
THE CORRELATION BETWEEN LANGUAGE AND CULTURE



<https://doi.org/10.24412/2181-1784-2022-20-729-732>

Khakimova Munira Khabibullayevna,

UzSWLU, II faculty,

Teacher of the department of teaching English methodology

e-mail: munirakhakimova2575@gmail.com

tel: (99)791 74 75

ABSTRACT

This article is devoted to the language and culture and their correlation. Some claim that language relates to “part-wide” culture, others that language is only a form of cultural communication and another that language is not a component but feature of culture. Since the elements of culture appear as universal as well as subjective values before a person, the aim of the first is to the individual all the available richness of the material of the human culture of the world, and the object of the second is to choose from it what seems to him important, then it is personally significant.

Keywords: *ethno-psycholinguistics, equal phenomenon, spiritual integration, entire mindset, folklore language, storage, propagation, consumption, assimilation.*

In modern linguistics, the question of “language and culture” is debatable and not completely resolved. For researches, the question of what culture is still a controversial issue. Representatives of the American school of “cultural anthropology” consider culture as the sum of all non-biological aspects of human life. Material culture is a combination of human labor’s material, visible works and spiritual culture is the production, distribution and consumption of spiritual values that is organic unity of material and spiritual culture. The specificity of human activity is culture, that which characterizes a person as a species. The search for man before culture is in vain: it is profoundly linked to the essence of man, is part of the definition of man as such. In addition to this the researcher can largely determine the understanding of culture purposes: "the totality of certain values." It is profoundly linked to the essence of man, is part of the definition of man as such. "The understanding of culture can also be largely determined by the research setting of scientists, because culture is an object for a variety of sciences to study: philosophy, cultural studies, sociology, history, and so on.

The connection between the meanings of “language” and “culture” is also debatable: some claim that language relates to “part-wide” culture, others that language is only a form of cultural communication and another that language is not a component or feature of culture. From the viewpoint of the visibility of a different to this problem, one can demonstrate the statements made by the two largest representatives of cultural studies, the founders of the American and Russian ethnolinguistic schools E.Sepira, N.I.Tolstoy. “ Culture can be described as what a particular society is doing and doing, but language is how it thinks. He points out: “The relationship between language and culture can be seen as a relationship between the whole and its part [Tolstoy, L.N.1974:311].

“Language can be perceived as a component of culture an instrument of culture especially as regards literary language or folklore language. Nevertheless, the language is also antonymous in relation to the society as whole, and it can be treated as an equal phenomenon independently from the culture” [Sepir, E.1993:194].

Modern linguistics is characterized by a high level of achievement of areas such as ethno-psycholinguistics which indicates the possibility of classifying language as a social phenomenon in the sphere of spiritual culture and considering it as one of its components. At the same time, it must be acknowledged that a number of cultural areas such is understood as a process and product of spiritual production. Concerning the production, storage, propagation and consumption of spiritual values, norms, information and ideas and it is important realize that it is the language directed at the development of the spiritual world of society and of human being that enables us to provide society with a differentiated knowledge system that contributes to the spiritual integration of culture as a whole of society too. Thus the language “acts as a kind of concentration of the nation’s culture, embodied in different groups within this cultural and linguistic community” [Likhachev, D.S.1996:28]. The language is a peculiar foundation of culture, because the assimilation of cultural norms and social roles that a person needs to live in society takes place with its help. The connection of language and culture in cultural science is defined as follows: “language is a mirror of culture, representing not only the real world surrounding a person, but also the entire mindset of the people, in other words, a particular way of perceiving the world, its national character, customs, practices and system of norms, values, morality and the picture of the world [Tolstoy, L.N. 2000:177].

A language can be recognized as a garrison, a treasure of culture, since all the knowledge, skills, material and spiritual values that people have accumulated are

stored in their linguistic system, both written and oral speech. On the basis, a person does not start his development again each time, but it simply on the assimilation of the experience of previous generation. The language is recognized by the bearer of culture on the basis of fulfillment of the epistemic function of the language, transmitted from generation to generation. Language is intended to facilitate the identification, classification and streamlining of objects in the surrounding world. Moreover, language is intended to promote the human being to the environment and contributes to the correct assessment of the objects, phenomena and their relationships, language is to organize and coordinate objects and human relations. “Language is a cultural instrument that forms the personality of a person and through language directs that formation to the perception of the traditions and customs of the people and particular cultural image of the world”[Maslov, Yu. S.1998:7]. Therefore, based on the foregoing, it can be argued that there is a connection between language and real world. A person who is a carrier of language and culture, who perceives and classifies the world through the prism of his own “I”. In the language, contact between different cultures finds expression in the form of lexical borrowings, whereas the interaction and internalization of cultures is reflected in the formation of international vocabulary. Culture and language are connected in many ways and the interconnections can be studied from a variety of different perspectives.

To sum up, according to all statements of scientist “language and culture” is bound up with each other tightly because language without culture and culture without language cannot exist in the world. Based on the above, it can be inferred that this is fundamental: methods of education from a cultural and axiological point of view are substantially interconnected. Since the elements of culture appear as universal as well as subjective values before a person, the aim of the first is to the individual all the available richness of the material of the human culture of the world, and the object of the second is to choose from it what seems to him important, then it is personally significant. While the combined application of these strategies enables of universal culture through content of individual-personal education.

REFERENCES:

1. Tolstoy, L.N. War and Peace: Op. in 12 volumes / L.N. Tolstoy. - M., 1974. - 311 p.
2. Sepir, E. Language, race,culture: selected works on linguistics and cultural studies / E. Sepir.- M., 1993. –194 p.

3. Likhachev, D.S. Essays on the philosophy of art / D.S. Likhachev. - SPb. 1996 28p.
4. Tolstoy, L.N. Man: philosophical and encyclopedic dictionary / L. N. Tolstoy. - M., 2000. -- 177 p.
5. Maslov, Yu. S. Introduction to Linguistics / Yu. S. Maslov. - M., 1998.-7p.
6. Salett, E.P., & Diane R. Koslow. (2003). Race, Ethnicity and Self: Identity in multicultural perspective. Washington, DC: National Multicultural Institute.
7. Ting-Toomey, S. (1999). Communicating Across Cultures. New York: The Guilford Press
8. Khasanova, G. K. (2021). MAIN TRENDS IN THE DEVELOPMENT OF EDUCATION AND PROFESSIONAL TRAINING IN THE WORLD. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1(Special Issue 1), 257-262.
9. ХАСАНОВА Г. Х. General and professional education systems of Uzbekistan and Japan: a comparative analysis //Иностранные языки в Узбекистане. – 2020. – №. 1. – С. 83-97.
10. Хашимова, С. (2019). On some features of teaching foreign language for students of non-philological areas at the initial stage. *Евразийское Научное Объединение*, (1-6), 334-338.
11. Хашимова С. НЕКОТОРЫЕ ГРАММАТИЧЕСКИЕ И СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ УДВОЕНИЯ В ЯПОНСКОМ ЯЗЫКЕ. - Страны. Языки. Культура. – С. 334-338.
12. Hashimova, S. A., & Nasirova, S. A. (2021). FEATURES OF FORMING OF ANIMATED NOUNS WITH THE AFFIXES IN MODERN CHINESE LANGUAGE. *Journal of Central Asian Social Studies*, 2(04), 1-10
13. Nasirova, S. A. (2020). CONCEPTS OF 中国梦想" CHINESE DREAM" AND 类命运共同" COMMUNITY OF THE ONE FATE OF HUMANITY"—A LINGUISTIC AREA. *Journal of Central Asian Social Studies*, 1(01), 05-14.
14. Abdullaevna, N. S. (2020). Lexical-semantic and cognitive specifics of political discourse (based on Si Jinping's speeches). *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(5), 1086-1092.
15. Nasirova, S. A., Hashimova, S. A., & Rikhsieva, G. S. (2021). THE INFLUENCE OF THE POLITICAL SYSTEM OF CHINA ON THE FORMATION OF SOCIAL AND POLITICAL TERMINOLOGY. *Journal of Central Asian Social Studies*, 2(04), 10-17.