LANGUAGE AND CULTURE IN INTERRELATION: A SOCIO-LINGUISTIC PERSPECTIVE ON NATIONAL TRADITIONS AND VALUES

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Abstract

The phenomenon of language has long been a central subject of investigation across various scientific disciplines, and scholarly interest in this area remains strong today. A widely accepted consensus among researchers is that language, society, culture, national traditions, and values are inherently interconnected and function as an inseparable whole.

An equally important consideration is the recognition that all the world's languages fulfill communicative and cultural functions for their respective communities with equal efficacy. Consequently, the classification of languages as "rich," "poor," "developed," or "underdeveloped" lacks scientific validity. Although the lexical inventories of languages may differ quantitatively, this does not imply superiority or inferiority; each language sufficiently meets the communicative needs of its speakers. When a native speaker encounters difficulty expressing a particular concept, new lexical items may emerge through internal word formation or lexical borrowing from other languages—processes that have been increasingly accelerated by globalization. Thus, vocabulary expansion is not an indicator of linguistic deficiency but rather a dynamic response to sociocultural and technological change.

Keywords: Language, society, culture, nation, tradition, science, developed, modern, linguistics.

Introduction

Modern linguistics is experiencing accelerated growth, particularly influenced by the ongoing processes of globalization. In this context, increasing scholarly attention is being devoted to the comparative study of languages. However, in the field of comparative-typological linguistics, merely identifying phonetic, grammatical, and lexical characteristics across languages is insufficient. A comprehensive comparison must also consider the socio-cultural dimensions of language, including the lifestyles, traditions, and cultural values of the communities that speak them. These elements are deeply intertwined with linguistic structure and usage. The rapid advancement of

sociolinguistics at the international level underscores the significance of this interdisciplinary approach.

Language remains the central object of study in linguistics. Numerous scholars emphasize that language encapsulates the historical trajectory, intellectual development, and cultural identity of a nation. Accordingly, any examination of a nation's language must also take into account its traditional practices and ways of life. Language is not merely a tool of communication—it is a repository of a people's collective memory and a vital contributor to scientific and cultural advancement.

Language both shapes and is shaped by society; it is the medium through which human cognition develops and evolves. An intellectually aware and socially responsible individual—one who is committed to the advancement of their nation and fellow citizens—approaches both their native language and foreign languages with respect and purpose. Such individuals strive to acquire the communicative competence necessary to meet the demands of global interaction. Indeed, linguistic proficiency is often seen as a key indicator of an individual's intellectual capacity.

Moreover, an individual's level of intelligence is inextricably linked to the historical and cultural context of their society, the accumulated experiences of previous generations, and the extent to which contemporary individuals engage with, internalize, and advance this collective knowledge in line with present-day needs.

Therefore, when talking about language and linguistics, it is impossible not to mention the culture of the speakers of this language. The development of a human language is directly related to its culture and traditions, and the development of a nation's culture cannot be realized without language. Each language reflects the nation's understanding of the world and its environment, which, in turn, depends on the listener's level of life experience on the subject, that is, the environment. [1;2]

Materials and Methods
According to Z. K. Tarlanov, "Language is not a simple form of communication and a simple tool, it is a completely independent world, and its laws and rules are essentially expressed through the medium of language, but they are closely related to the social psychology of the speakers of the language and the type and composition of the culture they create. The verse is delicately bound. Ethnoculture does not exist without an ethnic language or at all, or even if it exists, it is not reliable, because the ethnos manifests itself uniquely only through its language. On the other hand, the language, separated from ethnic culture, ethnic worldview and the experience of cognitive activity, loses its deep essence and thus becomes one of the simple means of communication."

Interpreting the relationship between language and culture is an extremely complex task. Language, thought, culture - these are phenomena that are always in motion and change. In order to study them, it is necessary to stop them, but this will no longer be the same "language", "thought", "culture", or rather, they will not be: they will remain dead, motionless, separated from each other. It is true that there is no ethnos without a language, and the death of a language will destroy both the ethnos and the culture. The destruction of any culture always happens in exactly one way - through the isolation of cultural elements, that is, when symbolism left life as a result of changes in living conditions, the language as a separate element of culture also died at the same time. Thus, language, thought, and culture are so closely intertwined that in practice they form a three-component whole that none of these components can function without the other two components. All of them interact with the surrounding world, reflect it and shape it at the same time. In doing so, they create phenomena called worldscapes. [4;2]

 "Within the framework of language and culture, there are other symbolic systems than language that are used in the cultural reality of the real world: customs, beliefs, monuments, and cultural phenomena that we call culture. To become a culture, every component of a language must have meaning. It's just like how we focus on the essentials in our daily lives," Kramsch argues. [14;101]

Programs of language learning and teaching should be developed taking into account rich pedagogical experiences:
• acquired experience as a communicator;
• the ability to mediate in the educational process;
• to determine the process of students receiving information or the student's learning style;
• use of technologies in the process of teaching language and culture;
• organization of various active teams in the class;
• study the relationship between education and culture;
• includes tools (tools and technologies), activity systems, and practice processes in teams.

Through language learning, students learn to work in at least two languages at the same time and culturally within that language system. The socio-cultural approach to foreign language learning processes helps students to use their experience, participation, mediation in practice. Socio-cultural perspective influences students' learning of new academic "cultures" (new ways of acting, interacting, valuing and using language, objects and processes) in educational institutions. [13;100]

Results. Language is influenced and structured by the speaker's communicative abilities and broader social competencies, all of which collectively contribute to what is commonly referred to as communicative competence. This competence encompasses a range of general capabilities, including **declarative knowledge** (such as familiarity with modern technologies, socio-cultural knowledge, and intercultural awareness), **procedural skills and operational know-how**, **practical and intercultural communication skills**, **existential competence** (relating to personal attitudes, motivation, and values), and **learning capacity**— which includes metacognitive strategies for language acquisition, phonological awareness, and creative problem-solving abilities. These interconnected components form the foundation for effective and contextually appropriate language use across diverse communicative situations. Communicative language competences include linguistic competences (lexical, grammatical, semantic, phonological, orthographic and orthoepic), sociolinguistic competences (linguistic signs of social relations, rules of politeness, expressions of folk wisdom, noting differences, dialect and accent) and pragmatic competences. [8;101-130]

The main goal of linguo-cultural studies is to study the reflection of culture, people's thinking, the unique aspects of their perception of the world in the language. The object of this field is language and culture, and its subject is language units that express cultural semantics. Therefore, language units that carry cultural information are studied in linguistic culture. Such language units are united under the term of linguistic and cultural units. Symbol, mythologime, standard, metaphor, paremiological units, gaps, stereotypes, precedent units, speech labels are the main linguistic and cultural units. Linguistics are the main tasks of linguoculturology to describe the linguistic landscape of the world, the conceptosphere, which is a set of the main concepts of culture, to describe the linguistic consciousness, and to determine the linguistic units that reflect the national-cultural mentality of the language owners, the cultural archetypes that correspond to the ancient imaginations of mankind, and the national socio-cultural stereotypes characteristic of speech communication. [6;15]

The problem of the interaction of language and culture is studied in such fields as ethnolinguistics, ethnopsycholinguistics, cooperative linguistics, linguonational studies, linguoconceptual studies, and linguopersonology. Therefore, these fields are considered close to linguistic and cultural studies. [3;53]

In his article, prof. A.Nurmonov expresses his views on the theories of linguistic relativity and linguistic determinism, and also expresses his attitude to the relationship between language and culture. The scientist acknowledges the opinions

of the founders of the theory of linguistic relativity, B. Whorf and E. Sepir, that language and thought are a form of culture, while emphasizing that there are common aspects between languages, and writes: "Each language expresses the spirit of the people, national culture, a unique way of seeing and perceiving the world, and there are such common aspects of image creation between languages that emerge as a product of universal thinking." [3;58]

Concepts that help to express cultural information in language units: cultural symbols, cultural background, cultural concepts, cultural connotations are important for this science.

Cultural symbols are much smaller and more universal than words, semantic units, signs. For example, pilaf is an Uzbek dish made from rice. Piyma is Russian shoes printed from wool.

Cultural background - description of nouns denoting social life and historical events: *Jo'ji keldi, bo'ji keldi*;

The above cultural information carrier is located in two units of denotation, widely studied by linguists.

Cultural concepts are the name of abstract concepts, therefore, cultural information is located in the signifier - the spiritual core.

Cultural heritage is the transmission of information and values important to culture.

Cultural traditions are a collection of valuable elements of social and cultural heritage.

Cultural process is a joint action of elements included in the system of cultural phenomena.

Cultural space is a form of existence of culture in the minds of its representatives. Cultural space has a common feature with cognitive space, or they are formed as a sum of individual and collective spaces of each member of a certain national cultural community. For example, the English cultural space.

Linguistic-cultural paradigm is a set of language structures that reflect national, social, historical and scientific categories of worldview. Linguistic paradigm includes concepts, categorical words, names of cultural precedents and others.

Linguistic systems are the basis of paradigms and contain valuable concepts.

Mentality is the reconstruction of the world through the categories and systems of the native language. It contains mental, spiritual and voluntary qualities of the national character. Unity of mentality is this cultural concept.

Conclusion

Cultural traditions represent an essential component of societal experience, reflecting socially standardized and historically transmitted patterns of behavior and thought. Cultural background refers to the collective knowledge of both national and secular cultural norms typically held by members of a given society. Importantly, this background is not understood as an individual's personal possession, but rather as a system of foundational cultural elements—shared symbols, practices, and values—that are characteristic of a specific national culture.

Cultural type. Culture typification was first implemented by Pitirim Sorokin, who was expelled from Russia in 1922 and became a famous sociologist living in the United States. He distinguishes cultural types as follows: ideational culture (religious culture), sensational culture (the opposite concept of ideational culture, which was the leader in Western Europe during the Renaissance); idealistic culture (a type representing a mixed and intermediate function: the Golden Age of ancient culture, European culture of the 12th-14th centuries). A cultural type chooses one of its representatives as a Personality type.

The language of culture constitutes a system of signified materiality, encompassing a structured network of signs and their interrelations that shape the articulation of values and conceptual frameworks, while organizing imagery, representations, and cognitive constructs. Distinct from ethnic culture, the language of culture comprises specific modes of both verbal and non-verbal communication that are uniquely tailored to the characteristics of a given national culture. Furthermore, this cultural language manifests itself and evolves through intercultural contact and interaction with other cultures. Cultural norms are a type of ideals that classify a person as fit or unfit. Cultural rules are produced during the long historical process of a people. These laws and regulations separate us from animals, keep us from chaos, and keep our lives in a system. [3;93]

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