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VERBAL EXPLANATION OF CULTURAL DIFFERENCES

Abstract. This article is about the Japanese culture and the Japanese language. Today modern linguistics focuses on numerous studies of people’s world outlook and the linguistic picture. A lot of factual materials have been collected to study these issues in various languages and cultures, including the Japanese language and culture. At the same time, there is no clear idea of what factors lead to each individual language and culture, and when the language affects the morality of people or vice versa. The first steps are being taken to study the Japanese landscape of the world, but it has also been described in detail in various approaches.

Key words: Japan, Western countries, dialect, culture, linguistics, semantics, genre, official letter.

Each nation's world image is inextricably linked to its language. Each language divides the world in its own particular way and describes it in various details. These days, a great deal of research is being done in modern linguistics on the world outlook and linguistic views of different nations. After all, the study of peoples' languages as well as the richness of their individual languages makes it possible to determine their perception of the world. According to V. Humboldt, “The whole language stands between man and nature and influences them both internally and externally...each language expresses not only the nation per se, but also its surrounding conditions. As soon as a person leaves that environment, he or she gets into a different language environment”. In the 1930s, the American cultural scientist E. Sapir and his student B. Warf put forward their views concerning the influence of language on human perceptions of the world. The issue of dividing the world for the Japanese language was raised by the great linguist Kindaichi Haruhiko in the 1950s.¹

A lot of factual material has been collected during the study of these issues in various languages and cultures, in particular, the Japanese language and culture.

However, there is no rigorous scientific method to analyze them. In addition, there is no clear idea of what factors lead to each individual language and culture, or when the language influences people's morals, or vice versa. The first steps are being taken to explore the Japanese view of the world, and as a result, different approaches appear.

¹Kindaichi Haruhiko. Nihongo. Tokyo, 1957.

Warf's hypothesis that human behavior depends on their language is being actively discussed in modern linguistics, including Japanese linguistics, but this hypothesis cannot be confirmed or denied. This idea is especially common in Japanese linguistics. The great importance given to Japanese public consciousness is in full agreement with Warf's aforementioned opinion.

Every nation, every people and every language has its own peculiarities. For example, in America, the name of a person is preceded by a surname, the address information begins with the first and the last name, and the country information is given at the end. But in the Japanese language, it is quite the contrary, as in the Uzbek language, the name of the country is given first, the first name and the last name stand at the end. The word stress in the English language allows you to pronounce the words clearly. In Japanese, musical accents make it possible to pronounce the words together. The special pronouncement of English words is enhanced by using articles and capital letters, which are not available in Japanese. These cases are really peculiar to English and Japanese. Nevertheless, these differences have been chosen to prove the following two predetermined points. First, it is important to distinguish different units in the English language. As far as the Japanese language is concerned, the whole expression is important. Besides, the English sentences are severely separated from each other than it is the case in Japanese. Japanese sees the world as a whole, and this language is characterized by clarity and emotionality; the English language, however, tends to see the world by dividing it into parts and fragments, in other words, the separation of individual, especially egocentric comment (even the first personal pronoun is written in capital letters), abstractness, and logic are specific.

As one example, let's take American and Canadian companies that hire a narrow range of specialists, while Japanese firms prefer loyal, willing employees. The American business cards definitely show the person's occupation, while the Japanese business cards often show only the firm's name. If Christianity is monotheistic, Shintoism is polytheistic. While in Japan many different religions co-exist in peace, this is not the case in the West. In Western countries, the name, the date of birth and death of buried people are always written on tombstones, but there is the only family name on the tombstones in Japan. From this we can draw a conclusion about the priority directions of these countries: the American and Canadian market economies are characterized by the inclination to independence and individuality of their members, separation of government from person, competition and struggle. On the contrary, Japanese society is characterized by integrity, state regulation of economy, the inclination of its members to harmony and agreement, the priority of state and firm interests over the individual's interests. Capitalism dominates in the United States and in Canada, while there is no and has never existed capitalism in Japan. Allthisisconfirmedbyvariousexamples.

According to certain data, in the perfect Japanese society there are few interlocutors, and each one is clear, while in the West, it is necessary to communicate with many people at once, and for this reason they need special language tools such as articles and plural forms, which are unnecessary for the Japanese. From the authors’s point of view, people in the West are very talkative, while the Japanese are accustomed to silence, and he accentuates that most of the information in Japanese is purely anonymous. This is because for Western people, words are a weapon, one cannot live without, and the Japanese live together as a single family and understand each other with the help of gestures.

Today, there is the opposite explanation of the aforementioned ideas. According to it, modern Japan has already been Americanized, and the country is now firmly rooted in the ideas of freedom, democracy and civil society.

The proponents of this concept are more numerous in the US and Europe, than in Japan. Warf’s followers provide some reliable examples of the connection between the language and culture, as well as some incredible examples.

Kindaiti writes that the Japanese vocabulary is not well formed in cattle-raising terms (there are no special words that have the same meaning as "cow", "bull", "colt", it can be spoken about the female and male of these animals).² For instance, this shows that the Japanese language is quite different from other Altai languages. However, the maritime vocabulary is very advanced in this language, for example, the word “baliq”(fish) in the Uzbek language corresponds partly to the meaning of six words in Japanese. There are even more numerous lexemes associated with the weather and seasons in Japan, and the words expressing relief and sea latitude are differentiated.

In general, there are many words related to water (seawater, spring water, rain water) and humidity (their meaning is often difficult to convey in Russian or English).³ In Japanese, there are certain words for boiled (yu) and cold (mizu) water, and there are many words that mean melting and moistening. The emotion-related vocabulary is very poor: it is hard to describe the difference between the words “hard” and “rough” in Japanese.

Nonetheless, the vocabulary related to mental states is very rich: there are four words that have the same meaning with the Uzbek word "g’amgin" or the English word “sad”, but they are not synonymous. It is hard to express the difference between their meanings in English or Uzbek. The verbs expressing cooking are differentiated.

²Kindaichi Haruhiko. The Japanese Language. Tokyo, 1978.

³Blagoveshchenskaya O. PhD.: The youth language in Japan. The author’s abstract of the master’s thesis. M, 2007.

To express the meaning of the Uzbek word “kiymoq” or the English word "put on", four verbs are used in the Japanese language, with special verbs for wearing outerwear, shoes, hats and gloves.

There are four Japanese meanings for the Russian word “nadevat” or the English word “put on”: the words for clothing and social relations, such as forms of etiquette, in particular the expressions of gratitude, apologies, and gifts are also different.

Another feature noted by Kindaiti and other linguists is that there are many mimic words to the specific sound and appearance in Japanese. The famous Russian specialist on Japan A. A. Holodovich, in his book dedicated to the analysis of Japanese military texts of the 1930s, notes that such words are "usually used in military applications to describe the effects of gases, as well as how to distinguish a sound of grenade when a chemical shell flies or explodes." Examples include: pati – pati "a sound of an exploding chemical shell, " puppuu - "a sound of a flying chemical shell " .⁴ This is not the case in the Uzbek language. The language outlook of the Uzbek world does not cover such kind of meanings.

V.M. Alpatov, a specialist on Japan, states: “When I was working in the Soviet space exhibition in the 1970s, I encountered the following fact: it was sometimes very difficult to explain the magnitude of the launch of spacecraft to Mars or Venus. Because the customers, who did not know the names of the planets, were asking, "What is Venus?" Of course, there is such a word in Japanese, the Japanese have learned the names of the planets at school for some time. But in the middle-class world of Russian-speaking people there are words that describe the planets. And the Japanese language usually does not include the names of the planets and stars (since almost all of these words are literary and were acquired from the Chinese language).⁵

In the Japanese language, "seasonal greeting" (jikoonoaisatsu), reflected in the standard epistolary genre, has the following features: Each month of the traditional Japanese calendar is divided into two parts, resulting in 24 words for the season, for example, the period from January 6th to January 19th is called shookan - "the second coldest season," the period from January 20th to February 3rd - "the coldest season", and the period from May 6th to May 20th is called ricca "the beginning of summer." The indicated epistolary genre (a special letter or any letter, including part of the official letter) is linked with the standard expression of emotions associated with the arrival of a particular season. If the seasonal weather is unpleasant, a feeling of compassion is displayed. These types of letters have special names depending on the

⁴Kholodovich A. Syntaxis of the Japanese military language. Moscow, 1937.

⁵Alpatov V.M. On the language outlook in the Japanese world. Journal: Historical Psychology and Sociology of History. Issue 1 (1) / 2008.

season: *kanchuu-mimai* - "a letter of sympathy with the arrival of the cold season" and *shochuu-mimai* - "a letter of sympathy with the arrival of the hot season."

Here, for example, during the *shochumimai* season, the interviewer does not have to worry about the heat, but the calendar-related ceremony requires that you write such a letter. This is not the case in European culture. There is no tradition of writing letters of condolence in Uzbek culture too.

Some of the features listed are due to the Japanese island climate or the specifics of Japanese society. First, in the Japanese language, it is natural for the Japanese to live in a humid subtropical climate; secondly, the mountainous relief, and, thirdly, that the country is located on the islands. Under such natural conditions, livestock is underdeveloped (mountainous terrain and flat terrain, and limited area would hinder the development of livestock), but maritime activities are of great importance to Japan. The frequent changes in Japan's damp climatic conditions and the severity of seasons necessitated the development of a corresponding lexicon. The insignificance of the name of stars and planets in the Japanese language culture may be explained by the fact that, although the Japanese have long been associated with the sea, for centuries they have only sailed along the coast and did not try to make their way towards the stars. But how to explain the well-developed Japanese vocabulary that expresses emotions, imitating sound and image? And, of course, one of the most important symbols of the Japanese world language outlook is the frequent confrontation of the language culture of the country with its "own" "outsider's", "indoor space" (*uchi*) and "outside space" (*sato*). This confrontation in the Japanese language was specifically explored by A.Ya. Gurevich.⁶ This contradiction is important from the point of view of defining certain boundaries within Japanese society. Family members can be understood as "to his own" when compared to other people, neighbors far away, and colleagues of their own firm. This phenomenon is also manifested in the language.

Japan has special language traditions for its own and for strangers. The attitude of a foreigner is a special case, because a foreigner is always a stranger. Therefore, it is always advisable to apply to a foreigner in English. In this case, it doesn't matter if the level of English proficiency in Japanese is high or low. However, for Japanese it is not necessary to have a foreign language, such as English, for the difference between their own and those of foreigners. Japanese subgroups can be used for this task. In modern Japan, everyone knows the literary language because of school education and television, and this language is used not only as a work language and as a language for higher culture, but it is also used as a language for strangers. At the same time, the Japanese want a special language for their own sake. Therefore, the Japanese dialects are unstable and variable. In the first half of the twentieth century,

⁶Gurevich A. The individual and community in the medieval West. - Moscow: ROSSPEN, 2005.

efforts were made to restrict dialects in Japan, and efforts were made to limit the use of dialects in schools too. But in the postwar period, these efforts were abandoned. In Japan, a dialect is still regarded as a "family tool of communication." The Japanese speak with their close relatives in a dialect. But it's inconvenient to speak in a dialect to the foreigners. Today, the ordinary Japanese are well versed in the bilingual system and are consciously moving from one dialect to the other. Of course, dialect-specific features are more common in rural areas and small towns, while dialects in large cities are relatively stable and unchanged.

But while the dialects have retained their social function, they are changing under the influence of the literary language. The “old dialects” are replaced by the “new dialects”. In these new dialects, pure dialect features and features of literary language co-exist.

Nowadays, Japan is not trying to eliminate dialects, contrarily, they were declared national values. Being actively studied, their written versions are stored in archives. Even in certain parts of Japan special classes are being taught to speak correctly in dialects. Of course, not every dialect can be taught. Therefore, Japanese children are taught only dialects of a few areas. According to researchers, the use of dialect-specific words, and even dialect-specific grammar forms among young people, especially girls, has become fashionable. Sometimes, even dialectal forms that are not typical of the area are also used. These dialectal features are not regional in nature, and in a large urban setting, this is a way to differentiate "their" language from "other" language.

In the forms of Japanese respect-related language, "self - other" attitude is revealed. In this system, the hierarchical contradiction of the "higher- equal - low" of the Japanese "self-other" is added. The Japanese respect forms include not only vocabulary but also grammatical forms, especially verb forms.

The use of such forms is a complex process, and each Japanese is faced with the challenge of deciding which ones to use. This is due to various parameters - social status, psychological factors and so on. They also need to be considered in terms of "self-other".