THE RELATION OF LANGUAGE WITH CULTURE AND ITS ROLE IN REPRESENTING CULTURE

Sevara Ravshan qizi Ungalova

1 st year student of Master's degree, National university of Uzbekistan named after Mirzo Ulugbek

ABSTRACT

Language and culture are two important aspects of human life. Language plays a big role in how people communicate with each other, while culture helps to define the values and norms that guide a society. A study of the relationship between language and culture will contribute to our understanding of how two seemingly unrelated elements can work together to create a unique identity for a group. With this knowledge, we will be able to better understand how language affects the way people think about themselves, their communities, and how they interact with other cultures. This article investigates how language affects the way people think about themselves, their communities, and how they interact with other cultures. By investigating this relationship further, we can gain a better understanding of how these three elements work together to create a unique identity for a group. At the same time, this article explores the role of language in capturing and conveying cultural meanings, examining how linguistic structures, vocabulary, and discourse patterns encode and perpetuate cultural knowledge and identity.

Keywords: language, culture, linguistics, cognition, cross-cultural communication, linguoculturology, social norms.

АННОТАЦИЯ

Язык и культура являются двумя важными аспектами человеческой жизни. Язык играет большую роль в том, как люди общаются друг с другом, а культура помогает определить ценности и нормы, которыми руководствуется общество. Изучение взаимосвязи между языком и культурой будет способствовать нашему пониманию того, как два, казалось бы, не связанных друг с другом элемента могут работать вместе, создавая уникальную идентичность группы. Благодаря этим знаниям мы сможем лучше понять, как язык влияет на то, как люди думают о себе, своих сообществах и как они взаимодействуют с другими культурами. В этой статье исследуется, как язык влияет на то, как люди думают о себе, своих сообществах и на то, как они взаимодействуют с другими культурами. Исследуя эту взаимосвязь дальше, мы сможем лучше понять, как эти три элемента работают вместе, создавая уникальную идентичность группы. В то же

время в этой статье исследуется роль языка в улавливании и передаче культурных значений, исследуется, как языковые структуры, словарный запас и модели дискурса кодируют и увековечивают культурные знания и идентичность.

Ключевые слова: язык, культура, лингвистика, познание, межкультурная коммуникация, лингвокультурология, социальные нормы.

INTRODUCTION

Language and culture are two of the most important elements in all societies, because they help define what it means to be a member of that society. Language is a fundamental way that people communicate with one another, while culture is the shared values and traditions of a particular group. Language can be used to express ideas, feelings, and emotions as well as to create new words and phrases. Because language is so central to human life, it's no surprise that many linguists believe that language shapes our thoughts. Culture is defined by shared values, beliefs, traditions, behaviors, activities, institutions, and material things (such as food or art) that are passed down from one generation to another.

Language and culture can be divided into three categories: communication, meaning, and knowledge. Communication refers to how we speak to one another, while meaning refers to what we say and how we say it. Knowledge refers to everything, like art, music, beliefs, values, customs - that help us understand who we are as a society and how we fit into the world around us.

Culture can affect how people think about themselves and the world around them; for example, members of different cultures might have different ideas about what makes someone "normal." In order for an individual or group's actions to be considered culturally appropriate or "normal," they must meet certain standards set by their culture. For example: In Western cultures there is a standard for behavior between friends or romantic partners called "polite behavior." This means that when two people meet each other they should avoid any type of physical contact until they've been formally introduced by someone else, which language is the most important aspect of culture. The language that a person speaks reflects their culture, and vice versa. For example, English-speaking people tend to be more individualistic than those who speak Spanish or French. This is because English was developed in Europe and is therefore more individualistic than Spanish or French. The same goes for other languages, for example, Indian languages are more collectivist than Chinese or Japanese languages. Language also affects society's views on gender roles. In the US, men are typically seen as breadwinners while women are expected to stay at home and take care of children and elderly family members. This idea originated in the

time when most women were considered to be unable to support themselves financially due to their lack of education and skillset. Language has a huge impact on culture by allowing groups of people to communicate with each other effectively so they can work together toward common goals. For example, American English differs from British English because of its use of slang words such as "cool," "awesome," or "cool beans." These terms are used in everyday conversation without any kind of thought about whether or not they make sense for the situation at hand; thus they become part of our culture.

Language can be used to communicate with people from different cultures, but it cannot fully communicate their values or norms. For example, if a person from one culture spoke to someone from another culture about the value of family ties, they would use language such as "family is important" or "family members should help each other." These phrases may not accurately communicate how important family ties are to that particular culture because it does not explain why they hold this value. The same goes for other aspects of their cultural identity - they may not use language to explain why they believe certain things like having respect for elders or being proud of their heritage.

Language plays a crucial role in representing and shaping culture in several significant ways:

1. Communication and Expression: Language is the primary medium through which individuals communicate their thoughts, beliefs, values, and experiences. It allows people to express their cultural identity, share stories, traditions, and knowledge, and establish connections with others within their cultural group.

2. Cultural Identity: Language is closely tied to cultural identity. The vocabulary, grammar, idioms, and metaphors used in a language often reflect the cultural norms, values, and worldview of a particular group. By speaking a specific language, individuals signal their cultural belonging and heritage.

3. Preservation of Cultural Heritage: Language serves as a repository of cultural heritage and traditions. Through language, cultural practices, rituals, folklore, myths, and historical narratives are passed down from generation to generation, preserving the collective memory of a culture.

4. Worldview and Perception: Language shapes how individuals perceive and interpret the world around them. Different languages encode unique ways of categorizing and conceptualizing reality, influencing how people think, reason, and interpret their experiences within their cultural context.

118

5. Social Norms and Values: Language reflects and reinforces social norms, values, and hierarchies within a culture. The use of language can signal social status, gender roles, power dynamics, and other social distinctions, shaping interpersonal relationships and interactions within a society.

6. Cultural Expression: Language is a powerful tool for artistic and cultural expression. Literature, poetry, songs, proverbs, and other forms of creative expression in a language convey cultural themes, aesthetics, emotions, and values, providing insights into the cultural world of a community.

7. Intercultural Communication: Language plays a critical role in facilitating intercultural communication and understanding. Learning another language enables individuals to engage with different cultures, bridge cultural divides, and develop empathy and respect for diverse cultural perspectives.

8. Globalization and Cultural Exchange: In the context of globalization, languages serve as conduits for cultural exchange, hybridity, and the spread of ideas across borders. Multilingualism and cross-cultural communication foster cultural openness, diversity, and the blending of cultural influences.

In essence, language not only serves as a tool for communication but also as a reflection of culture, a vehicle for cultural transmission, and a key component of cultural identity and expression. The interplay between language and culture is intricate and dynamic, shaping individuals' perceptions, behaviors, and relationships within the complex tapestry of human cultural diversity.

LITERATURE REVIEW

Definition of culture

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 (1985) 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 (cited in Chaer, 1995, p. 217-218). Sapir emphasized the close relationship between language and culture and emphasized that language and culture cannot be separated from one another, so that one cannot understand one without knowing the

other. Whorf, Sapir's student, expanded the idea. He not only said there was an influence, but the relationship between language and culture was determinative. Speakers of different languages, according to Whorf, will view the world differently as long as the language they use is structurally different (Wardhaugh, 1986, p. 212-213). On the Sapir-Whorf hypothesis, there are two statements that need to be considered. First, if speakers of a language have certain words to give objects while speakers of other languages do not have it in the same way, then the speakers of the first language will be easier to talk about the objects. This is evident if we pay attention to technical terms in trade, employment or profession. For example, doctors will be easier to talk about medical phenomena because they have vocabulary (terms) about it. Second, if a language has a concept of differentiation while others do not, those who use the first language will better understand differentiation in their environment, especially regarding concepts that are the center of attention for linguistic differentiation.

In a mass media (1971), a person named "Kang En" (perhaps a pseudonym) wrote a provocative article, based on the SapirWhorf hypothesis. The three issues raised were: greeting words, tenses and greetings. According to him, the language that borrows the word kinship (father, mother, brother) as a greeting, results in the user community being familiar. Languages that do not recognize tenses (when) result in people not appreciating time / lack of discipline. The language that greeting uses how do you do and "how are you", has a different impact on the user community.

According to Vygotsky (1962, as cited in Nunan, 2010), language plays a crucial role in cognitive development, at least from the time the child promotes language competence. Language, first developed as a means of social communication, is later internalized and becomes an essential tool in the shaping of cognitive processes relevant for the elaboration of the abstract symbolic system that will enable the child to organize thought. Vygotsky (1978, as cited in Turuk, 2008) states that the child acquires knowledge through contacts and interactions with people as the first step, then later assimilates and internalizes this knowledge adding his personal value to it.

RESEARCH METHODOLOGY

This study is a qualitative research which is based on the synthetic and analytic analysis. There are some methods of investigation used in this article such as linguistic description, sociolinguistic analysis, classification theory. The research method used is library research. Data collection was complied using documentation method. The data analysis technique used is content analysis. In order to maintain the accuracy of the assessment and prevent misinformation in data analysis the library-relevant literature data is further scrutinized.

ANALYSIS AND DISCUSSION

This article analyzes several perspectives on the interpretation of language and culture in modern linguistics. When talking about the relationship between language and culture, it is crucial to dwell on the concept of "culture". There exist various attempts to interpret this concept. The interpretation of language and culture in modern linguistics is different. For instance, G.V.Yelizarova includes the concept of "culture" in the list of axiomatic concepts that seem intuitively transparent. However, it is very difficult to define such a complex concept. There are also definitions of culture that seek to cover all aspects of this concept without dwelling on one aspect, such as "Culture is how we live here". The initial approach to the definition of culture is based on the idea that culture is a homogeneous state inherent in all societies. Differences in society are interpreted not as differences in their essence and content, but as differences in the level of cultural development. Progress from savagery to civilization has served as a measure. It is believed that the more features of a society under its control, the more culturally developed it is. We find in the works of E.Taylor the clearest expression of such an approach to the understanding of culture. At the end of the XIX century, with the beginning of F. Boas' anthropological research, the term "culture" began to be applied to different societies. Such a modification of attitudes toward culture is very important in terms of how important language becomes. From then on, language and culture are considered inextricably linked. A. Vezhbitskaya gives a particularly effective definition of culture proposed by Clifford Gerts. It says that culture is a historically formed model of the essences embodied in symbols. It is a system of inherited perceptions through which people communicate with each other, and their knowledge of life and the rules of life are recorded and developed on the basis of these perceptions. E. Sepir described culture as something that is the basis for the functioning and thinking of this society. The content and structure of culture are interpreted differently depending on the components involved, the objectives of the study, and the schools to which researchers in different fields of science and culture belong. The social approach to the definition of culture is based on the fact that this situation is viewed in a completely different way from the biological and physiological aspects of nature, not limited to the individual, but specific to a group of people with whom he communicates. The cognitive approach to the definition of culture is that culture can be considered in terms of intellectual realities, structures, and processes as it is mastered by the individual. Such an approach to the concept of culture pays special attention to culture as a process of knowledge and cognition and is called cognitive (V.Gudenaf). The semiotic approach is based on the understanding of culture, first of all, as a system of signs that can be used as a means of communication of world perception (K. Levi-Strauss). However, none

121

of these definitions can be considered complete, as they reveal only one aspect of the multifaceted aspects of culture, which are limited to an "approach" to culture and do not consider it as a whole. M.K.Mamardashvili and A.M.Pyatigorsky note that "culture is a phenomenon that introduces the automation of objectively oriented thinking." All cultural researchers recognize the special role of language in this complex situation structure, regardless of which specific scientific school it belongs to. E. Sepir writes: "There is no doubt that language plays an important role in the accumulation of culture and its historical heritage. This applies equally to the highest levels of culture and its simplest forms. In the simplest society, a large part of the cultural fund is preserved in the form of a more or less precisely defined language. The use of the term "simplest culture" may be questionable. In our opinion, there are different cultures, but there are no "simplest" or "developed" cultures. According to Z.K.Tarlanov, "language is not a simple form and a simple means of communication, it is a completely independent world, and although its laws and rules are inherently expressed through language, the social psychology of language owners and their It is inextricably linked with the type and composition of the culture it creates.

CONCLUSION

As a result of the study, the following concluding statements can be drawn.

Language serves as a powerful tool for representing culture, reflecting the beliefs, values, customs, and social practices of a particular community or society. In addition, the role of language in representing culture extends to the realm of intercultural communication, where differences in linguistic norms, politeness strategies, and speech acts can either bridge or hinder communication between individuals from diverse cultural backgrounds. Understanding the cultural nuances embedded in language use is crucial for fostering mutual respect, empathy, and effective dialogue in multicultural settings. the role of language in mediating intercultural communication highlights the influence of cultural factors on language use, discourse strategies, and communicative behaviors between individuals from different cultural backgrounds.

As a concluding remark, understanding the relationship between languages and cultures can be a good starting point for any approach to language education.

REFERENCES

1. Shanahan D. Culture, culture and "culture" in Foreign Language teaching. F.L. Annals, 31.No 3, 451-457 p.

2. Vezhbitskaya A. (1997). *Язык. Культура. Познание. Language.* [The culture. Cognition]. - M .: Russian dictionaries.

3. Sepir E. (1934) *Язык. Введение в изучение речи.* [Tongue. Introduction to the study of speech] M. Sotsekgiz.

4. Teliya, V. N. (2008). Linguoculturology—the key to new reality. *Languaage. Culture. Communication.* The collection of scientific works.

5. Goodenough, W. H. (1981). Culture, language, and society. USA: Benjamin-Cummings.

6. Fuller, J. M., & Wardhaugh, R. (2014). An introduction to sociolinguistics. Oxford: Wiley Blackwell.

7. Ji, L. J., Zhang, Z., & Nisbett, R. E. (2004). Is it culture or is it language? Examination of language effects in cross-cultural research on categorization. Journal of personality and social psychology, 87(1),57.

8. Elmes, D. (2013). The relationship between language and culture. National Institute of Fitness and Sports in Kanoya International Exchange and Language Education Center, available at: www2. libnifsk. ac.jp/HPBU/annals/an46/46-11.

9. Turuk, M. C. (2008). The relevance and implications of Vygotsky's sociocultural theory in the second language classroom. Arecls, 5, 244-262.

10. Wardhaugh, R. (2002). An introduction to sociolinguistics. (Fourth Ed.). Oxford: Blackwell Publishers.