

## ROLE OF LANGUAGE'S AND CULTURE'S INTERFERENCE AND INTERACTION AT LEARNING OF FOREIGN LANGUAGE

### Yabancı Dil Öğreniminde Dil ve Kültürün Etkileşim Rolü

Umida SAIDMURATOVA\*

**Öz:** Bu makale, yabancı dil öğrenimi süresinde dil ve kültürün etkileşimini inceler. Bir dilin evriminde kültürünün etkisine tanıklık eden örnekler vardır. Buna ek olarak, dilbilim yeni bir yönde gerçekleşen şartlardan, dil- kültür şartlarından bahsetmiştir. Mu makalede incelenen üç dilde, Özbekçe, Almanca ve Rusçada, dillerin leksik-semantik sınıflandırılması yapılmıştır ve sonuçların temel analizi yapılmıştır.

**Anahtar kelimeler:** kavramı, kutlama, özgünlük, girişim, dil ve kültür, evrimi, kültürlerarası iletişim.

**Abstract:** This article is devoted to a linguistic problem –the interaction and interference of language and culture, which is necessary to consider when learning foreign languages such as Uzbek, Russian and German. There are examples, which testify to influence of culture on a language's evolution. In addition, actual terms of the new direction of linguistics – a linguoculture – are mentioned. On the example of a celebration concept in three studied languages the main results of the analysis of their lexico-semantic range are disclosed.

**Keywords:** concept, celebration, specificity, interference, language and culture, evolution, cross-cultural communication.

---

\*Uzbek State World Languages University Tashkent, Uzbekistan

## INTRODUCTION

In spite of the numerous scientific conferences and the seminars devoted to a linguoculture that have been held, the problem of interrelation and interaction of culture and language remains still relevant in modern linguistics. As the American linguist and the ethnologist Eduard Sepirsaid, "language has the environment. The people, who speak it, belong to any race (or to several races), that is to such group of humanity which physical properties differs from other groups. Language doesn't exist out of socially of the inherited set of practical skills and the ideas characterizing our way of life" [4, p. 185]. At the same time, the cultural development of the people promotes development of its language.

The concept of culture came from Latin *cultura*, was originally connected with work life of the person (earth processing, soil cultivation, agricultural work (agriculture)). Further, it was interpreted as set of skills and abilities, and the area of original existence of the person. It is obvious that modern value of a given lexical unit (culture, good breeding, education of the person) is connected with result of human activity. Confucius, Farabi, Navoi, Cicero, Democritus, Helvetius, Immanuel Kant, Friedrich Schiller, Hegel and many other thinkers of the world, philosophized about the usage of this term, and considered that its major sphere is the sphere of spiritual activity of the person. As you can see, together with a people's development, including its cultures, has changed the outlook of society on the world and their interests, this was the reason for the evolution of the value and usage of the term "culture". Depth, variability and the immeasurability of human life are reflected in it. The word culture covers also creative activity (all process of production of values and their materialization), and characteristics of the person (as subject of activity), and actually, the maintenance of the cultural and material values created in the process of activity [see: 8, p. 19].

Language creates human communication, and helps u to think about reality and to perceive it and oneself in it. With the peculiar features given public phenomenon is considered necessary condition for development and existence of human society and cannot exist out of culture of its carriers. However, there is one more component without which it is impossible to present communication - thinking. It is a link between culture and language. After all, under the influence of surrounding culture, people form the thoughts and express them in language.

In the modern linguistics there appeared such terms as cross-cultural communication and cross-cultural competence without which it was impossible to learn about foreign language and cultures The lexical unit "concept" began to be used very frequently, and has turned into the main term of cross-cultural communication. It isn't to be confused it with the term "notion" which expresses generally essential features of an object. The 'concept 'helps to reveal ethno cultural specifics of the nation, includes mental features of the people. "The concept has a "layered" structure,

and different layers are results, "deposits" of cultural life of different eras. It consists of historically different layers, it differs by time of formation, and by origin, and on semantics, and has the special structure including:

- 1) Main (actual) sign;
- 2) Additional (passive, historical) sign;
- 3) Internal (usually not realized) form" [6, p. 46-47].

Concepts are the system mental forms, which when set, create a language picture of the world – a concept sphere.

So the analysis of the concept of "celebration" in three linguocultures (German, Uzbek, Russian), being the subject of our research, confirms again that language evolves together with culture of its people. Some linguoculturalunits narrow, and some, on the contrary, expand its own semantic field. After all, initially each of mental forms (*Feierlichkeiten* in German, *тантана* (tantana) in Uzbek and *торжество*(torjestvo) in the Russian concept spheres) differently than todaywas treated:

- *Feierlichkeiten* with the religious etymology meant only some holidays, which were considered at that time actual and sacred. Today it is the events held in honor of the major events in life of the German society. This mental concept covers even ceremonies of burial and mourning, as the actions demanding not smaller responsibility and preparation.

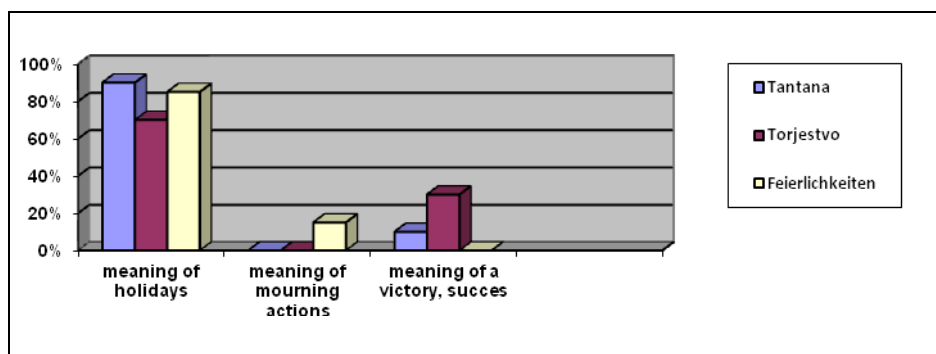
- *Тантана* (tantana), originated from the Arabic language, meant noise and din. It became a basis for formation of modern interpretation – actions for special cases where usually gather a large number of people. The specificity of this concept is that for the Uzbek people it is the celebration of cheerful events of life of the people, where a large number of gusts were invited. It is based on ethnocultural specifics of the hospitable nation.

- *Торжество* (torjestvo) meant “that was made publicly”, at a big gathering of people. It occurs from Slavic "торг" (torg), meaning "market" (a place where the people gathered). Therefore, today all of these meanings merge in a modern linguocultura: celebrations held publicly, with the participation of a large number of people and in a special case, for the fun and pleasure of its participants.

The German version of a concept kept at its core the original concept – holidays. In Uzbek and Russian, the linguocultures it left its core and turned into a condition of the implementation of its meaning: the existence of noise, which is created by participants of celebrations, is specific to the Uzbek culture; representatives of Russian people require the existence of the public, small or big. The essence of each of these, it seems, similar three concepts from different languages, leads to one general identical meaning, i.e. in each of cases it designates the action connected with accumulation of a large number of

people - carriers of the culture - with the similar purposes: to congratulate and celebrate (P/S: in the German culture also to express condolences). Despite that, in this mass of people, gathered in one action, have a thinking-circle and perception of the world that is specific to everyone, her representatives nevertheless are considered as natives of the same ethnic origin. Moreover, it means that they bear in themselves, the cultural spirit and the general thinking of the people, which passes from father to son. Strangely enough, this general thinking of the nation also revives the concept of mentality and, being transferred from time immemorial, creates or changes culture. Not for nothing, when speaking about cultural values of society, we usually refer to these or those national holidays as they can tell about the people and about its culture a lot of things in only one slightly small action.

Investigating possible lexical meanings of this concept, it was revealed that in the Russian and Uzbek its options are put as emotional experiences of the people, namely the raised spirit which has resulted from success, any achievement or a victory that isn't observed in German linguoculture and instead it is transferred by other mental form (Jubel), that is in German of *Feierlichkeiten* can't express feeling of triumph. The ratio of definitions of the lexical units we studied expressing concept of a celebration in three linguocultures, looks as follows:



The semantic structure of concepts is various and specific. For example, more than 80 lexical units we studied entering a semantic field of a concept *тантана*, were conditionally subdivided into actions of religious character (6 LU<sup>1</sup>), official actions (5 LU), public actions (10 LU), a sit-round gathering in a narrow circle (8 LU), weddings and actions related (15 LU), man's sit-round gathering (8 LU), binges (3 LU). 16 LU express an emotional condition of the person and 9 LU transfer meaning of success<sup>2</sup>.

<sup>1</sup> LU – lexical units

<sup>2</sup> ± LU

## **CONCLUSION**

Based on this, it should be noted that, despite the fact that all three concepts have wide and, along with this, an almost similar range of meaning, it is necessary to admit the fact that in them, some kind of identity that is important for considering when mastering a foreign language is stated. Otherwise, these subtle nuances between different language systems can lead to cross-cultural misunderstandings that at worst threaten to become the reason for emergence of serious disagreements. After all, along with a direct sense, exists also figurative (not always realized) sense which represents this or that concept, and very seldom can find the exact interpretation in dictionaries. For example, the Uzbek proverb: Тўйгаборсангтўйиббор. Representatives of the Russian or German culture can explain sense of this proverbs meaning wrongly (literally: don't go on a wedding hungry, or go on a wedding full) and can understand it as avarice or poverty of the owner of the action. The proverb p however, actually says about thin nature of the Uzbek people who prefer to behave modestly on a visit and not to tire the host.

The examples given testify that for successful cross-cultural communication it is necessary to consider interaction and interference of language and culture. It develops cross-cultural competence, which is very important for the avoidance of misunderstandings. Evolution of culture develops also language therefore studying of language demands also acquaintance with updating in culture that the valid (actual) language picture of the world appeared before us. After all, that means today one can add to, or narrow tomorrow the range of values, or even absolutely to change it.

## REFERENCES

- DUDEN, (1970). Das Bedeutungs woerterbuch, Mannheim/Wien/Zuerich.
- KORNILOV, O. A., (2007). Dominanty nacionalnoy mentalnosti v zerkale frazeologii // Vest. Mosk. Un-ta. Ser. 19. Lingvistika i mejkulturnaya kommunikaciya. 2007. №2, p.53-65
- OJEGOV, S.I.,SHVEDOVA N. Yu. (1999). Tolkoviy slovar russkogo yazika: 80000 slovi frazeologic heskikh vyrajeniy. – M.: Azbukovnik, 1999. p. 392
- SAPIR, E., (1921). Language. Oxford: University Press. 258 p.
- SHAFIKOV, S. G., (2007). Kategori koncepti v lingvistike // Voprosi yazikoznaniya. №2, p.3-17
- STEPANOV, Yu. S., (2001). Konstanti: Slovar russko kulturi / M. D. Stepanov. – Izd. 2-oe, isp. idop. – M.: Akademicheskijproyekt, – 990 p.
- TULNOVA, M. A., (2009). K tipologii konceptov v kontekste globalizacii // Vest. Mosk. Un-ta. Ser. 19. Lingvistika i mejkulturnaya kommunikaciya. №3, p. 136-144
- UMAROV, E., ABDULLAYEV M., KHAKIMOV E. (2004). Kulturologiya (Uchebnoye posobiye dlya studentov vuzov s russkim yazikom obucheniya). Tashkent. «Yangi asr avlodi», 160 p.
- UZBEK TILININGIZOKHLILUGATI, (1981). 1-tom, Moskva “Rustili” nashriyoti, 631 p.
- WAHRIG DEUTSCHES WOERTERBUCH, (1978). Bertelsmann Lexikon-Verlag, 1978.