

## LINGUISTICS AND ITS STUDY

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**Abstract.** *This article examines the ideas that emerged as a result of the scientific understanding of culture in the modern era, the understanding of the uniqueness of spirituality and spirituality that humanity has created and continues to create.*

**Keywords:** *culture, science, humanity, spirituality, psyche, identity, understanding, encyclopedist, human, perfection, community.*

## ЛИНГВИСТИКА И ЕЕ ИЗУЧЕНИЕ

**Аннотация.** *В статье рассматриваются идеи, возникшие в результате научного осмысления культуры в современную эпоху, понимания уникальности духовности и духовности, которую создало и продолжает создавать человечество.*

**Ключевые слова:** *культура, наука, человечество, духовность, психика, идентичность, понимание, энциклопедист, человек, совершенство, сообщество.*

Cultural studies studies all cultural values created by mankind, the most general laws of their development. The main task of the field is to “study all processes related to the spiritual life of people” and “the interaction of man with nature and society”. The sources of research in the field are industry created by man, language serving as a means of communication between people, science as a social asset, social relations and social organizations, demographic and ethnic processes. Culture is a set of material and spiritual assets that are the result of human creative activity, and also reflects the level of development of society. As is known, culture is divided into two types - material and spiritual culture. The science of cultural studies is divided into such branches as the philosophy of culture (reflecting the most general principles of the approach to analyzing complex and multifaceted processes in culture, based on comparative analysis and classification), cultural morphology (studies a specific form of culture that is independent of humans and exists independently in society), the sociology of culture (studies the specific processes of culture existing in a given society), the history of culture (studies each culture as a unique and original phenomenon, and also compares different cultures with each other), and the ecology of culture (covers all areas of modern human activity: the individual life of a person, the life of society, and his interaction with nature). The term "culture" is expressed in various meanings in modern scientific literature. The terms "culture" and "cultura", according

to experts, in Latin mean "to cultivate", "to nurture". Later it was used in the sense of "to be enlightened", "to be educated", "to be knowledgeable". The term "culture", widely used in the Uzbek language, comes from the Arabic "madaniy" - "urbanity". If, according to the data of American cultural scientists A. Kroeber and K. Klaxon in 1952, the definition given to the phenomenon of culture is 164, then in recent literature this number is more than 400. The scientific concept of culture in the present era arose as a result of the understanding of the uniqueness of spirituality, the psyche that humanity has created and continues to create. The encyclopedist Abu Nasr Farabi, in his treatise "On the Achievement of Happiness and Happiness", emphasizes the great role of the community in human perfection and says: "It is impossible for one person to achieve perfection alone (without the help of someone or many)." Culture is a fundamental, decisive concept for linguistic and cultural studies. Therefore, we found it necessary to consider its content and semiotic nature in detail. The word culture has an alternative in scientific language. This word is derived from the Latin word "Colere" and means "education, development, remembrance, cult". Since the 18th century, it has been used in relation to everything that has arisen as a result of human activity and thought. These meanings were also present in the word culture in later times. However, initially the word meant "the purposeful influence of man on nature, the transformation of nature for the benefit of man" (for example, the culture of agriculture). Anthropology is one of the first sciences about man and his culture, studying human behavior, the establishment of norms, prohibitions, taboos related to the entry of man into the system of sociocultural relations, the influence of culture on sexual differentiation, the cultural phenomenon of love, and mythology as a cultural phenomenon. This science arose in English-speaking countries in the 19th century and is divided into several branches. One of the important areas of interest to us is cognitive anthropology. Cognitive anthropology is based on the view of culture as a system of symbols. These symbols are related to the human ability to understand, the formal and spiritual structure of the world. According to researchers of cognitive anthropology, language contains all cognitive categories, which are distinguished by the fact that they constitute the existence of the human mind and culture. These categories are not immanent to human existence, but arise in the process of a person's relationship to culture. In the 60s of the 20th century, cultural studies (culturology) was formed in the former USSR as a separate science of culture. It emerged at the intersection of philosophy, history, anthropology, sociology, psychology, ethnology, ethnography, linguistics, art history, semiotics, and computer science, and brought together the knowledge related to these disciplines under one point of view. Culture is one of the basic concepts of socio-humanitarian knowledge. It began to be used as a scientific term in the second half of the 18th century - in the "age of enlightenment".

The first definition of this term in scientific literature is found in the work of E. Taylor. He understands culture as the totality of knowledge, beliefs, art, law, morals, customs, abilities, etc. acquired by a person as a member of society. According to P.S. Gurevich, the number of definitions given to the term is expressed in a four-digit number. This situation indicates not only the interest in the phenomenon, but also the methodological problems of modern cultural studies. However, until now, there is no single and common view in the understanding and study of culture in world cultural studies that would resolve this methodological fragmentation.

Nowadays, when cultural scholars define culture, several approaches stand out. Let's list some of them.

1. Descriptive approach, that is, it lists the origin and individual elements of culture - customs, activities, values, ideals, etc. In this approach, culture is defined as a set of institutions and achievements that distinguish us from our ancestors who lived an animalistic life, and that serve to protect us from nature and regulate human relations. (Z. Freud) The disadvantage of this approach is that it cannot fully describe the manifestations of culture.

2. The approach according to values. In this, culture is interpreted as a set of spiritual, moral and material values created by man, and it is emphasized that in order for an object to become a value, a person must see such features in it. The ability to evaluate an object as a value depends on a person's views on value. At the same time, a person must also have the imagination to create perfect images and ideals that can be compared with objects that actually exist. M. Heidegger understands culture as follows: culture means the realization of higher values through the culturalization of high human properties. (Also in M. Weber, G. Frantsev, N. Chavchavadze and others) The disadvantage of this approach is that the main focus is on culture, in other words, it does not include all aspects of human activity, but pays attention to values, as well as the best examples of creativity. The negative aspects of human activity are overshadowed.

3. Activity-based approach. In this, culture is seen as a way for a person to satisfy his needs. This view, which began with B. Malinsky, also permeated the Marxist theory of culture: culture is one of the methods of human activity (E. Markaryan, Yu. A. Sorokin, Ye. F. Tarasov)

4. Functional approach. In this case, culture is described according to its functions in society: informational, adaptive, communicative, regulatory, normative, evaluative, integrative, socialization, and other functions. The disadvantage of this approach is the lack of a functional theory, and the existence of contradictions in the classification without contradictions.

5. Hermeneutic direction. In this, culture is addressed as a collection of texts. For supporters of the direction, culture is a collection of texts, or rather, a system, a mechanism that creates a collection of texts (Yu.M. Lotman). Texts are the basis and lifeblood of culture. They are considered as a collection of information that must be assimilated, embodying the personal

identity and assessment of the author of the work. The disadvantage of this approach is that the text cannot be understood perfectly and uniformly.

6. Norm-based approach. In this case, culture represents a set of norms and laws that regulate the life and lifestyle of people. (V.N. Sagatovsky) This view was also developed by Yu.M. Lotman and B.A. Uspensky, who assessed culture as the memory heritage of a community, in which there are predetermined rules and prohibitions.

7. Spiritual-spiritual view. Supporters of this direction understand culture as the spiritual life of society, ideas and other products of spiritual creativity. The spiritual life of society is also culture. (L. Kertman) The drawback of this direction is the narrow understanding of culture, since there is also a form of material culture.

8. Dialogical direction or assessment of culture as a “dialogue of cultures” (V. Bibler) - a form of relationship between its subjects (V. Bibler, S. S. Averintsev, B. A. Uspensky). In this, there are different types of culture belonging to a particular people or nation, as well as ethnic and national cultures. There are also subcultures within the structure of national culture. These are the cultures of separate social strata and groups (youth subculture, criminal subculture, etc.). There is also a metaculture, which unites different peoples. For example, Islamic culture, Christian culture, etc. All these cultures are interconnected, and the more developed the national culture is, the more it moves towards dialogue with other cultures. At the same time, it becomes richer, feeds on the achievements of others, and at the same time, a process of densification and standardization occurs.

9. Information-based approach. In this case, culture is manifested as a system of organizing, storing and transmitting information. It is a system of signs used by members of society, in which social information is accumulated, in which people are embedded with content, meaning and ideas. (Yu.M. Lotman) This can be compared to a computer, or rather, its information supply: machine language, memory and information processing programs. Culture also contains programs, social memory and languages that express human morality. It turns out that culture is the information supply of society, social information accumulated through a system of signs.

10. The principle of symbolism focuses on the use of symbols in culture. Culture is a “world of symbols” (Yu.M. Lotman). Some cultural signs with a distinct ethnic meaning can become symbols of peoples: aqqayin, shchi (cabbage soup) and kasha, samovar, chiptakowush, sarafan - for Russians, mutton and legends about ghosts in castles - for the English, spaghetti - for Italians, beer and sausage - for Germans, etc.

1. Typological principle. (M. Mamardashvili, S.S. Averintsev) When meeting representatives of other nations, people tend to compare them with their own cultural

characteristics - they "measure them by their own yardstick". For example, when Europeans come into contact with the Japanese, they are surprised when the Japanese smile when talking about the death of their loved ones, they evaluate this as a sign of callousness and cruelty. From the point of view of Japanese culture, this is a sign of a high level of sincerity, unwillingness to bother others with their problems. Situations that are considered intelligence and prudence in one nation are viewed as cunning and greed in another. There are also other points of view on the issue of culture. Modern researcher Eric Wolf questions the very concept of culture. He emphasizes that no culture can exist independently, that all cultures are interconnected, require each other, and that some of them change in form, while others disappear altogether. All the approaches considered have a clear (rational) content, and each of them shows certain signs of "culture". However, which of them is more accurate, closer to reality? Here everything depends on the position chosen by the researcher to understand culture. For example, for us, it seems more correct to consider culture as a collective memory inherited from the past, expressing certain prohibitions and established rules, and to approach culture as a dialogue of cultures. The concept of culture also includes methods of labor activity, values, customs, rituals, forms of relationships, ways of seeing, understanding and imagining the world. For example, a leaf hanging on a tree is a part of nature, the state of the same leaf placed in a herbarium is a part of culture; A stone lying on the side of the road is not culture, but a stone placed on the grave of ancestors is culture. Similarly, culture is a way of life and lifestyle that is specific to a given people, as well as relationships between people (values, customs, rituals, forms of communication, etc.) and ways of seeing, understanding and imagining the world. What exactly makes the concept of culture difficult to describe and understand? The main reason why we cannot give a single, non-contradictory definition of culture is its complexity and multifacetedness, and even more so its contradictions. By antinomy we understand the unity of two mutually opposing, but equally fully justified concepts in culture. For example, by appealing to culture, conditions are created for the socialization of a person, at the same time leading to the manifestation of his individualization, individuality. Some stages of culture are not connected with society, but at the same time it does not occur outside of society. Culture cultivates the spiritual qualities of a person, has a positive effect on society, but at the same time can have a negative effect on different types of people (for example, mass culture). Culture is both the process of preserving traditions and the movement of systematically bypassing norms and rules. It has the property of renewal and constantly transitioning to new forms. In addition to the fact that the concept has many definitions in the analysis of culture, many researchers (cultural scientists, anthropologists, philosophers, ethnographers and other scientists) are changing their views every time they try to clarify and define the concept. For example, Yu.M. Lotman, after

his definition above, further states the following: culture is “a complex semiotic system, its function is memory, its distinguishing feature is accumulation”[1; 228] (1971), "Culture is a phenomenon common to a particular community - a group of contemporary and socially united individuals. It is a form of interaction between people" [2; 35] (1992). A similar situation is observed in other authors. M.S. Kagan introduces an analysis of human existence and the aesthetic existence of art (the most complex areas of the human soul) into the theory of culture: “The results of the study of culture show that a process similar to the theoretical study of man and art occurs here. Therefore, if we model art, the general picture of human life is embodied, and culture describes this situation against the background of historically formed and developed qualities and abilities of man. In other words, what makes a person a person takes on the form of culture. Culture is such a multifaceted and contradictory concept, and man himself is both the creator of culture and the main product of its creation”[3; 19-20]. Studying culture from different points of view, we always get different results: according to the analysis of mental activity, we come across different conclusions, according to the social analysis. Only after studying culture from different angles can we restore a general and complete picture. Taking into account the diversity of definitions, we use the temporary definition of this phenomenon that we need: culture is the sum of all manifestations of the subject's activity in existence, which is based on laws, rules, values, norms, ideals and patterns, established procedures. It is the inherited memory of a community of people, "living" in relations with other cultures. So, by culture we understand a set of "game conditions" of living together, a set of methods of social practice stored in the social memory of a community. Social memory, on the other hand, is developed by people for socially significant practical and intellectual activities. Cultural norms are not passed down genetically, but through learning. Therefore, mastering a national culture requires serious intelligence and willpower. In our opinion, the tasks of cultural studies, cultural theory and philosophy are to consider culture in its real existence, taking into account its various forms of existence, in the process of its formation, implementation and development. It is also necessary to find answers to such questions as what is the source of life for a particular culture, what universal human values each culture represents, what is the specific national characteristic of the cultures of various peoples, and how an individual culture “behaves” when interacting with another individual culture.

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