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## Essential Features of the Interconnection of Language and Culture in Contemporary Linguistics

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### Abstract

*This article discusses specific peculiarities of the interconnection and interrelation of language and culture in the sphere of general linguistics. Different viewpoints of well-known scholars on the given problem are discussed. The problem is discussed from linguistic standpoint where different words, idioms, proverbs and sayings in English and Uzbek languages are used as examples of this connection.*

***Key words:** language, culture, culture specific, world view, expression, conceptual, comprehension, stimulus*

Linguistics as a discipline has a long history which includes several scientific paradigms in itself as such comparative-typological, system-structural and anthropocentric ones. The comparative-typological paradigm was the first scientific paradigm in linguistics which dominated the whole 19<sup>th</sup> century and its methods still are being used in different investigations devoted to linguistic researches. In system-structural paradigm the special attention was paid to a matter, thing, nomination where the word is considered to be the main object under discussion.

The anthropocentric paradigm is the last and modern scientific paradigm where the problem of human in language and language in human being is analyzed, i.e. interrelation of human and language becomes the main object of

linguistic researches. This paradigm appeared in the 30s of the 20<sup>th</sup> century with the linguistic works of American philosophers and linguists, and it was developed by a number of great linguists all over the world. New disciplines of general linguistics such as pragmatics, sociolinguistics, ethnolinguistics, psycholinguistics, gender linguistics, cognitive linguistics, linguistic anthropology have been appeared in linguistics. One more linguistic trend called linguistic culturology has appeared in the connection of linguistics and culture studies. This discipline deals with different peculiarities of the problem of language and culture interrelation. .

The problem of interrelation and interconnection of language and culture is one of the most actual and important matters in anthropocentric paradigm which is linked with different disciplines such as linguistics, anthropology, psychology, social and culture studies.

Language as the main object in linguistics has been defined differently by different thinkers in the historical development of the discipline. First of all, the most widely used definition of the term states language as a means of human communication, where a special attention is focused on the communicative role of the language.

Different points of view in defining the integral features of language can be clearly seen in all these famous thinkers' definitions. Many definitions of language have been put forward, but those of given above are enough to show that none of them are exclusive. They bring out different aspects of language and supplement one another, but they do not give a comprehensive definition. In defining the term language everything depends on the investigator's methodological starting-point and the aims with which he sets out.

There exist a number of definitions of language in modern linguistics, but all of them are similar in main thing: language presents the main means of communication among people. Modern languages perform different functions in

the culture of native speakers where the most important one is communicative function.

As we have above mentioned language and culture are closely connected with each other. As for language we tried to study its main feature as performing the role of communicative function. Culture is one of the fundamental notions of social mind. This word was used as a scientific term in the second half of the 18<sup>th</sup> century. The first definition of culture in scientific literature belongs to Taylor who understood culture as a complex covering knowledge, belief, arts, laws, moral, customs and other abilities and habits. Nowadays there are thousands of approaches and definitions of culture in modern culture studies.

Every culture has its own language system with the help of which its native speakers communicate with one another. Different forms of language communication are called verbal means of communication in scientific literature. One of the best-known means of communication is, first of all human speech by means of which people send and receive necessary information. The significance of language in culture is a difficult task. In works devoted to culture studies the importance of language is mainly evaluated in the following way:

- language is a mirror of culture in which not only real, the world surrounding man, but also mentality of nation, its national character, traditions, habits, moral, normative and value system, world picture are reflected;
- language is a storage of culture as all knowledge, ability, material and spiritual valuables gathered by a certain nation are saved in its language system- folklore, books, oral and written speech;
- language is a carrier of culture as it is the language by means of which it is brought from a preceding generation to a following one; while acquiring their mother tongue children acquire general experience and culture of their ancestors;
- language enables identification of surrounding world objects, their classification and regulated information about it;

- language relieves human adaptation to surrounding conditions;
- language helps to correctly evaluate objects, occurrence and their correlation;
- language enables arrangement and coordination of human activity;
- language is an instrument of culture forming human personality through which he perceives the mentality, traditions and customs of his nation, and specific cultural mode of world.

So, according to the cultural approach a language is defined as a specific means of storage and sending information, and a means of regulating human behavior.

The most famous anthropological approach to the relationship between language and culture is found in the writings of Benjamin Whorf and in the later development of his ideas by anthropologists and linguists, as the Whorf hypothesis. Whorf began with the assumption that there is a close connection between language and culture, and that the study of a language gives an indication of the categories and relationships- the “world view”- as seen by speakers of the language. This was also the opinion of Franz Boas and other founders of linguistic anthropology, including Edward Sapir, an important figure in the history of both cultural anthropology and linguistics who was Whorf’s teacher. Whorf’s goal was to identify parallels between the grammatical categories of language and the logic of culture. Assertions of such a relationship can be very persuasive, but they are difficult to prove. There is, however, a much more straightforward relationship between language and culture to be found by studying vocabulary. Here we can find semantic structures which relate closely to areas of cultural emphasis.

The following two ideas are distinguished in Whorf hypothesis: 1) language enables the way of thinking of the native speaker who speaks in a particular language. 2) the way of perceiving the real world depends on what

language the language bearer think. This hypothesis which is also called linguistic relativity theory was developed by a number of scholars of modern linguistics.

Besides Whorf hypothesis, there exist two more approaches one of which suggested by a group of Russian philosophers- S Atanovsky, G Brutyan, E Markaryan and others. The main idea of this approach is as follows: interrelation of language and culture appears in unidirectional movement; as language reflects reality and culture is an inseparable component of this reality with which a human-being faces, then a language is a simple reflection of culture. When reality is changed cultural-national stereotypes will be changed and a language itself will be changed.

Another approach of language and culture interconnection states a language as a fact of culture because: 1) it is a part of culture which we success from our ancestors; 2) language is a main instrument by means of which we acquire culture; 3) language is the most important of all cultural order occurrence, if we want to understand the core of culture-science, religion, literature we must study these phenomena as codes forming a language (a natural language). Conceptual understanding of culture can happen only by means of natural language.

Thus, language is a component part of culture and its instrument, reality of out spirit; it clearly expresses specific features of national mentality. Every culture has its own key words and expressions, for instance, attention, discipline, accuracy for the German.

The problem of the interconnection of language and culture is studied from different angles such as from social, diachronical, comparative and typological aspects. Comparative analysis of language and culture is one of the most interesting problems among linguists where similarities and differences

between kindred and non-kindred languages are investigated as culture specific. Here we can compare two or more languages, for example English and Uzbek.

Although there have been a number of scientific investigations devoted to the interrelation of language and culture on different levels as such morphological or grammatical level of a particular language it cannot cover all peculiarities of language and culture connection as in lexical and stylistic levels. Word is the main unit of lexical level of a language which conveys certain specific cultural features of a language under consideration. Word is a language unit which coincides with objects and occurrence in reality. This correlation can be different in different cultural societies. For instance, let us take the Uzbek word “uy” (a house) and its English equivalent where we can see a great difference between them. In Uzbek culture it expresses a place to live, working place, family residence, apartment, building whereas its equivalent house expresses only building and living place. To express the other components of this Uzbek word the English society uses another word “home”. Here we can see the semantic structure of the given Uzbek word is wider than that of its English equivalent.

Thus, summarizing all above mentioned it is possible to draw a conclusion that language and culture are closely connected with each other as language performs the function of delivering culture from a generation to the following one and culture regulates language with customs, traditions and experience of the nation.

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