



## Role Of Language's And Culture's Interference And Interaction At Learning Of Foreign Language

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### ABSTRACT

This article is given to a genuine issue of etymology – to interaction and impedances of dialect and culture that it is vital to consider at learning of outside dialect. There are cases, which affirm to impact of culture on dialect advancement. In expansion, genuine terms of the unused course of etymology – a linguoculture – are mentioned. On the case of a celebration concept in three considered dialects the most comes about of the investigation of their lexico-semantic range are uncovered.

### KEYWORDS

Concept, celebration, specificity, impedances, dialect and culture, advancement, cross-cultural communication.

### INTRODUCTION

In show disdain toward of the held, various logical conferences and the classes given to a linguoculture, the issue of interrelation and interaction of culture and dialect remains still genuine in present day phonetics. As the American etymologist and the ethnologist Eduard Sepir talked, "language has the

environment. The individuals, who talk it, have a place to any race (or to a few races), that's to such bunch of humankind which physical properties contrasts from other bunches. Dialect doesn't exist out of socially of the acquired set of down to earth abilities and the thoughts characterizing our way of life" [4, p.

185]. At the same time, social advancement of the individuals advances advancement of its dialect.

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, area of original existence of the person. It is obvious that modern value of 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 in their philosophical thoughts about the use of this term considered that its major sphere is the sphere of spiritual activity of the person. As you can see, together with people development, including its cultures, changed outlook of society on the world and their interests that was the reason of evolution of value and the use of the term "culture". Depth, variability and not measurability of human life are reflected in it. The culture covers also creative activity (all process on 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, helps 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 there was impossible a learning of foreign language and cultures. Very often started to be used the lexical unit "concept" which 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 object. The concept is that helps to reveal ethnocultural 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 framework mental shapes, which set, make a dialect picture of the world – a concept sphere.

So the examination of "celebration" concept in three linguocultures (German, Uzbek, Russian), being a subject of our inquire about, affirms once more that dialect advances along side culture of its individuals. A few linguocultural units contract, and a few, on the opposite, grow its claim semantic field. After all, at first each of mental shapes

(Feierlichkeiten in German, таътана (tantana) in Uzbek and торжество (torjestvo) within the Russian concept circles) in an unexpected way than nowadays was treated:

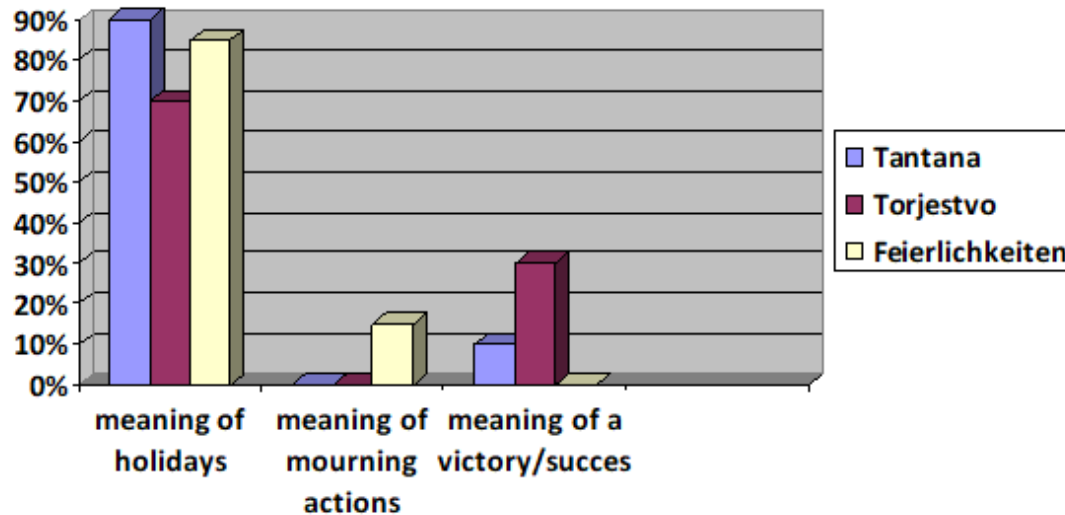
- Feierlichkeiten with the devout historical underpinnings implied as it were a few occasions, which were considered at that time genuine and sacrosanct. Nowadays it is the occasions held in honor of the major occasions in life of the German society. This mental concept covers indeed ceremonies of burial and grieving, as the activities requesting not littler duty and arrangement.
- Таътана (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. Specificity of this concept is that for the Uzbek people it is the celebration of cheerful events of life of the people where invite a large number of guests. It is based on ethnocultural specifics of the hospitable nation.
- Торжество (torjestvo) meant that was made publicly, at a big congestion of people. It occurs from Slavic "торг" (torg), meaning "market" (a place where the people gathered). In this manner, nowadays both of these implications consolidate in advanced linguocultura: celebrations held freely, with support of an expansive number of people and in a special case, causing pleasure and fun in its participants.

The German adaptation of a concept kept within the bit the put concept – occasions. In Uzbek and Russian, the linguocultures it cleared out its bit and turned into a condition

of usage of its meaning: presence of commotion, which is made by members of celebrations, is particular to the Uzbek culture; representatives of Russian people require existence of 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 the people, gathered on one action, have specific to everyone thinking circle and perception of the world, her representatives nevertheless are considered as natives of the same ethnic origin. Moreover, it means that they bear in themselves 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 concept of mentality and, being transferred from time immemorial, creates or changes culture. Not for nothing, speaking about cultural values of society, 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 come about victory, any accomplishment or a triumph that isn't watched in German linguoculture and instep it is exchanged by other mental frame (Jubel), that's in German of Feierlichkeiten can't express feeling of triumph. The extent of definitions of the lexical units we examined

communicating the concept of a celebration in three linguocultures, looks as takes after:



The semantic structure of concepts is different and particular. For case, more than 80 lexical units we examined entering a semantic field of a concept тантана, were conditionally subdivided into activities of devout character (6LU<sup>1</sup>), official activities (5 LU), open activities (10 LU), a sit circular gathering in a contract circle (8 LU), weddings and activities related (15 LU), man’s sit-round gathering (8 LU), binges (3 LU). 16 LU express an enthusiastic condition of the individual and 9 LU exchange meaning of success.<sup>2</sup>

Based on this, it should be noted that, despite that all three concepts have wide and, along with it, almost similar range of meaning, it is necessary to admit the fact of that in them some kind of identity that is important for considering when mastering a foreign

language is put. Otherwise, these subtle nuances between differently-system languages can lead to cross-cultural misunderstandings that at worst threatens to become the reason for emergence of serious disagreements. After all, along with a direct sense exists also figurative (not always realized) which represents this or that concept and very seldom can find the exact interpretation in dictionaries. For example, the Uzbek proverb: *Тўйга борсанг тўйиб бор*. Representatives of the Russian or German culture can explain sense of this proverbs and sayings’ unit wrongly (literally: *don't go on a wedding hungry, or go on a wedding full*) and can estimate it as avarice or insolvency of the owner of action. However, actually the proverb says about thin nature of the Uzbek

<sup>1</sup> ЛЕ – лексические единицы

<sup>2</sup> ±ЛЕ

people that prefers to behave modestly on a visit and not to tire the owner with the visit.

The relationship between culture and language is clearly manifested in phraseological units. Many proverbs and sayings convey specific national traits, the imagery contained in them reflects the history of the people, its customs, traditions, unique character traits, etc. ... Thus, the English proverb "An apple a day keeps the doctor away" is widely known. Despite the fact that the tracing paper " Яблоко в день - и доктор не нужен" has passed into the Russian language, the more traditional will be " Лук от семи недуг", which indicates the everyday differences of peoples. In the English language there are a large number of phraseological units of literary origin. L. Carroll in his book "Alice in Wonderland" popularized the expression "mad as a hatter" (out of your mind, literally crazy as a hatter), which has a historical justification - it was believed that from the mercury used to process felt, hatters were deprived reason.

In foreign language lessons, students not only study the culture and traditions of other countries, but also learn to apply this knowledge in practice. A foreign language is a tool for intercultural communication, so it is important to give students the opportunity to use it in action. Intercultural communication - "communication between carriers of different cultures and different languages." It can be both direct (in personal communication) and mediated (media, books, Internet, etc.). It can have an everyday character (for example, during tourist trips) and a professional orientation (when communicating with colleagues, when relying on foreign materials in scientific work, etc.). If earlier the emphasis was on translating highly specialized texts with

a dictionary (and a specialist with a higher education usually wrote "I translate with a dictionary" in questionnaires), now the emphasis has shifted to learning a foreign language as a means of communication between representatives of different countries. Currently, knowledge of a foreign language is required in completely different areas of society as a means of communication between people from different countries.

The task of practical mastering of the language as a means of intercultural communication is achieved in foreign language lessons at the university through a variety of activities. So, students can be offered discussions in a foreign language, round tables, business games and brainstorming sessions, participation in international conferences, communication with their peers and future colleagues from other countries, etc. The main thing is to create a real communicative language when teaching a foreign language. situation, connect the study of the subject with real life, create the right motivation for learning with a practical bias.

The given examples 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 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 or narrow tomorrow the range of values, or even absolutely to change it. This article allowed us to touch on only some aspects of the interaction of language and

culture in foreign language lessons. It is necessary to approach language learning not as a faceless collection of rules and exceptions, but as a living means of communication with other people. Fluency in a foreign language is achieved not through knowledge of grammar, vocabulary, pronunciation skills or the ability to translate, but through the knowledge of a foreign culture. As an instrument of intercultural communication, language is closely and inextricably linked with the national cultural characteristics of the society in which it functions.

Various techniques and methods for acquainting students with the culture of other countries, using a foreign language in a real communication situation motivate students to successfully study the subject. In the teaching process, the focus is on the need to practice the use of a foreign language as a means of intercultural communication.

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