

LINGUOCULTURAL FEATURES OF THE JAPANESE LANGUAGE WITH MORPHEMIC DEFINITION

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Abstract: *This article discusses the linguocultural features of the Japanese language. The same gesture in Japan and in Uzbekistan has different meanings. Therefore, several lessons should be devoted to the study of the features of Japanese facial expressions and gestures. Knowledge of non-verbal communication means to one degree or another contributes to the liberation of communicants during the act of communication, makes it possible to evaluate, reveal and understand the behavior of the interlocutor and adjust their own behavior to establish contact.*

Keywords: *linguocultural features, Japanese language, several lessons, features of Japanese, facial expressions, gestures, non-verbal communication, another contributes, liberation of communicants, interlocutor, establish contact, university, elective, school.*

ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ ЯПОНСКОГО ЯЗЫКА С МОРФЕМНОЙ ДЕФИНИЦИЕЙ

Аннотация: *В данной статье рассматриваются лингвокультурные особенности японского языка. Один и тот же жест в Японии и в Узбекистане имеет разное значение. Поэтому несколько уроков следует посвятить изучению особенностей японской мимики и жестов. Знание невербальных средств общения в той или иной степени способствует раскрепощению коммуникантов во время акта общения, дает возможность оценить, выявить и понять поведение собеседника и скорректировать собственное поведение для установления контакта.*

Ключевые слова: *лингвокультурные особенности, японский язык, несколько уроков, особенности японского языка, мимика, жесты, невербальная коммуникация, другой способствует, раскрепощение коммуникантов, собеседник, установление контакта, вуз, факультатив, школа.*

Introduction

To fully master a foreign language, including Japanese, first of all, it is necessary to get acquainted with the culture of the country, with the mores and customs of people who are native speakers of this language. Whether it is teaching Japanese at a university or an elective at school, it is safe to say that the cultural aspect takes one of the main places in teaching methods. First, interesting facts from the history of the Japanese people, the specifics of traditions, beliefs will arouse students' interest in the Land of the Rising Sun and, therefore, increase the motivation for learning the language. Secondly, acquaintance with culture, literature, the art of the people, the language of which the students are studying, will help to better understand and master all linguistic subtleties.

In the content of training based on the linguocultural approach, the following main elements can be distinguished:

- selection and organization of regional, linguistic and culturological material;
- study of the mental characteristics of the nation;
- mastering speech and non-verbal etiquette;
- building a dialogue of cultures.

The quality of the selection and organization of regional, linguistic and cultural material entirely depends on the teacher. On the one hand, the material should be practical and focused and contain tasks and exercises that develop the ability to interpret cultural information, on the other hand, it should be fascinating and relevant, informative. Colorful illustrations, photographs, films, music, audio materials, well-chosen training exercises will be an excellent addition to textbooks on foreign language.

The main findings and results

Studying the mental characteristics of a nation, one must not forget that mentality manifests itself in all spheres of culture and life of the people, therefore, one should consider not only the features of the national Internet magazine of SakhSU: "Science, Education, Society" 1-2017 character, habits and customs of the ethnic group, but also, for example, the color symbols of the country, intrafamily relations. Those address all aspects of people's life: socio-cultural, political, economic, etc.

Mastering speech and non-verbal etiquette. Observations have shown that a foreigner who is condescending to language mistakes does not forgive mistakes made in etiquette and non-verbal behavior. This is especially true for the Japanese. Their facial expressions and gestures are significantly different from those of the Russians. The same gesture in Japan and in Russia has different meanings. Therefore, several lessons should be devoted to the study of the features of Japanese facial expressions and gestures. "Knowledge of non-verbal communication means to one degree or another contributes to the liberation of communicants during the act of communication, makes it possible to evaluate, reveal and understand the behavior of the interlocutor and adjust their own behavior to establish contact".

Building a dialogue of cultures is necessary to develop students' understanding of the peculiarities of foreign and their own cultures, which in the future will ensure the effectiveness of communication and adequate behavior in the context of intercultural interaction.

Thus, based on the content of training based on the linguocultural approach, it is possible to single out the goals and objectives of the Japanese language course:

- to acquaint with the peculiarities of the Japanese mentality;
- help to master the means of verbal and non-verbal communication with representatives of the Japanese nation;
- study the norms of behavior, ethnos etiquette;
- to compare facts, cultural phenomena, events in the cultural life of Japan and Russia, to more deeply understand the specifics of the native culture.
- develop a tolerant attitude towards another culture.

We offer cultural topics that can be covered in Japanese lessons.

It is very important that before starting the exercise, the teacher tells and explains how the Japanese behave in a given situation, what gestures they use, etc. For example, the Japanese tend

to have a calm, serene facial expression, regardless of internal emotions. The outer face is a kind of mask behind which the inner, true face is hidden. The outer face is for everyone, the inner face is for yourself and your loved ones.

The study of cultural concepts, value dominants and keywords allows us to postulate the existence of a linguistic culture code, which is a special set of signs of language and culture. The national value code is understood as a system of symbolic formations, which, when combined with each other, form invariant, generalized meaningful meanings, reflecting the norms, rules and guidelines of a person / people belonging to a given linguistic culture. Such a code provides access to the value parameters of the linguocultural community.

The concept of “code”, implying the meanings of “system” and “structure”, makes it necessary to determine the unit of structure the alleged code of linguoculture. Thus, the logoeystem is understood as different-level units of signs of language and culture, the logical-evaluative meaning of which can be expressed at the level of one word or at the level of expression and a whole text, which have a precedent character for a given culture. Peculiarities of national character, mentality, traditions, value ideas of an ethnos are conveyed through the material form of logo epistems.

The word of the Japanese language is defined as a two-sided independent central linguistic and basic nominative unit, which has a system of word forms that differ in particular grammatical meanings, but united by a common material meaning, functioning in combination with similar units, realizing syntagmatic and paradigmatic potentials in their unity. In terms of nomination, the word is the basic unit in a series of bilateral units. A.N. Gordey believes that since one concept can be conveyed not by one word, but by a group of words, then the central element of the language should be recognized not the word itself, but the nominative unit, and the word should be considered as a folded nominative unit, in which one of its components is defining (modifier) and the other is definable (actualizer).

A morpheme is usually defined as the smallest significant unit of a language. Such units of the language include any isolatable repeating part of a word that has a certain meaning. The semantics of different morphemes is not the same, since morphemes represent heterogeneous units, the meaning of which often depends on what place in the structure of the word they occupy. While root morphemes are based on denotative correlation, they are characterized by the so-called material meaning, the basis of the meaning of non-root morphemes is the intralingual aspect, or grammatical meaning.

A morpheme in Japanese is understood as a minimal two-sided, relatively dependent¹ in terms of syntax and nomination, but objectively existing and reproducible in its variants a unit that performs semantic and / or structural functions.

Morphemes and words differ qualitatively: the former is relatively dependent, and the latter are independent both when functioning in a sentence and in terms of nomination. Morphemes act as building blocks for words, but not sentences, and combine with other morphemes in a linear sequence.

Morphemes come from words. This conclusion is confirmed by the data of different-structured languages. The genetic proximity of morphemes and words does not cancel their hierarchical opposition. However, in terms of hierarchy, words and morphemes are close, since they belong to adjacent directly interacting levels, and between these levels there may be

transition cases and units. Therefore, this allows us to consider words and morphemes in a single subsystem. Since the structural features of units are studied in this subsystem, it is advisable to call it morphological, in contrast to the syntactic subsystem, in which words are considered as members of sentences (functional units) and the sentences themselves.

Speaking about the morphological subsystem, it is understood that within the framework of the subsystems the morphematic and verbal levels are combined. This combination of words and morphemes is called a subsystem, since words and morphemes still represent different levels of the language. Thus, the connection between words and morphemes of the Japanese language is manifested in their belonging to one subsystem of the language - morphological, and also in the possibility of their classification based on the same criteria. At the same time, words and morphemes differ significantly from each other in terms of independence of use. However, in addition to this difference, there is another very significant one - this is the ratio of lexical and grammatical meanings.

A slightly different ratio of lexical and grammatical moments in the morpheme. So, for example, root morphemes carry a real, lexical meaning and some minimum grammatical meaning, while affixal morphemes have a classifying, grammatical meaning and some minimum lexical meaning. In addition, there are morphemes in which the ratio of lexical and grammatical meanings is balanced. These morphemes include affixoids.

Such morphemes arise on the basis of complex words in the case of regular repetition of the first or second part of composites, therefore, the identification of their specificity is inseparable from the question of the boundaries between affixation and word composition, as well as from the question of the factors of morphologization of the components of complex words.

Conclusion

Consequently, the ratio of lexical and grammatical moments in the word and morpheme manifests itself in different ways. Thus, there can be lexical, grammatical and lexical-grammatical morphemes, as well as lexical grammatical and grammatical words. But there can be no purely lexical words.

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