1; p.45]

V. Humboldt's concept played an important role in the history of linguistics. This concept was followed by several scholars, such as A.A.Potebna "Thought and language", in the works of S.Bally, J.Vandriez, I.A. Boduane de Courtenay, R.O.Jacobson and so on.

The idea that language and reality are structurally similar was emphasized by another linguistic researcher L.Yelmslev, who noted that the structure of language can be equated to the structure of reality is either taken as a more or



less deformed reflection of it. How exactly are language, reality, and culture connected?

At the same time, the interaction of language and culture should be investigated very carefully, bearing in mind that these are different semiotic systems. In fact, it must be said that, as semiotic systems, they have a lot in common: 1) culture, as well as language, are forms of mind reflecting a person's worldview; 2) culture and language exist in dialogue with each other; 3) the subject of culture and language is always an individual or a society, a person or people; 4) normativity is common characteristics of language and culture; 5) historicism is one of the essential properties of culture and language; 6) the antinomy "dynamics—statics" is inherent in language and culture.

Language and culture are interconnected: 1) in communication processes; 2) in ontogenesis (formation of human linguistic abilities). These two entities differ as follows: 1) in language as a phenomenon, the attitude towards the mass addressee prevails, while elitism is valued in culture; 2) although culture is a sign system (like language), it is unable to organize itself; 3) As we have already noted, language and culture are different semiotic systems.[1; p.46]

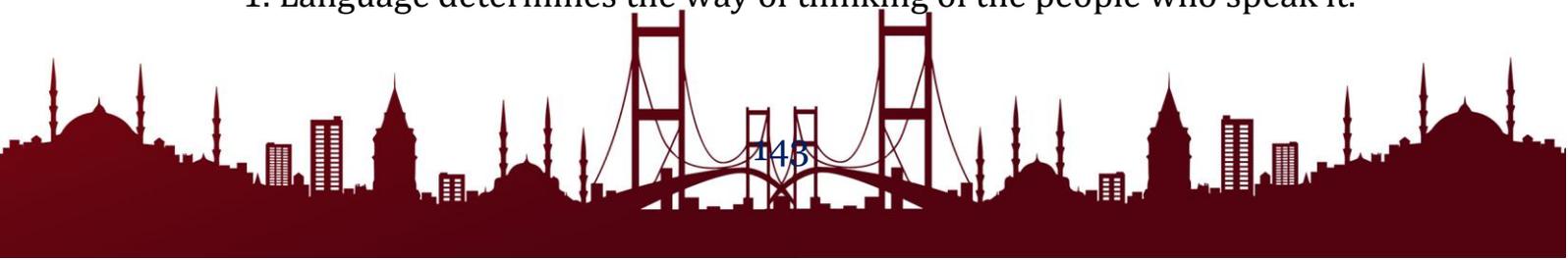
The idea that the relationship between language and culture is extremely complex and multidimensional. To date, there have been several approaches to solving this problem. It turns out to be a movement into one since language reflects reality, and culture is an integral component of this reality that a person encounters, then language is a simple reflection of culture.

Reality is changing, cultural and national stereotypes are changing, and the language itself is changing. One of the attempts to answer the question of the influence of individual spheres of culture on the functioning of language took shape infunctional stylistics of the Prague School and modern sociolinguistic.

The best approaches of the 19th century (V. Humboldt, A. A. Potebnya) understood language as a spiritual force. Language is an environment that surrounds us, outside of which and without which we cannot live. As V. Humboldt wrote, language is "the world lying between the world of external phenomena and the inner world of man." Therefore, being our habitat, language does not exist outside of us as an objective reality, it is in ourselves, in our consciousness, in our memory; it changes its shape with every movement of thought, with every new socio-cultural role.

The following main points are highlighted in the Sepir's hypothesis:

1. Language determines the way of thinking of the people who speak it.



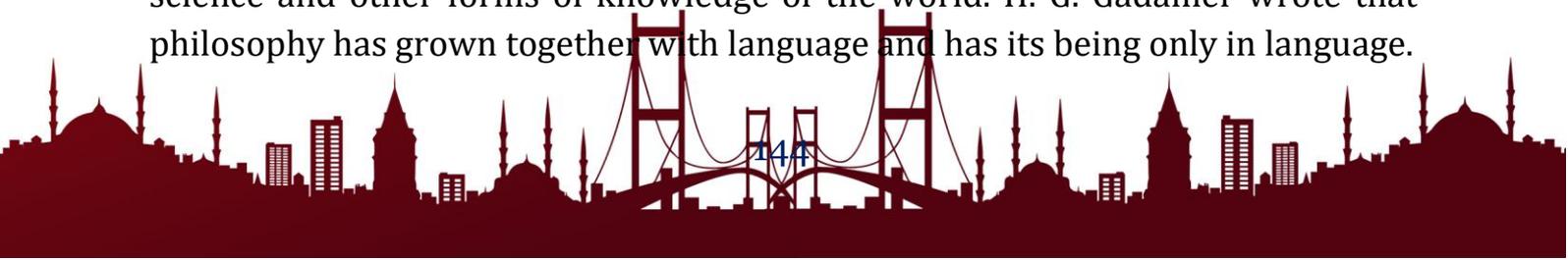
2. The way of cognition of the real world depends on the languages in which the cognizing subjects think.

However, it should be noted that there are a number of works in which the hypothesis of linguistic relativity is sharply criticized. Thus, B.A.Serebrennikov justifies his attitude to this hypothesis with the following provisions: 1) the source of concepts are objects and phenomena of the surrounding world. Any language in its genesis is the result of a person reflecting the world around him, and not a self—sufficient force that creates the world; 2) the language is adapted to a large extent to the peculiarities of the physiological organization of a person, but these features arose as a result of a long—term adaptation of a living organism to the surrounding world.

We refer further discussions about the relationship between language and culture. Language is a fact of culture because: 1) it is an integral part of the culture that we inherit from our ancestors; 2) language is the main tool through which we assimilate culture; 3) language is the most important of all cultural phenomena, because if we want to understand the essence of culture — science, religion, literature, then we must consider these phenomena as codes formed like language, because natural language has the best developed model. Therefore, the conceptual understanding culture can only happen through natural language

Language norms are correlated with cultural attitudes, which, however, are not as obligatory (mandatory) as the norms of language: a native speaker of culture, distributed across different societies, has the right to a wider choice. So, culture lives and develops in a "language shell". If primitive cultures were "material", then modern ones are becoming increasingly verbal. Language serves culture, but does not define it. Language is capable of creating verbal illusions, like a verbal mirage that replaces reality. Verbal illusions play a big role in creating social stereotypes, for example plov in Uzbek not only a national meal but also it means getting together around the table with families or relatives.

In conclusion, it is thanks to language that a person perceives fiction as reality, experiences and comprehends non—existent things, suffers and enjoys, experiences in different All this is possible only due to the language, as well as other semiotic systems, such as gestures, colours and so on. Natural language takes the leading place among all languages, because a language sign can become an exponent of culture. Language is closely related to mythology, religion, science and other forms of knowledge of the world. H. G. Gadamer wrote that philosophy has grown together with language and has its being only in language.



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