

EFFICIENCY OF RECOGNIZING NATION'S CULTURE IN LEARNING A FOREIGN LANGUAGE



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Аннотация

Мақолада чет тилини ўрганишнинг аҳамияти замон талаби эканлиги ва унда хориж маданиятига эътиборнинг муҳимлиги кўрсатилган. Лингвокултурология замонавий тилшуносликнинг энг янги йўналишларидан бири бўлиб, мулоқот самарадорлигида мамлакатларнинг маданиятини ўрганишнинг долзарблиги очиб берилган. Чунки фақат суҳбат орқали эмас, балки миллат маданиятини билиш орқали англаб олиниш мумкин бўлган айрим тил дурдоналари мавжуд.

Аннотация

В статье описывается важность обучения иностранным языкам, т.к. совершенствование преподавания иностранных языков и познание иностранной культуры в нём является требованием времени. Так как лингвокултурология является предметом обсуждения в современной лингвистике, раскрывается значимость изучения культуры в эффективной коммуникации. Потому что не только словесная информация передается через разговор, но и есть некоторые дополнительные элементы, которые должны быть идентифицированы через культуру.

Abstract

The following article discusses the importance of learning a foreign language and the efficiency of recognizing foreign culture. Knowing a foreign language and modernization of language teaching system is being a demand of today as well Lingvoculturology is being hot issue in today's linguistics. So, the significance of culture-studies in effective communication is also shown in the article, whereas not only verbal information is passed through speaking, but there some extra marvels, those should be identified through culture.

Калит сўзлар: тилшунослик, концепт, маданият, миллат, лингвокултурология.

Ключевые слова: лингвистика, концепт, культура, нация, лингвокултурология.

Keywords: linguistics, concept, culture, nation, lingvoculturology.

It is known to everybody that native language has an important role in human's self-development. Altogether, foreign languages have a wide range of effectiveness in broadening person's frame of references. Nowadays, the policy of measures of modernization of current education system is not only being analyzed by every responsible organization but also is being implemented into the practice in-time. The head of our state I. A. Karimov, paying a great attention to the study of foreign

languages, has signed the President’s Decree №1875 “About the measures on further development of foreign language teaching and learning system”. So, what can we reach by learning a foreign language, or what can the foreign language learning give us? Is learning a foreign language for going abroad or is it for esteeming ourselves and our sacred land to the world.

As the humanity studies its own native language and acquires its spiritual glories in native languages, he or she will face the demand for comparing, contrasting them with the other strange pearls. In such kind of situations one will feel the need for learning a foreign language. Either it could be a writer’s literary work or scientific, either memoir or fantasy book one can have the idea that it could be understandable even if we read the composition in its translation, not by original. Yes, it surely possible. But pleasure and enjoy taken from its original is greatly different from its translation, the reason is in the feed of ideas by translator of the interpretation work, besides it is usually enriched by the viewpoints of the translator. But by the original of the work we can find out the root gist of the work, reach the basic idea. The translation is usually somehow changed directly or indirectly, but the original meaning could be delivered to the reader who knows and understood the author’s native language in original, contradicting the translation form. The translation form can be delivered indirectly with many stylistic varieties via the language of the translator. So, the meaning differs moving from language into another, there happens a footstep from the original meaning of the composition.

Confirming the upper-minded ideas I want to give the proof by the humoristic story of children’s poet Tursunboy Adashboyev. The well-known Kyrgyz producer, Bolot Shamshiyev’s father Tulan shamshiyev was also a poet. Tulan og’a (calling the elder brother in Kyrgyz language) translated Uzbek drama-writer Hamza’s work (“Burunggi qozilar yohud Maysaraning ishi”) “Former Judgers or Maysara’s tricks”

into Kyrgyz language and made the translation as “Former Judgers or Jewess Maysara’s tricks”. The spectators were in deep surprise seeing the advertisement.

“Former Judgers or Jewess Maysara’s tricks”.

As it was found out, not understanding the word “yohud”(English “or”) the translator decided to interpret it like the word “Jewess” not hesitating about its meaning (Shodmon Otabek “Do’rmon talks”, Tashkent-2011, p. 280)

We might come across many kinds of like situations in literary translation. We can see, that there is big difference between leaning a language and “learning language”. Learning a language – is not only learning by heart the words of Lexicology from the dictionary, but also it is the process of acquiring that or this very language by its all agles; beginning from the lingual abilities to the all existing literary points in and beyond the text as: folklore, cultural, areal, ethnological, dialectological viewpoints. And the reason is that the language-is usually formed and enriched by the everyday-speech of population. And in the process of its delivering, as it is said in the usage of a certain language, the meanings of words will broaden, the applicability will increase, the methods of implementation will go up.

Language is a transmitter, carrier of the culture; it transmits the pearls of the nation’s culture from ages to ages. Mastering a native language, children acquire the general cultural life-heritage of the previous generation. If to look through some examples of Uzbek words which underlie the Uzbek culture. “Dasturxon” means the

cloth-lay of the table. In Uzbek culture the word has its sub-meaning which is peculiar for Uzbek nation only. If an Uzbek people say the phrase “Dasturxonga o’tiring” with the meaning come and sit onto the table-cloth. In real, it means an offer to have a meal, to enjoy the Uzbek cuisine, but the members of other tradition may misunderstand the word and culture shock may occur. So, the language serves as a storage of culture.

Another example for Uzbek cultural value is “hot green tea”. It is very common thing for Uzbeks. They say nothing is delicious but tea even in hot days. It is habitual for them but other nations. Uzbeks may sweat in high temperature days but when they are thirsty they persist in drinking hot green tea. There are some countries in the world which appreciate tea, but they also don’t drink as much tea as Uzbeks do, either in cold or in hot days of the year. It is an inalienable cultural appreciation for every generation in Uzbekistan.

On the other hand, by the words of Alisher Navoi, we should rely on the appeal sounding as, knowing a foreign language is recognizing a foreign culture. And only then we can deeply understand and value the cultural heritage of our nation, which will lead to a real esteem.

It is not enough to learn a language only for a communication, as the language consists not only of its sub units which is already being taught at school, or at the higher institution, but we should pay attention to the background of every word, which can’t be taught by grammarians. One may consider it only by recognizing the real culture of the speakers of this or that language. Because the linguistics is the social phenomenon which is always in progress by the affection of science and technology. If to take English as the example, the difference between the American English and British English says that the populations which use those languages are separately distinct nations by their ethnology, and their living-being. These kinds of reasons will face the language learners to deal not only with language itself but language in context, its background, social effects, and its changes by time and space; where it’s surely come across to knowledge of the fixed idioms, and slangs, phraseological units, collocations. And the counted units show the learner the nation’s history and culture, national customs and traditions. Here I want to exemplify the meaning concept of time for AE and BE. In AE the concept of “time” means time, and for British people understand by the concept time the “well-orderedness”, “strictness”. And the meaning of the one and the same word in English speaking different nations may differ, because of the nation’s culture.

Looking through the language as a means of expressing nation’s unrepeated ideas and outlook I can point out the Ter-Minasova’s research on lingvoculturology as she points out about one boy from Chernobyl adopted by the Italian family and because of the cultural diversity there was a misunderstanding. The family was very curious about the boy and wanted him to go to bed wearing pajamas. But the boy was in panic and was continuously screaming to let him go to bed in his own language. The family called for the embassy and made complaints about the boy’s behavior. When the responsible people from embassy came and clarified the situation the family and the boy wanted one and the same thing but the cultural barriers lead them to the misunderstanding. The boy was screaming and saying let him go to bed and sleep and let him not wear the cloth. Because in boy’s culture going to bed meant being undressed, but pajamas (3, 19). It shows that the language acquisition is not a simple thing that the language is

always improves on the basis of culture and society. In language acquisition one should be absorbed in the nation's culture. But is it enough to get known with the culture of the nation where the target language is spoken. I think, no. Because the person not knowing his or her own national cultural values will never manage and master a foreign language.

Culture means not only the verbal language interchange, not only the gestures or some kinds of symbols one may understand, but also the interpretation of one word in a particular space and particular time. If to consider a situation one is walking just for enjoy and one may say “Dog!” addressing to a dog coming just up to the walking person. What may be inferred here? Surely, a warning for Uzbeks. That is about the

dog what may bite because we are not getting used to get a real amaze from a dog just walking just about us. But in other culture and in other situations which are not specified in particular “a dog” may be understood differently: just a dog, a dog which is lovely, or other meanings. So, the specification is also may base the cultural understanding. Or an another example, a Spanish firm has an agreement with Mexico in trading a big party of cork for Champagnes, but the firm had a imprudence in coloring it. And that was dark red which meant the color mourning in Mexican culture, and the agreement broke off (3, 19).

Here we can exemplify millions of such kinds of situations which may lead to the cultural conflicts or shocks. Here in such kind of difficult situation there a very complex and high-minded tasks tend to be overcome by science and education. Where science should research the situations and schools should educate for broad-mindedness, inter-respect, and appreciation. And learning a foreign language is a key point of all upper minded. Besides, it is the patriotic point of view, what may serve as self-esteem of a nation and country and feel the sense of glory of it.

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