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## THE ROLE OF LANGUAGE'S AND CULTURE'S INTERFERENCE AND INTERACTION IN LEARNING A FOREIGN LANGUAGE

Ушбу мақола тилшуносликнинг долзарб муаммоларидан бири – тил ва маданиятнинг ўзаро боғлиқлиги ва таъсири масаласини ўрганишга бағишланган. Мақолада тилнинг ривожланишига маданиятнинг таъсирини кўрсатиб берадиган мисоллар келтирилади. Тилшуносликдаги янги йўналишлардан бири — лингвомаданиятшуносликнинг долзарб атамалари эслатилади. Тантана концептининг тадқиқ этилаётган уч тилдан олинган мисоллар асосида унинг лексик-семантик доирасидаги асосий таҳлилий натижалар тақдим этилади.

Статья посвящена актуальной проблеме языкознания – взаимодействию и взаимовлиянию языка и культуры, что необходимо учитывать при изучении иностранного языка. Приводятся примеры, которые свидетельствуют о влиянии культуры на эволюцию языка. Также упоминаются актуальные термины нового направления лингвистики – лингвокультурологии. На примере концепта торжества в трёх исследуемых языках оглашаются основные результаты анализа их лексико-семантического спектра.

This article is devoted to a topical problem of linguistics – interaction and interference of language and culture which should be taken into consideration in learning foreign language. There are examples, which testify the influence of culture on the language evolution. In addition, topical terms of culture-through-language studies are mentioned; the results of the analysis of a ‘celebration’ concept in three studied languages with their lexico-semantic range are disclosed.

**Калит сўзлар:** концепт, тантана, ўзига хослик, ўзаро таъсир, тил ва маданият, ривожланиш, маданиятлараро мулоқот.

**Ключевые слова:** концепт, торжество, специфичность, взаимовлияние, язык и культура, эволюция, межкультурная коммуникация.

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

Despite of numerous scientific conferences and the seminars devoted to linguo-culture, the problem of interrelation and interaction of culture and language remains

still topical in modern linguistics. As American linguist and the ethnologist Eduard Sapir mentioned, "language has an environment and people, who speak on it, belong to any race (or to several races), that is to such group of humanity which differs from other groups with physically features. Language doesn't exist out of society of the inherited set of practical skills and the ideas characterizing our way of life" (4, p. 185). At the same time, cultural development of people promotes development of its language.

The notion of culture came from Latin *cultura*, was originally connected with self-employment and work activities of the person (soil cultivation, agricultural work (agriculture)). Further, it was interpreted as set of skills and abilities, the area of original existence of the person. It is obvious that modern sense of given lexical unit (culture, good breeding, education of the person) is connected with the 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 of spiritual activity of a person. As you can see, together with people's development, including culture, changed an outlook of society on the world and their interests that was the reason of evolution of meaning 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 the subject of an activity), and actually, the maintenance of the cultural and material values that were created in the process of the activity (see: 8, p. 19).

Language creates human communication, helps to think about reality and to perceive it and oneself in it. With its specific features given public phenomenon is considered to be the necessary condition for development and existence of human society and cannot exist out of culture and 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, so that under the influence of surrounding culture, people form thoughts and express them in language.

In modern linguistics it appeared such terms as cross-cultural communication and cross-cultural competence without which it is impossible to learn foreign languages and culture. It is often started to be used the lexical unit "concept" which has turned into the main term of cross-cultural communication. We shouldn't confuse it with the term "notion" which expresses generally essential features of 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 in different eras. It consists of historically different layers,

which differs by time of formation, and by origin, and on semantics, and has 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's combination, creates a language picture of the world – a concept sphere.

So the analysis of "celebration" concept in three linguocultures (German, Uzbek, Russian), being a subject of our research, confirms again that language evolves together with the culture of its people. Some linguo-cultural units narrow, and some, on the contrary, expand its own semantic field. Initially each of mental form (*Feierlichkeiten* in German, *тантана* (tantana) in Uzbek and *торжество* (torzhestvo) in the Russian concept spheres) treated differently today:

- *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 small 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. Specificity of this concept is that for the Uzbek people it is the celebration of cheerful events of life of people where a large number of guests are invited. It is based on ethno-cultural specifics of the hospitable nation.

- *Торжество* (torzhestvo) meant that was made publicly, at a big congregation of people. It occurs from Slavic "topr" (torg), meaning "market" (a place where people gathered). Therefore, today both of these meanings merge in a modern linguo-culture: celebrations are held publicly, with participation of a large number of people on a special case, causing pleasure and fun in its participants' mood

German version of a concept has kept in the kernel inserted concept – holidays. In Uzbek and Russian linguo-cultures it had left its kernel and turned into a condition of implementation of its meaning: existence of noise, which is created by participants of celebrations that is specific to the Uzbek culture; existence of small or big public required by Russian people. The essence of each of these notions that seem to be analogous in 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 German culture also an expression of condolence). Despite that in this mass of the

people, gathered in one action, have specific to everyone thinking circle and perception of the world, her representatives nevertheless are considered to be as natives of the same ethnic origin. Moreover, it means that they carry cultural spirit and the general thinking of the people, which passes from one generation to another. Strangely, exactly this general thinking of the nation revives concept of mentality and, being transferred from time immemorial, creates or changes culture. This is the reason why speaking about cultural values of society one usually refers to these or those national holidays as they can tell much about the people and about its culture in only one slightly small action.

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



The semantic structure of concepts is various and specific. For example, more than 80 lexical units we have studied including 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>.

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 that they insert some kind of identity that is important to consider when mastering a

<sup>1</sup> LU – lexical units

<sup>2</sup> ± LU

foreign language. 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. It is important to mention, that 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: *Tўza борсанг тўйиб бор*. Representatives of the Russian or German culture can explain the sense of this proverb and sayings' unit wrongly (literally: *don't go on a wedding hungry, or go on a wedding full*) i.e. can estimate it as stinginess or insolvency of the owner of action. However, the proverb says about subtle nature of Uzbek people that prefer to behave modestly and not bother master of a house with their visit.

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 avoiding misunderstandings. Evolution of the culture also develops language, therefore studying language demands also an acquaintance with the renovations in culture so that an actual, valid language picture of the world will appear before us. After all, that means today one thing, tomorrow may supplement or narrow its range of meanings or even absolutely change it.

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