



THE ROLE OF CULTURE IN LANGUAGE AND INTERCULTURAL COMMUNICATION

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<https://doi.org/10.5281/zenodo.7844292>

Abstract: In this article the theoretical importance of culture in linguistics and interethnic communication is discussed.

Keywords: linguistics, culture, national worldviews, A.Ovchinnikova, conceptual.

As E. Sapir stated, "Language does not exist outside of culture, i.e. outside of a socially inherited set of practical skills and ideas that characterize our way of life". Thus, sociocultural structures underlie language structures.

In intercultural communication, problems arise not only from language barriers but also from culture-specific components of cultures. According to the research of I.Yu. Markovina and Yu.A. Sorokina, "the following cultural components carrying national-specific coloring can be identified:

- a) traditions (or stable elements of culture), as well as customs (defined as traditions in the 'socio-normative' sphere of culture) and rituals (performing the function of unconscious attachment to the dominant normative requirements in the system);
- b) everyday culture, closely related to traditions, hence often called traditional everyday culture;
- c) everyday behavior (the habits of representatives of a certain culture, the norms of communication accepted in a certain society), as well as facial and pantomimic (kinetic) codes related to it, used by bearers of a certain linguo-cultural community;
- d) "national worldviews" reflecting the specificity of the perception of the surrounding world, the national features of thinking of representatives of a particular culture;
- e) artistic culture reflecting the cultural traditions of a particular ethnic gr.

In intercultural communication, it is necessary to take into account the peculiarities of the national character of communicants, the specifics of their emotional makeup, and national-specific features of thinking .

The carrier of a national language and culture also possesses individual characteristics.

The study of the national character and culture of language speakers is aimed at helping to understand the peculiarities of speech usage, additional semantic loads, political, cultural, historical, and other connotations of language and speech units. Particular attention is paid to realities, as a deep knowledge of realities is necessary for a correct understanding of phenomena and facts related to the everyday reality of peoples speaking the language.

The world surrounding a person is presented in three forms:

The real picture of the world - an objective non-human reality; the world surrounding a person.

The cultural (conceptual) picture of the world - a reflection of the real picture through the prism of concepts formed on the basis of human perceptions obtained through the senses and passing through his consciousness, both collective and individual. The cultural picture of the

world is specific and differs among different peoples. This is due to a number of factors, such as geography, climate, natural conditions, history, social structure, beliefs, traditions, way of life, etc.

The linguistic picture of the world reflects reality through the cultural picture of the world.

The idea of the existence of national-specific linguistic pictures of the world emerged in German philology at the end of the 18th - beginning of the 19th century (I.D. Michaelis, I.G. Herder, W. Humboldt). First, language as an ideal, objectively existing structure subordinates, organizes the perception of the world by its bearers. Secondly, language forms its own world, as if "glued" to the world of reality.

All attempts by different linguistic schools to detach language from reality have failed for a simple and obvious reason: it is necessary to take into account not only the linguistic form but also the content - this is the only possible way of comprehensive research of any phenomenon.

The content, semantics, and meaning of linguistic units, primarily words, are the correlation of a certain sound (or graphic) complex with an object or phenomenon of the real world. Linguistic semantics opens the way from the world of language itself to the world of reality. "This thread connecting two worlds is entangled with cultural representations of objects and phenomena of the cultural world, characteristic of the speech community as a whole and the individual language user in particular," writes S. Ter-Minasova. As E. Sapir said, "Language does not exist outside of culture, i.e. outside of a socially inherited set of practical skills and ideas that characterize our way of life". Thus, sociocultural structures underlie language structures.

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The Relationship between Language and National Culture

Undoubtedly, the national cultural worldview is primary in relation to language. It is fuller, richer, and deeper than the corresponding linguistic worldview. However, language implements, verbalizes, preserves, and transmits the national cultural worldview from generation to generation. Language does not fix everything in the national worldview, but it is able to describe everything.

S. Ter-Minasova claims that "language imposes a certain vision of the world on a person. Learning their native language, an English-speaking child sees two objects: 'foot' and 'leg,' where a Russian-speaking child sees only one - 'нога' ('noga' - 'leg' in Russian), but at the same time, the English speaker does not distinguish colors (blue and light blue), unlike the Russian speaker, and sees only 'blue'.

The path from reality to word (through the concept) is complicated. Learning a foreign language, a person simultaneously learns a foreign, new world. With a new foreign word, the learner of the foreign language as if transposes into their consciousness, into their world, a concept from another world, from another culture. It is precisely this need to restructure thinking, to reshape one's own, habitual, native worldview according to a foreign, unfamiliar pattern, that represents one of the main difficulties (including psychological) of mastering a foreign language.

A. Wierzbicka, noting the national specificity of any language, suggests identifying the properties of national character. She identifies fundamental differences between Russian and

Anglo-Saxon psychology. According to A. Wierzbicka, for example, "features of the Russian national character are revealed in words such as 'душа' ('dusha' - 'soul'), 'судьба' ('sud'ba' - 'fate'), 'тоска' ('toska' - 'melancholy').

But what is national character? The concept of character in psychology is used to denote a set of stable individual personality traits that manifest themselves in their activity and communication. But what meaning does this concept acquire in combination with the adjective "national"?

If national character is understood as a set of personality traits typical of all or "most" representatives of a particular nation, then it does not exist. There are no immutable genetic mental and moral traits of a nation over centuries. However, national character exists if it is understood as a stable complex of values, attitudes, and behavioral norms specific to a particular culture.

As the authors note, the English are characterized by a love of silence and solitude, a desire not to meddle in the affairs of others. Independence bordering on alienation is the basis of human relationships for the English. The English avoid personal matters in conversation. They have such traits as restraint, a tendency towards understatement, and meticulousness.

In the Western world in general and in the Anglo-Saxon world in particular, a smile is a sign of culture (culture, of course, in an ethnographic sense), a tradition, a custom: to stretch the lips into the appropriate position to show that you have no aggressive intentions, you are not going to rob or kill anyone. It is a way of formally demonstrating to those around you your belonging to this culture, to this society. "While in the Russian-speaking world, a smile is rather an expression of natural sincere sympathy, good attitude," writes A. Ovchinnikova.

The famous English reserve, the effort to hide emotions, to maintain face, is the result of strict upbringing. Not many things can upset an English person. A. Ovchinnikova notes: "Restraint, control over one's feelings, often taken for simple coldness - such are the life principles of this small but proud nation. In those cases when a representative of a sentimental Latin race or a soulful Slav will weep with tears of admiration or tenderness, an Englishman will say 'lovely,' and this will be equivalent in the strength of expression of feelings.

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