

## LANGUAGE AND CULTURE: THE PROBLEM OF THE RELATION AND INTERACTION

### TIL VA MADANIYAT: O‘ZARO MUNOSABAT VA O‘ZARO TA’SIR MASALASI

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#### Annotation:

This article analyzes the concepts of "language" and "culture". Various approaches of scientists about the concepts of "language" and "culture" are investigated. These concepts are interpreted by different specialists in different ways, however, in all sources, the connection between culture and language is noted. Sociological, psychological, axiological definitions of culture, functions of culture are considered. The specific features and relationships between the concepts "language" and "culture" are described.

**Keywords:** language, culture, definition, classification, ratio, linguistic ability, social heritage.

Language exists as both a culture and a natural phenomenon. Undoubtedly, language is a component of culture and is considered one of the most important achievements in the social history of mankind. But on the other hand, the biological nature of a person is manifested in the matter of language. The linguistic landscape of the world is made up of various colors, in particular, mythologems, figurative metaphorical words, similes, connotative words, stereotypes, symbols, etc. is created using Any language embodies a system of national, unique characteristics that define the worldview of the language's owner and shape the world view. Every culture has its own keywords. In Uzbek linguistics, the concepts of language and culture are explained as follows: "When speaking of language and culture, the problem called "speech culture" often comes to mind as an association, but this does not indicate the exact nature of the culture in these two places.

Language and culture usually mean the explanation of this or that culture through language or, conversely, the study of culture. (speech culture)" but "the set of



achievements of human society in production, social and spiritual-educational life (cultural history, Uzbek culture)" [Mahmudov N, 2012: 10].

"Is speech activity of a person innate or is it developed later?" the question remains controversial. Everyone has recognized that a person has an innate linguistic ability that provides the ability to speak with a psychophysiological mechanism. According to many researchers, this means that the human brain acquires, firstly, a certain system of language signs, and secondly, the rules for choosing the necessary signs in the composition of a text in the early years of ontogenesis. Realization of linguistic ability occurs in the process of communication with speakers of certain languages around. According to N. Chomsky's theory, the innate component of linguistic ability is very rich, so language learning does not start "from scratch" in ontogenesis. Linguistic ability includes some innate and universal knowledge, with the help of which a person creates and understands sentences. Thus, N. Chomsky connects the internal features of language structure and semantics to the natural-genetic basis [Chomsky, 1972: 122]. After all, in this place, many things are determined by the physiological and psychophysiological possibilities of speech activity. For example, in all languages of the world, the existence of a chain of vowels and consonants and many sounds is related to nature, not culture. Therefore, a person cannot create speech with only vowels or consonants. Nature determines the deep features of the language structure and the laws of text creation and reception. And culture determines the content aspect of language [Mechkovskaya, 2000].

The issue of "Language and Culture" is multifaceted, and cultural historians, linguists, philosophers, psychologists, ethnographers, and literary critics approach it in different ways. However, the linguistic aspect of the matter is two-fold, because language and culture are interrelated. Accordingly, two questions arise:

- 1) How do different cultural processes affect the language?
- 2) How does language affect culture?

The opinion of the famous Russian linguist G.O. Vinokur that any linguist studying a language will certainly become a researcher of that culture of which his chosen language is a product [Vinokur, 1959: 211] has been confirmed since the formation of linguistics. I. Herder connected the four main phenomena of human activity: language, culture, society and national spirit.

Language is inherently linked to culture, and it evolves along with society. It was recognized that the organic connection of language with culture makes it an



important component of the national spirit [Gerder 1977, 233]. The relationship between language and culture is described in detail in Wilhelm von Humboldt's work entitled "Differentiation of the structure of human languages and its influence on the spiritual development of the human race" [Humboldt, 1984: 80].

The opinion of the scientist about the fact that different languages form different worldviews regarding their essence, knowledge and perception, and the influence of language characteristics on the essence of the nation began to spread widely. The following ideas were expressed in the scientist's teaching:

- 1) material and spiritual culture is embodied in language;
- 2) any culture is national, its national character is expressed in language by a unique way of seeing the world; language has an internal form unique to each nation;
- 3) the internal form of the language is the expression of the "spirit of the people" and its culture;
- 4) language is a link between a person and the world around him.

Humboldt's ideas are neohumboldtian in the 11th-20th centuries. It was developed within the framework of  $\kappa$  (a new period associated with Humboldt in linguistics). In particular, in Russia in the 11th century, A.A. Potebnya developed his idea of "language as an activity" [Potebnya, 1922: 19-20].

It can be said that none of the linguists dealt with the issues of "language and culture" as much and effectively as the famous American linguist and cultural scientist E. Sepirchalik (1884-1939). In "Selected Works of Linguistics and Cultural Studies" by E. Sepir, a number of questions related to the issues of "language and culture" are covered as follows [Sepir, 1993].

What is culture? According to E. Sepir, culture is a set of socially inherited practical skills and ideas that describe our lifestyle [Sepir, 1993: 29]. According to another interpretation of E. Sepir 252, culture is a selection of values implemented by society. Culture is compared to behavior.

Defining the concept of culture is one of the most complex issues of modern humanities. There are different conceptual approaches aimed at interpreting this concept.

According to the descriptive approach, culture is created by human society within the framework of material and spiritual culture - imagination, knowledge, customs, beliefs, works of fiction, architectural monuments, art, scientific discoveries, etc.



According to the sociological approach, culture is "a general system of stable, inheritable priorities, the most important trends in human relations and behavior, thoughts and feelings." It is a complex of ideas, ideals, principles, and social institutions that ensure the social life of a civilized human community and appears as a factor in the organization of social life.

According to the psychological approach, culture is a way of self-awareness and self-knowledge of society. This approach shows the relationship between culture and the psychology of human behavior and considers culture as a reflection of the socially conditioned features of the human psyche. The activity-dependent approach considers culture as an adaptive mechanism that facilitates human life in the world, a non-biologically developed (non-genetically based) method of delivering human activity.

According to the axiological approach, culture is a set of spiritual and material values and thoughts that govern the behavior and behavior of an individual in society, condition his attitude to himself, other people, and nature.

The symbolic approach sees culture as a complex of symbols - as material carriers of socio-cultural content. Culture develops a certain system of symbols that express the main thoughts and ideas that determine the mind and behavior of people and their adaptation to the surrounding environment.

Cultural components are structural elements of culture that belong to all cultures, regardless of their geographical location, time in history, social structure of society. Knowledge, values, standards, customs, ceremonies, traditions, and customs are among the components of culture.

Knowledge is the results of the knowledge process recorded in culture in the form of ideas, concepts, judgments and theories, tested in socio-historical practice.

Norms are rules of behavior, beliefs and standards that regulate human behavior, social life in accordance with the values of a certain culture and ensure the unity of society and the stability of society's activities. Norms are a mechanism of socio-cultural regulation of people's mind and behavior. It is expressed in legal laws, ethics, etiquette, aesthetics, etc.

An image is a set of collective actions embodying cultural ideas, imagination, norms, values, in the form of symbolic stereotypes, and evoking certain emotions in the community.



Tradition is a form of social-cultural regulation of people's activities and interactions, developed in a certain community or social group, accepted from the past, considered normal for members of this community.

Ritual is a form of behavior that is socially and culturally approved, subordinated to a certain order, has a symbolic meaning, and is a complex of actions and their established order.

Traditions are elements of socio-cultural heritage that are preserved in a certain society for a long time and are handed down from generation to generation. 253 Values are general perceptions accepted as "correct", "useful", "acceptable" by a large part of society.

Values help society and man to distinguish between good and bad, truth and falsehood, beauty and ugliness, fair and unfair, possible and forbidden. Values are classified into the following groups: vital values (life, health, safety, prosperity, wealth, consumption, etc.); social values (position, diligence, work, family, patience, work, profession, social equality, personal independence, etc.); political values (freedom of choice, legality, order, constitution, civil rights, peace, etc.); moral values (love, kindness, loyalty, respect, kindness, compassion, etc.); aesthetic values (beauty, harmony, etc.); religious values (God, trust, Allaq, fiqh, etc.).

Each culture has its own worldview and world perception system. They are formed on the basis of traditions inherited from ancestors and personal experience in the process of practical activity of people. There are forms of perception of the world that correspond to a certain stage of the development of production, social relations, the separation of man from the natural essence, and they are expressed in the model of the world.

The cultural model of the world (Latin - "measure", "pattern") is a clear historical system of imagining the world and feeling the world, which includes a set of methods of rational-conceptual and emotional-image perception and understanding of the world. The cultural model of the world is a holistic image of the world, formed within the guidelines (mythological, religious, philosophical, artistic, etc.) based on the primary worldviews of the social community. This model is formed on the basis of traditions inherited from ancestors and personal experience in the process of practical activity of people. There are forms of perception of the world that are proportional to a certain stage of the development of production, social relations, to



the "separation" of a person from the natural environment, and they are expressed in a proportional model of the world.

Culture is a way of human existence, a product of his creativity and a necessary habitat. Culture is a multifaceted system that performs various tasks. Below are the main tasks of culture:

1. The task of knowledge - culture is the database of humanity in its own form. After all, culture collects the knowledge acquired during the historical development of society, creates optimal opportunities for knowing, learning, and assimilation of the surrounding environment.
2. The task of historical succession (or information task) is the transfer (transmission) of social heritage from generation to generation, taking into account the experience of ancestors, their traditions, their application, adaptation to the new cultural environment, and their review. This function of culture shows the collective memory of the society, the treasure accumulated during its historical experience.
3. Semiotic or sign (Greek - "sign") task. Culture itself consists of a system of languages, and without mastering languages, it is impossible to understand the content of this culture.
4. Regulating and standardizing task. This task is related to determining (regulating, managing) various forms of personal and social activity of people. Culture affects the behavior of people to one degree or another within the scope of labor, domestic life, interpersonal and intergroup relations, their behavior, one or another material or determines the choice of moral values. In performing this task, the morals and law accepted in a specific society in a certain historical situation come to the fore as the main pillars of culture.
5. The axiological task represents the most important qualitative state of culture. Culture as a system of values forms certain needs and directions in a person. Depending on the level and quality of people, they evaluate the level of civilization of this or that person. "The system of values forms the inner essence of culture, the spiritual quintessence of the needs and interests of individuals and social communities."
6. Communicative task. Culture forms the conditions and tools for human communication, provides specific information interaction between subjects with the help of natural and artificial languages. According to M. Jardian, "communication and culture are closely connected. Culture is a historically transmitted system of



values, meanings and norms. Symbols and meanings are always determined in a certain way, in a certain order, people talk, think, feel about them, and communication unites people.

7. Task of social integration and solidarity. Culture prepares the ground for cooperative satisfaction of community interests and needs, group solidarity and mutual understanding, raising the level of interaction, establishing stable public relations and collective social activities of the community. Each social community forms its own culture, strengthened by a unique system of views, values, and high ideals that determine the mind and behavior of the representatives of this culture.

8. Humanitarian or human creative task. Culture is a person's physical and spiritual inclinations and abilities, his primary nature it aims to perfect and bring to maturity.

The word "culture" is derived from Latin, which means "cultivation and care of the earth" and the Latin "patira" means "primary matter", "element, element" (that is, what needs to be changed, cultured). is opposed to the concept of meaning. In ancient Roman culture, the term "culture" was later interpreted in a broader sense - "education", "education", "lifestyle", "development".

How do language and culture interact? Language has a cumulative nature of collecting and inheriting culture in relation to culture. According to E. Sepir, proverbs, standardized prayers, curses, folk tales, genealogy are one of the main forms of cultural preservation. Language differences indicate cultural differences [Sepir, 1993: 57].

Language and Culture:

- 1) in communicative processes;
- 2) in ontogenesis (formation of human linguistic abilities);
- 3) interacts in phylogenesis (hereditary and social formation of a person).

These two essences are 1) the phenomenon of defining the public addressee (the person addressed by the speaker) in the language, which is valued in culture; 2) although culture (similar to language) is a system of symbols, it cannot be organized by itself; 3) language and culture are different semiotic systems [Maslova, 2001: 60]. Since the issue of "language and culture" is extremely complex and multifaceted, this issue is approached in different ways:

The first approach was developed by Russian philosophers S.A. Atanovsky, G.A. Brutyan, Y.I. Kukushkin, E.S. Markaryan, and its main content is as follows: the interaction of language and culture is a one-way movement; language reflects



existence, and culture is an integral part of this existence, language is a reflection of culture.

The second approach is reflected in the views of the school of E. Sapir and B. Whorf. Based on this hypothesis, people see the world differently through their native languages. There is only the universe reflected in language. Since each language reflects existence in its own ways, languages differ from each other according to their "linguistic picture of the world". In the hypothesis of E. Sapir and B. Whorf, the following main issues are distinguished: 1. Language is related to the way of thinking of the people who speak it. 2. The way of knowing the world depends on what languages subjects think [Whorf B., 1960: 174].

According to the third approach, language is evidence of culture: 1) language is a component of culture that we inherited from our ancestors; 2) language is the main means of learning culture; 3) language is the most important of all cultural phenomena.

In short, language is a component of culture and its medium. It is the presence of our soul, the appearance of our culture; it expresses the specific characteristics of the national mentality. Language is a mechanism that opens up the realm of thought to man.

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