

LANGUAGE AND CULTURE

Azim Abdurakhmonovich Yuldashev

PhD, Faculty of Tourism, Chirchik State Pedagogical University
azimupsi@gmail.com,

ABSTRACT

Language is a crucial means for communication and interaction. Language not only reflects and expresses facts and observations, it also influences attitudes and behaviour. It thus constitutes a vital component of the cultural prerequisites underlying societal development. Language and culture goes together to fulfill the requirements of life and varies from place to place, nation to nation and it is the base meaning of life in persons personal life.

Language as a communication tool among nations and culture is the soul of the nation which was inherited from generation to generation.

Keywords: language, culture, understanding, analysis.

Language according to Chaika (1982) is a means of describing the human experience and understanding of the meaning through speech and sentence generated by thought and language delivery tools. The language also reflects the reality of the human social environment that uses it. Members of this language community share systems and beliefs and leverage the coordination of the language agreed upon among the members of the community. The language is built on the viewpoint of the objective, beliefs, and history of the community, and thus establishing a link between language and culture within its community.

There is a close relationship between language and culture in a society. A culture is unlikely to grow without language as language is the platform, norms, and cultural heritage is displayed. Culture can be expressed through spoken language, and each culture is closely related and can be highlighted through the practice of language and literature of a community. Bassnett (1988), makes this connection analogy, "Language is the heart of a culture, and interactions between the two will result in energy-perpetuation". Jiang (2000) agrees with Bassnett, and he states that "Language and culture have made the organisms alive, the language is flesh, and the culture is blood" Without this flesh and blood the body will die, so do without culture and language, people will die". Both of these argue that language is an important element of life-giving culture because it is possible to

highlight a cultural heritage language of a society and to make the community continue to exist on this earth.

Chaika (1982) connects languages and cultures in different ways, by defining the term 'culture' as 'society'. In this regard, he is of the opinion that language and society are related. Without language, it is difficult to understand the way people live and trust. It is impossible for a human group to live without language. Practices in religion, government, education, law and family life are all shaped by language. Communities use languages to expose or hide their identity, character and background. Even people also manipulate people by language.

According to Chaika, the language and society relations are clear because the language is used in everyday life. Language is considered as a tool that allows for various aspects of the established culture to be understood. Language is the result of the culture of a society. When we learn a language in childhood, we not only master communication skills but also build styles in interactions between children and adults. These interactions are adults who try to introduce life to children by naming or giving terminology to an object or concept. Likewise, human interaction with the universe is governed by the way human beings call it. The obvious example of such reality is that when we tell the Eskimo community that "the snow is down", they will think that we are saying something vague and unclear.

This is because, in their language, they have an available vocabulary for different types of snow, and each type has its own name. However, in our list of languages, there is only one form of this phenomenon, which is "snow". Another obvious example is a term related to time. For the North American community, "time" has many meanings. They can waste time, spend time, charge for time, kill time, spend time, sell time, and on time. Therefore, according to Gladstone (1969), language is considered to imitate and strengthen the system and culture model of a society.

Nida (2001) also concludes the same conclusions as Chaika (1982) and Gladstone (1969) on language and culture. He defines language as a set of spoken symbols that are heard and written. Language is also the most significant feature of culture, which can be described in a way that is too easy as a whole of the beliefs and practices of society. As can be seen from the definition of Nida (2001) above, communication and oral culture cannot be separated from one another. Both are essentially related to each other. Language is a fact that can be observed, and it involves the public and the individual. It also has a place in our human society and our social environment. In addition, it allows humans to communicate. In conclusion, Nida insists that language

is a key element in culture. According to Kara (1992), humans are born with psychological and neurological capabilities to speak, but humans can only do so when they hear the language spoken around them either at home or in the surrounding communities, the culture in which they live. As such, culture has a strong influence on language. Both of these opinions are even contrary to the flow but have one goal, that is, the language and culture are inseparable.

As explained above, the language has great benefits in understanding identity, to provide the character and culture of the people who use it. Culture cannot exist without language, and vice versa. Bassnett (1980), emphasized his point of view assuming that, "No language can exist unless it is rich in cultural context, and culture cannot exist without its centre of natural language structure." This statement is reinforced by Jiang (2000) which explains that language has been generally accepted as part of the culture, but language has a very important role in a culture. Some social scientists consider that without language, culture is unlikely to exist. Language reflects culture, and at the same time language is influenced and shaped by culture. In a broad sense, it is also a symbolic representation of a race, as it comprises historical and cultural backgrounds, as well as a racial approach to life and thinking. The possibility of Jiang meant that the peoples were equal to the community because in the context of the Chinese community there were various races that lived in their own group in the country.

Brown (1994), explains the following two things: "Language is part of a culture and culture is part of the language, both of which are subtle so that we cannot separate them without losing the interests of one another. In short, culture and language are inseparable ". Nida (1998) argues that "Language and culture are two symbolic systems. Everything we say in language has meaning, designative or sociative, denotative or connotative. Every form of language we use has meaning, bearing meaning that is not in the same sense as it is associated with a wider culture and culture than the language ". Diverse cultural communities can refer to different things while using the same language forms.

For example, when someone says about lunch, an Englishman refers to a hamburger or pizza, but the Chinese most likely will refer to steamed bread or rice. The symbols for both cultures are different, but the goal is also the same, the food for the lunch. Another example, the word dog in English, and the gou character in Chinese refer to the same type of animal. However, most English people regard dogs as associates and friends of human beings, good companions, kept as pets, so many knots of praise, like 'lucky dogs'. Most Chinese, on the other hand, relate gou with supervisors, defending

households from thieves, a noisy animal, to the abusive knot of gou tui zi language that hired thugs who might be considered a dog. In the Malay analogy, dogs are considered people who become sources of information or supporters to someone like "being a police dog". Cultural words in a language, when translated into other languages or otherwise, are rarely equivalent, and often cause different relationships or images. In conclusion, the language is a mirror to culture, in the sense that we can see the culture of a society through its language. However, not all cultures can be viewed through language as many are hidden behind the language due to the use of different language styles.

REFERENCES

1. Chaika, E. (1982). Accounting for linguistic data in schizophrenia research. *Behavioral and Brain Sciences*, 5(4), 594-595.
2. Bassnett, S., & Lefevere, A. (1998). *Constructing cultures: Essays on literary translation* (Vol. 11). Multilingual Matters.
3. Jiang, W. (2000). The relationship between culture and language. *ELT journal*, 54(4), 328-334.
4. Gladstone, J. R. (1969). Language and culture. *ELT Journal*, 23(2), 114-117.
5. Gladstone, J. R. (1969). Language and Culture in English teaching.
6. Nida, E. A. (2001). *Language and culture: Contexts in translating*. Shanghai Foreign Language Education Press.
7. Kara, R. (1992). Language learning and teaching. *Basic Premises*, Al Fateh University Publishing, Tripoli.
8. Brown, K. (1994). Approaches to valuing plant medicines: the economics of culture or the culture of economics?. *Biodiversity & Conservation*, 3(8), 734-750.
9. Nida, E. (1998). Language, culture, and translation.