

LANGUAGE CULTURE INTERACTION IN MODERN LINGUISTICS

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Annotation. *The interaction between language and culture represents one of the central problems of modern linguistics and interdisciplinary humanities research. Contemporary linguistic theory increasingly rejects the idea of language as an autonomous formal system and instead emphasizes its embeddedness in cultural, cognitive, and social contexts. This article examines the theoretical foundations, historical development, and methodological approaches to studying language–culture interaction in modern linguistics. Particular attention is given to linguaculturology, cognitive linguistics, and ethnolinguistics as key frameworks for understanding how cultural meanings are encoded, transmitted, and transformed through language. The article also explores the role of linguistic worldview, cultural concepts, and culturally marked lexical units in shaping human cognition and communication. Finally, it discusses the implications of language–culture interaction for translation studies, intercultural communication, and language education.*

Keywords: *language, culture, linguaculturology, cultural semantics, linguistic worldview, cognition, ethnolinguistics, intercultural communication.*

Аннотация. *Взаимодействие языка и культуры представляет собой одну из центральных проблем современной лингвистики и междисциплинарных гуманитарных исследований. Современная лингвистическая теория всё чаще отказывается от представления о языке как об автономной формальной системе и подчёркивает его укоренённость в культурном, когнитивном и социальном контекстах. В статье рассматриваются теоретические основы, историческое развитие и методологические подходы к изучению взаимодействия языка и культуры в современной лингвистике. Особое внимание уделяется лингвокультурологии, когнитивной лингвистике и этнолингвистике как ключевым направлениям, объясняющим способы кодирования, передачи и трансформации культурных смыслов посредством языка. Также анализируется роль языковой картины мира, культурных концептов и культурно маркированных лексических единиц в формировании человеческого мышления и коммуникации. В заключение рассматривается значение взаимодействия языка и культуры для переводоведения, межкультурной коммуникации и языкового образования.*

Ключевые слова: *язык, культура, лингвокультурология, культурная семантика, языковая картина мира, когниция, этнолингвистика, межкультурная коммуникация.*

Annotatsiya. *Til va madaniyatning o‘zaro aloqasi zamonaviy tilshunoslik hamda fanlararo gumanitar tadqiqotlarning markaziy muammolaridan biri hisoblanadi. Zamonaviy lingvistik nazariya tilni avtonom formal tizim sifatida talqin qilishdan tobora voz kechib, uning madaniy, kognitiv va ijtimoiy kontekstlarga chuqur singib ketganligini ta’kidlaydi. Mazkur maqolada zamonaviy tilshunoslikda til va madaniyat o‘rtasidagi o‘zaro ta’sirni o‘rganishning nazariy asoslari, tarixiy rivojlanishi hamda metodologik yondashuvlari tahlil qilinadi. Madaniy ma’nolarning til orqali qanday kodlanishi, uzatilishi va transformatsiyalanishini tushuntiruvchi asosiy yo‘nalishlar sifatida lingvokulturologiya, kognitiv tilshunoslik va etnolingvistika masalalariga alohida e’tibor qaratiladi. Shuningdek, maqolada lisoniy manzara (lingvistik dunyoqarash), madaniy konseptlar va madaniy jihatdan belgilangan leksik birliklarning inson tafakkuri hamda kommunikatsiyasini shakllantirishdagi o‘rni yoritiladi. Yakunda til va madaniyat o‘rtasidagi o‘zaro ta’sirning tarjimashunoslik, madaniyatlararo muloqot va til ta’limi uchun ahamiyati muhokama qilinadi.*

Kalit so‘zlar: *til, madaniyat, lingvokulturologiya, madaniy semantika, lingvistik dunyoqarash, kognitsiya, etnolingvistika, madaniyatlararo kommunikatsiya.*

Introduction. Language and culture are inseparable dimensions of human existence. Language is not only a tool for communication but also a repository of cultural knowledge, collective memory, and worldview. Every linguistic system reflects the historical experience, values, and cognitive models of the community that uses it. In modern linguistics, the study of language–culture interaction has become a central interdisciplinary field, integrating insights from linguistics, anthropology, cognitive science, and cultural studies. The growing importance of globalization and intercultural communication has further intensified scholarly interest in how language encodes culture and how cultural differences influence linguistic behavior. Misunderstandings in intercultural communication often arise not from grammatical differences but from deeper cultural divergences embedded in language use.

Modern approaches such as linguaculturology, cognitive linguistics, and ethnolinguistics emphasize that language shapes and is shaped by cultural experience. This article aims to provide a comprehensive analysis of these interactions, highlighting theoretical frameworks and practical applications.

Historical Development of Language–Culture Studies. The relationship between language and culture has been studied since the early development of linguistic thought. In the 19th century, Wilhelm von Humboldt proposed that language is the “spirit of a nation,” emphasizing the connection between linguistic structure and national worldview. His ideas laid the foundation for later cultural approaches to language. In the 20th century, the Sapir–Whorf hypothesis further developed this idea by suggesting that language influences thought and perception. Edward Sapir and Benjamin Lee Whorf argued that linguistic categories shape how speakers interpret reality. Although strong determinism has been widely criticized, the principle of linguistic relativity remains influential.

Later, structural linguistics (Ferdinand de Saussure) focused primarily on language as an abstract system, largely separating it from cultural context. However, this separation was later challenged by anthropological linguistics, sociolinguistics, and ethnolinguistics, which reintroduced cultural context into linguistic analysis. By the late 20th century, a new interdisciplinary field emerged **linguaculturology**, particularly in Russian and Eastern European scholarship. This field systematically studies how cultural meanings are encoded in linguistic units such as words, idioms, metaphors, and discourse structures.

One of the central assumptions in modern linguistics is that language functions as a cultural code. This means that linguistic signs do not merely represent objects or actions but also carry culturally specific meanings and evaluations. For example, color terms in different languages reflect cultural distinctions. In some cultures, multiple words may exist for shades that are not lexically distinguished in other languages. This demonstrates that language encodes culturally relevant distinctions in perception.

The concept of the **linguistic worldview** refers to the system of knowledge and beliefs about reality embedded in language. Each language represents a unique cognitive

mapping of the world, influencing how speakers categorize and interpret experience. For instance, spatial orientation differs across languages. Some languages rely on relative terms (“left/right”), while others use absolute directions (“north/south”), reflecting different cultural and environmental orientations. Cultural semantics studies how meaning is shaped by cultural context. Words are not neutral labels; they carry emotional, historical, and cultural associations. The meaning of concepts such as “freedom,” “family,” or “honor” varies across cultures. Thus, understanding meaning requires understanding the cultural framework in which it operates.

Linguaculturology is one of the most influential frameworks in studying language–culture interaction. It emerged as an interdisciplinary field combining linguistics, cultural studies, semiotics, and cognitive science. Linguaculturology can be defined as the study of how language reflects, stores, and transmits cultural values and national worldview. It focuses on culturally marked linguistic units and conceptual systems. A cultureme is a linguistic unit that carries specific cultural information. It may include idioms, proverbs, rituals, or symbolic expressions. Example: Proverbs reflecting hospitality traditions reveal cultural values of generosity and social harmony. A linguocultural concept is a mental structure that combines cognitive, emotional, and cultural components. It includes:

- conceptual core (basic meaning)
- imagery (associations and metaphors)
- value component (cultural evaluation)

For example, the concept of “home” includes not only physical shelter but also emotional security and belonging.

Linguaculturology uses:

- semantic analysis
- cognitive modeling
- discourse analysis
- comparative linguistics
- ethnographic interpretation

These methods allow researchers to uncover hidden cultural meanings in language.

Cognitive linguistics provides an important theoretical foundation for understanding language–culture interaction. It views language as a reflection of mental processes and conceptual structures. According to Lakoff and Johnson, metaphors are not merely linguistic devices but fundamental cognitive structures. Cultural metaphors shape how people understand abstract concepts. For example, time is often conceptualized as money (“wasting time,” “saving time”) in many modern societies, reflecting economic values embedded in culture. Cognitive linguistics emphasizes that meaning is grounded in bodily experience. Cultural differences in physical environment and social practice influence conceptualization. Thus, cognition is both biological and culturally shaped.

Ethnolinguistics studies the relationship between language and ethnic identity. It examines how language reflects traditions, rituals, and social structures of specific communities.

Language plays a crucial role in:

- preserving cultural heritage
- constructing national identity
- transmitting traditions across generations

For many communities, language loss also means cultural loss, which highlights the deep interdependence of language and culture. In global communication, cultural differences often lead to misunderstanding. These misunderstandings are rarely grammatical but semantic and pragmatic in nature. For example, directness in communication may be considered polite in one culture and rude in another.

Pragmatics studies how context influences meaning. Cultural norms determine speech acts such as greetings, requests, and apologies. Thus, language use is deeply embedded in cultural expectations. Translation is not only linguistic transfer but also cultural mediation. Translators must interpret culturally specific meanings and adapt them for target audiences. Cultural equivalence is often more difficult to achieve than lexical equivalence. Teaching foreign languages requires teaching cultural competence alongside grammar and vocabulary. Learners must understand cultural norms to communicate effectively. Modern AI systems must account for cultural variation in language use. Sentiment analysis, machine translation, and dialogue systems require cultural sensitivity to function accurately. Despite its progress, the study of language–culture interaction faces several challenges:

- Lack of clear boundaries between linguaculturology, ethnolinguistics, and cognitive linguistics
- Difficulty in objectively measuring cultural meaning
- Risk of cultural stereotyping in linguistic analysis
- Complexity of multilingual and multicultural identities

Future research must integrate computational methods and cross-cultural empirical studies to overcome these limitations. The interaction between language and culture is a fundamental aspect of human communication and cognition. Modern linguistics increasingly recognizes that language cannot be fully understood without considering its cultural context. Fields such as linguaculturology, cognitive linguistics, and ethnolinguistics provide powerful frameworks for analyzing how cultural knowledge is encoded in linguistic structures.

Conclusion. Language not only reflects culture but also actively shapes it by structuring thought, guiding perception, and transmitting values across generations. Understanding this interaction is essential for translation, education, intercultural communication, and artificial intelligence development. As globalization continues to

intensify contact between cultures, the study of language–culture interaction will remain a vital area of linguistic research.

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