



Article

Language As A Means of Cultural Transmission

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Abstract: This article examines the interrelationship between language and culture and the formation of linguoculturology as an independent field of modern linguistics. Culture is interpreted as a historically developed, multifaceted phenomenon encompassing material and spiritual values created by humanity, while language is viewed as both a reflection and a carrier of cultural experience. Drawing on the works of classical and modern scholars, the study highlights the role of language in preserving, transmitting, and shaping cultural identity. Special attention is given to the theoretical foundations of linguoculturology, its emergence at the intersection of linguistics and cultural studies, and its development through various scientific schools. The article also discusses the contributions of Western, Russian, and Uzbek linguists to the establishment and advancement of this discipline. The results demonstrate that linguoculturology focuses on the cultural semantics of linguistic units formed through the interaction of language and culture. The study underscores the significance of linguoculturological research for understanding national worldviews, communication behavior, and the continuity of cultural heritage.

Keywords: culture, language, linguoculturology, material culture and spiritual culture, linguistic consciousness, functions of language, intercultural communication, national identity

1. Introduction

Culture is created solely by humans, because understanding and speech are abilities unique to humanity. Culture is the totality of symbolic structures related to the art, science, and spiritual systems of human activity. Culture is formed during the historical development of society and manifests itself in people's morals, worldview, science, art, labor activity, and daily lifestyle. In the National Encyclopedia of Uzbekistan, it is defined as: "culture is a certain level of historical development of society, the creative powers and abilities of humans" [1]. The famous anthropologist E. Tylor provided the first explanation of this concept in his work "Primitive Culture." According to him, "Culture... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society".

According to Eastern sources, the word "culture" is derived from Arabic, meaning "madina" or "city". Arabs divided people's lifestyles into bedouin — nomadic life in the desert — and cultured — settled life. The more signs of civilization a settled people possessed, the more cultured they were considered to be. Medieval representatives such as Al-Biruni, Al-Farabi, Abu Ali ibn Sina, and others interpreted urban lifestyle as the mature form of community.

In European sources, it is stated that the word "culture" originated in ancient Rome and meant "cultivating the land" or "tilling the soil." In the philosophical works of the

Citation: Arofat E N. Language as a Means of Cultural Transmission. Central Asian Journal of Literature, Philosophy, and Culture 2026, 7(1), 244-247

Received: 15th Oct 2025
Revised: 29th Nov 2025
Accepted: 01st Dec 2025
Published: 10th Jan 2026



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ancient Roman orator Cicero, this concept was used in the sense of “cultivating the soul.” Therefore, in Western philosophy, culture is viewed as a phenomenon that constantly improves under the influence of natural and human forces.

Culture manifests itself in two forms in various aspects of human activity: material and spiritual. Material culture includes all areas of material activity and its results, such as housing, architectural monuments, everyday household items, clothing, technology, means of transport and communication, and books. Spiritual culture, on the other hand, reflects human consciousness and worldview, spirituality — aesthetics, moral values, science, intellectual knowledge, art, mythology, religion, education, and concepts related to interpersonal relations within the community and society.

Culture is a universal human phenomenon, and there cannot exist a pure culture belonging to a single nation. Although the main part of each national culture is created by that nation itself, within its essence, there is to a certain degree the contribution and influence of the universal human culture created by the peoples of the world.

2. Materials and Methods

Language, in addition to performing the functions of exchanging ideas and perception among people, also serves as a tool for preserving cultural and spiritual heritage. Language is closely intertwined with culture; it develops within culture and reflects it. As the American linguist Edward Sapir emphasized, “language cannot exist outside of culture, which is a socially inherited set of practices and ideas that describe our way of life”. Thus, every language reflects unique values, worldview, and social norms. According to the linguist D. Krech, language performs three important functions:

1. Language is the primary means of communication;
2. Language reflects both a person's personality and their historical culture;
3. Language ensures the growth and transmission of culture, the continuity of society, and the effective activity and control of social groups [2].

Indeed, alongside being a means of exchanging thoughts, language plays a crucial role in the development of culture and its transmission from ancestors to descendants in both oral and written forms. According to Z. K. Tarlanov, “Language is not merely a simple form or means of communication; it is an absolutely integral independent phenomenon, intricately linked to the social psychology, thinking, and type of culture created by its speakers” [3]. Language, thought, and culture are always dynamic and changing phenomena, making the interpretation of their interrelationships extremely complex. When a language dies, the ethnos and its culture also perish.

The emergence of the Austrian “Words and Things” (Wörter und Sachen) school at the beginning of the 20th century can be considered the beginning of the foundation of linguocultural studies. This school was directed toward precisely studying the problem of “language and culture” among various nations and the constituent elements of language and culture. As a result of numerous efforts, it demonstrated the importance of a cultural approach in many areas of linguistics. The term “linguoculturology” (from Latin *lingua* – “language,” *cultus* – “to cultivate/respect,” *logos* – “science”) emerged in connection with the activities of the phraseological school led by V. N. Teliya (V. V. Vorobyev, Yu. S. Stepanov, A. D. Arutyunova, V. Shaklein, and V. A. Maslova) [4]. In most studies, it is emphasized that the formation of this field is linked to the German linguist W. von Humboldt, because Humboldt, referring to the concept of “national spirit,” stressed that language is the external manifestation of the national spirit, and the national spirit is its language, while in turn, the people's language is their spirit. Based on this idea, he concluded that the diversity of languages is the result of the diversity of the human spirit.

In the formation of linguocultural studies, the ideas of American and European linguists such as L. Weisgerber, F. Boas, B. L. Whorf, A. Wierzbicka, E. Sapir, H. Glinz, D. W. Powell, J. W. Underhill, as well as Russian researchers such as V. N. Teliya, V. A.

Maslova, V. V. Vorobyev, A. A. Potebnya, N. D. Arutyunova, Yu. S. Stepanov, and N. F. Alefirenko, hold an important place.

As one of the founders of linguoculturology, V. Maslova, noted: "All linguistics is permeated with cultural-historical content, because its subject is language, which is the condition, foundation, and product of culture" [5]. By the last quarter of the 20th century, the view began to spread among linguists that "language is not only closely connected with culture but is itself grown from culture and serves as a means of expressing it" and this idea served as the basis for the development of linguocultural studies as a discipline [6]. This field can be considered an independent direction of modern linguistics formed in the 1990s. "Linguoculturology is a branch of linguistics that emerged at the intersection of linguistics and cultural studies and studies the manifestations of national culture that are reflected and entrenched in language" [7]. V. N. Telia, however, defines linguocultural studies as a part of ethnolinguistics dedicated to studying and describing correspondences.

3. Results

In From the above definitions, it is clear that the subject of linguoculturology consists of language and culture, and this discipline studies the cultural semantics of linguistic signs formed in the interaction between language and culture.

V. A. Maslova divides the history of development of this branch of modern linguistics into three periods:

1. The creation of initial studies that prompted the emergence of linguoculturology;
2. The development of linguoculturology as a separate field branching off from modern linguistics;
3. The stage of development of this discipline [8].

The linguist enumerates four existing schools studying linguocultural studies:

1. The linguocultural school led by Yu. S. Stepanov, aimed at studying cultural concepts (ideas) and their diachronic features.
2. The school of N. D. Arutyunova, which mainly studies models of universal human culture based on texts from different eras and peoples.
3. The Moscow school led by V. N. Telia, based on linguocultural analysis of phraseological units.
4. The school led by V. V. Vorobyev at the Russian University of Peoples' Friendship, aimed at developing the ideas of country studies by E. M. Vereshchagin and V. G. Kostomarov [9].

In our country as well, a number of studies are being conducted on the development of linguoculturology. In particular, in Uzbek linguistics, Sh. Usmonova's "Course of Lectures on Linguoculturology" can be considered the first scientific literature written in Uzbek on linguoculturology, as an initial scientific study providing the scientific foundation of linguoculturology and focusing on the manifestation of culture in language. In addition, it is worth mentioning textbooks and manuals such as "Cultural Linguistics" by D. U. Ashurova and M. R. Galieva, "Linguocultural Studies" by Sh. Usmonova, and "Modern Linguistics" by A. E. Mamatov. These scientific works are intended for master's students in higher education institutions and provide information on the goals, tasks, object, and subject of linguocultural studies, elucidate its basic concepts, and introduce related disciplines. Today, the great practical significance of such manuals is undoubted.

Furthermore, articles such as A. Nurmonov's "Linguocultural Direction in Uzbek Language," N. Sayidrahimova's "Components of Linguoculturology" and "Some Considerations on the Scientific Foundation of Linguoculturology," as well as A. Nurmonov's "Linguocultural Direction in Uzbek Language" and Professor N. Mahmudov's scientific article "In Search of Ways to Perfectly Study Language" should be mentioned [10]. In addition, works such as U. Qo'ziyev's manual "Linguocultural Studies", Y. Nurmuhammedov's monograph "Linguocultural Features of Phraseological Units" have contributed to the development of linguocultural studies [11], [12]. Also, in S.

M. Mo'minov's doctoral dissertation on "Social-Linguistic Features of Uzbek Communication Behavior," the national communication culture specific to Uzbeks was researched. In Z. I. Salieva's candidate dissertation, the national-cultural features of sentences (*sententiae*), i.e., texts of moral-educational character in Uzbek and French languages, were studied and elucidated in detail [13].

Sh. Usmonova emphasizes that we should approach the language we speak from two perspectives: nominalistic and relativistic. From the nominalistic perspective, all nations and peoples have the same thoughts expressed through different languages. For example, the word for "tree" may be *arbre* in French and *arbol* in Spanish, but it denotes the same object in all languages [14]. From the relativistic perspective, however, the specific language we speak determines our thoughts about reality and our perceptions through important cultural components. The linguist, emphasizing the connection of language with culture, explains that language is the mirror of culture, the treasury of culture, the carrier of culture, and the tool of culture, and presents the essence of language—a complex phenomenon—through several images [15]

4. Conclusion

Nowadays, linguoculturology is one of the most rapidly developing directions in world linguistics, particularly in contemporary Russian linguistics, where significant scientific research is being conducted in this field, and numerous textbooks, teaching manuals, and scholarly literature are being created. In studies related to this area, researchers prioritize the linguocultural concept, the linguocultural features of stable units, the linguistic picture of the world, linguistic consciousness, national mentality, psychology, and the like, offering new interpretations and analyses of linguistic patterns and culture.

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