



A CLOSE LINK BETWEEN CULTURE
AND LINGUISTICS

Tilavov Shakhobiddin Abdirakhimovich

*Manager at registrator office at Samarkand branch of
Tashkent State Economical University,
e-mail: tilavovshaxobiddin991@gmail.com*

Annotation: *This thesis is devoted to the analysis of the most widely studied concepts in modern linguistics, link between culture and linguistics. At present day these two terms' combination is widely discusses presented by a number of proofs that they exist together. The work focuses on special characteristic features of culture, elements, process, issues that make it up. Besides, the thesis focuses on types of culture and how it reflects our speeches and languages.*

Key words: *cultural and spiritual changes, rituals and customs, identities, cultural images, socialization, a set of attitudes.*

Аннотация: *Данный тезис посвящена анализу наиболее широко изучаемых понятий в современной лингвистике, связи культуры и языкознания. В настоящее время широко обсуждается сочетание этих двух терминов, представленное рядом доказательств их совместного существования. В работе основное внимание уделяется особым характерным чертам культуры, элементам, процессу, проблемам, из которых она состоит. Кроме того, в тезис основное внимание уделяется типам культуры и тому, как они отражают нашу речь и языки.*

Ключевые слова: *культурные и духовные изменения, ритуалы и обычаи, идентичности, культурные образы, социализация, набор установок.*

Annotatsiya: *Ushbu tezis zamonaviy tilshunoslikda eng ko'p o'rganilayotgan tushunchalar, madaniyat va tilshunoslik o'rtasidagi bog'liqlik tahliliga bag'ishlangan. Hozirgi kunda bu ikki atamaning kombinatsiyasi keng muhokama qilinmoqda, ularning birgalikda mavjudligini tasdiqlovchi bir qator dalillar mavjud. Ish madaniyatning o'ziga xos xususiyatlari, uni tashkil etuvchi elementlar, jarayon, masalalarga qaratilgan. Bundan tashqari, tezis madaniyat turlari va uning bizning nutq va tilimizni qanday ifoda etish masalasiga ham urg'u beradi.*

Kalit so'zlar: *madaniy va ma'naviy o'zgarishlar, marosimlar va urf-odatlar, o'ziga xosliklar, madaniy an'analar, ijtimoiylashuv va munosabatlar to'plami.*

Modern linguistics deals with a lot of courses and subjects from the point of collaboration that it is impossible to focus only on language matters without touching other essential fields of society. Psychology, culture, history, sociology are few subjects linguistics can have close relationship with. Especially, culture and language have already become inseparable disciplines.



The language of a nation is the key that can be used to know the culture of that nation and knowing the culture is a way to find a national culture. According to culture specialists, language is a very important window of the human mind and world thought. The language traces and expresses the cultural and spiritual changes, the evolution of human thought and great thinkers and how the emergence of single ideas in different cultures. Without the language of cultural relations and without social and cultural relations, language itself does not exist. Because without language it is difficult to express and understand cultural realities. Culture is a complex phenomenon of customs, traditions, thought, art and human way of life that is formed during the historical experience of nations and can be transmitted to future generations, or culture is a collection of individual knowledge about art. Literature, science, politics and the like that a person learns for his intellectual and educational advancement. 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.”[1; 88]

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.”[2; 66] 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 [3;78]. 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 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.

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. The importance of culture is obvious because culture provides us with the language of thinking about the world in which we live. Culture is useful for the development of the minds of people in society and plays a decisive role in how it functions. For example, television dramas about unconventional and immoral matters cause people in society to take a more stubborn approach to punishing criminals. Culture inspires society, organizes it, directs it, and determines its beliefs, because our cultural life comes from our own thoughts about it. And culture is the realm in which human beings are most creative. If values and norms can be dictated by culture, then cultural work can also question them and change them [4; 67].

Culture is the knowledge that is learned in society and means the knowledge of all things to know. From scientific to theoretical knowledge, for example, knowing how to eat or how to apologize to someone in a situation. In short, culture is a knowledge based on public consciousness and at the same time the specialized knowledge of scientists is also a part of culture. ♣ Culture is the only realm of images and ideas that acts independently of the physical and natural world and cultural images affect our behavior. ♣ Culture is an all-encompassing whole, including religion, art, law, ethics, customs, and any abilities and habits that a person acquires as a member of society. ♣ Culture is a structure that expresses all the beliefs, behaviors, knowledge, values and goals that determine the way of life of each nation. ♣ Culture is what is left over from the past of human beings and the current generation acts on it and shapes their future. ♣ Culture is composed of rituals, customs, styles and types that we adopt and adapt to as we grow. ♣ Culture is a set of things that one must know or believe in order to be able to behave in an acceptable way, and in the most general sense, culture is the same as knowledge. ♣ Culture is the product of human thought and intends to persuade and persuade, not the will to impose and dominate ♣ Culture is the flow of ideas and let's build a porcelain wall against it in the brain and prevent its spread. ♣ The culture of a society includes what a person needs to know in order to act in a way that is acceptable to the members of that society. ♣ Culture is what people should learn apart from





their biological heritage. ♣ Culture is not just a material phenomenon, culture does not include objects, people, behaviors or emotions, but the organization and structure of all these things. ♣ Culture is what people have in mind, that is, the model that is necessary to understand and relate and interpret.

When a human-being produces speech in any form, it keeps a number of cultural elements he or she is forming in his or her mind from the birth time up to now. Cultural, mental presumptions are full in any speech showing to what society or nation the person belongs to. This process proves that it is impossible to take culture out from language, they are linked so closely that exist together for ages.

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