Australian Journal of Basic and Applied Sciences, 9(11) May 2015, Pages: 800-803

ISSN:1991-8178

Australian Journal of Basic and Applied Sciences

Journal home page: www.ajbasweb.com

A Research on the Reciprocal Penetrance of Two Languages and Their Culture

Sara Norouzi

Department of Linguistics, Osmania University, Hyderabad, India

ARTICLE INFO

Article history:
Received 25 March 2015
Accepted 28 May 2015
Available online 14 June 2015

Keywords:
Mutual Permeability And Mutual Permeability Of Two Languages And Cultures, The Psychological Unity Of Humankind, The National Linguistic World Picture.

ABSTRACT

Nowadays, in the world, the scientists speaking on the communication between mentality and dictionary has been rapidly increasing.Human thinking and the discrepancy of disparate peoples are stated to be incorporated by a method applied to one and the same meditation or by the sameness of human thinking.Indeed, that language is one of the factors for some social - dictionary formation which accounts for the possibility of socialist and dictionary, and human lecture is largely contingent by the fact of its being part.On the other hand, the influence of the integration of linguistic signs into human lecture intrasystemic constructional lingual factors become relatively independent mechanism.Researching on nuncupative signs are conservative develop slowly because their sphere of functioning is finite by soil, by tradition, socially or even stylistically.And also, the self- enough and self-regulating personality of a nuncupative system that peculiarities of actualization of nuncupative units can serve as a basic material for disclosing national-cultural specifications of a nuncupative personality.As languages and dictionariesare closely related to the whole perceptual basis of human astuteness and the so-called psychological unity of humankind.So it is worth to note that attention are interrelated, but the ci-devant cannot be replaced by the latter.As for the psychological unity of humankind, as is often witnessed in science, multifarious opinions are spoken out by scholars with attention to the above- aforesaid subject that vary significantly: some of them consider that disparate dictionary give rise to most exotic mentalities; the others believe that there is one common global set of concepts underlying the variety of dictionaries.

© 2015 AENSI Publisher All rights reserved.

To Cite This Article: Sara Norouzi, A Research on the Reciprocal Penetrance of Two Languages and Their Culture. ***Aust. J. Basic & Appl. Sci.,*** *9(11): 800-803, 2015*

INTRODUCTION

Language is the ability to acquire and use complex systems of communication, particularly the human ability to do so, and a language is any specific example of such a system. The scientific study of language is called linguistics (Sign, 1982). Questions concerning the philosophy of language, such as whether words can represent experience, have been debated sinceGorgias and Plato in Ancient Greece (Language processing in bilingual children; Mancho´n, 2005; Oxford Advanced Learner's Dictionary of Current English. 1974).

Thinkers such as Rousseau have argued that language originated from emotions while others like Kant have held that it originated from rational and logical thought. 20th-century philosophers such as Wittgenstein argued that philosophy is really the study of language. Major figures in linguistics include Ferdinand de Saussure and Noam Chomsky.Estimates of the number of languages in the world vary between 5,000 and 7,000. However, any precise estimate depends on a partly arbitrary distinction between languages and dialects. Natural languages are spoken or signed, but any language can be encoded into secondary media using auditory, visual, or tactile stimuli – for example, in graphic writing, braille, or whistling.

This is because human language is modality-independent. Depending on philosophical perspectives regarding the definition of language and meaning, when used as a general concept, "language" may refer to the cognitive ability to learn and use systems of complex communication, or to describe the set of rules that makes up these systems, or the set of utterances that can be produced from those rules.

All languages rely on the process of osmosis to relate signs to particular meanings (Malakoff, 1991). Oral and sign languages contain a phonological system that governs how symbols are used to form sequences known as words or morphemes, and a syntactic system that governs how words and morphemes are combined to form phrases and utterances (Research, Perspectives on the process of knowledge construction).

Corresponding Author: Sara Norouzi, Department of Linguistics, Osmania University, Hyderabad, India

Culture (/ˈkʌltʃər/) is, in the words of E.B. Tylor, "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." (Tylor 1871:1) (Mancho´n, 2000) As a defining aspect of what it means to be human, culture is a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. The word is used in a general sense as the evolved ability to categorize and represent experiences with symbols and to act imaginatively and creatively. This ability arose with the evolution ofbehavioral modernity in humans around 50,000 years ago (Mancho´n, 2005; Mental representations, 1988). This capacity is often thought to be unique to humans, although some other species have demonstrated similar, though much less complex abilities for social learning.

It is also used to denote the complex networks of practices and accumulated knowledge and ideas that is transmitted through social interaction and exist in specific human groups, or cultures, using the plural form. Some aspects of human behavior, such as language, social practices such as kinship, genderand marriage, expressive forms such as music, dance, ritual, religion, and technologies such as cooking, shelter, clothing are said to becultural universals, found in all human societies (Provaznikova, 2009).

The concept material culture covers the physical expressions of culture, such as technology, architecture and art, whereas the immaterial aspects of culture such as principles of socialorganization (including, practices of political organization and social institutions), mythology, philosophy, literature (both written and oral), and science make up theintangible cultural heritage of a society (Summers, 1988).

Colour conception:

The role of a some colour for a given ethos to some grade is reflected in its nuncupative astuteness. It should be sharp out the global element in the perception of colours by the representatives of disparate ethos.Vorobiev V.V. (Mental representations, 1988) Dots to the improvement of the perception of colours on the instance of the brown colour. So, the brown colour was symbolic of life for the antiquarian Egyptians, as it is the colour of territory. They still tend to dependent the colour with the feel of their roots, reliability and joint sense.They attention this colour, along with the yellow one as the safest colours of a traffic light (Qi, D.S., 1998).

Some people tend to granting the brown colour a meaning similar to the black one and, respectively, the brown colour is in harmony with the government of despair and depression.In the Arabic Moslem dictionary the brown colour is considered to be negative. It was concomitant with decay and die.The black colour is the symbol of negation and objection in psychology: not in vain it was chosen by inordinate liberals – from pirates to anarchists.The brown colour is similar to the black one: they both convey aggression. The reality may arithmetic for the fascists' preference for the colour: the latter is the colour of Nazi identical. In modern Russian the colour is concomitant with all that bears relation to fascism (Qi, 1998). In English, dictionary the brown colour brings about the community of destitution.The symbolism of colour plays an extraordinarily important role in Kazakh national astuteness.The system of colour determination and colour symbols are original codes in the traditional world perception model of any ethos. The white color is symbolic of purity and innocence.Thus, Kazakh people have the concept of «ақжол» (white road). According to their view, a blameless girl has to step over a lacerated «jigit» three times to heal his wounds. I.Yesenlin described a status in who Zeinep from "ақсүйек" had to step over a lacerated three times.It was an old, infrequently used method. If nothing could help a lacerated one, then there came a female of the clan «төр» (Methodological issues in the collection and analysis of data). In the attention of all people she was expected to step over the lacerated one's body.If the woman was pure and blameless, the ceremony revived the warrior; but if she was sex disloyal to him, the warrior immediately died.The above-mentioned procedure served not so much for healing as for revealing whether a woman is believing to her husband. Knowing their Wives' antics, sultan's (төр) have not used the procedure very often: Kenesary agreed to resort to the procedure only because other procedures had been used (Vocabulary retention).

The black colour is mainly used to determine negative traits and bad deeds, woes, bad mood, evil, or a fellow with bad intentions.It is believed that the deep opposition of coloursаққара comes from the deep construction of the world as a whole, and the deep taxonomy into this world and another – «жарықдүние» - «қаранғыдүние», "life and dying", "good and evil".Numerous similes, tropes, phrase logical units of language are formed with the help of the notion of the black in Kazakh (қара).For example: бүкілдүниеқаражамылғандай, караниет (bad thoughts), қаражүрек – (black heart), қаралықүн – (the mourning day), қаратер – (black sweat), қарапәле – (black evil).The special trait of English and Armenia mentalities can be revealed as a result of lysis, and the comparative sociological investigation performed by A. I. Gudavibos (Oxford Advanced Learner's Dictionary of Current English, 1974).

Investigation goal:

In the course of the fishing expedition, we have conducted empirical work with the respondents of disparate nationalities with the view to giving a

vague answer to the question whether the national nuncupative world pictures of other languages are penetrable.

Methodology:

In order to study the penetrance of the national nuncupative world pictures we have used some psycholinguistic procedures, such as the free associative experience, devious semantic investigation procedures, the direct word compliment procedure, questionnaire, etc.In order to reveal the specific features of the penetrance of English and Kazakh national nuncupative world pictures, we have implement out a free associative experience, in which 97 persons time part. Second and third-year students of the faculties of linguistics (51 mankind) and psychology (46 mankind) time section in the experience. Matching to the national stability the subjects were the delegates of: the Kazakh nation - 46 individuals; the Russian nation - 32 individuals; another ethos's - 17 individuals. The age taxonomy of the respondents is as follows: 18-20 -years old (50 folk), 21-22 (47 folk). According to the level of training of the subjects: unfinished higher training – 97 folk.As a result of the mass associative experience it was established that English and Kazakh associative context of these word stimuli do not overlap in most cases.At the next stage of our witnessing, the nominative fields "family communication" in English and Kazakh national astuteness were compared. They are shown in the following table.

Table 1: The Specific Trait of The English And Kazakh National Personality.

English	Kazak
Hospitable	Hospitable
	Warm
Hard-working	Hard-working
Ready to help	Ready to help
Impractical	Impractical, naïve
Lazy	Disinterested
Irresponsible	Tolerant
Jealous	Trustful
Intruding their customs on others	Respecting the elders
Humiliated	
Brave	Obedient
Religiosity (orthodox)	Brave
Magnanimity	Religious (Islam)
Strength	Power of observation
Unbusinesslike	Not vindictive
Maximalism	Merciful (their relatives brought up orphans)
Swashbuckling	They regarded walking as a shortcoming.
Quick	Slow
Merciful	Staid, slow tempo of speech

Table 2: The Nominative Context "Family Communication" In English And Kazakh National Astuteness.

Kazak	English
Father, mother (Әке, шеше)	Father, mother
Grandmother, grandfather (Әже, ата)	Grandmother, grandfather
Brother, little sister (Аға, қарындас)	Brother, sister
Mother-in-law, father-in-law (қайын ата, қайын ене)	Mother-in-law, father-in-law
Son-in-law, daughter-in-law (Күйеу бала, келін)	
Келін, қайын сінілі, абысын	Son-in-law, daughter-in-law
Brother-in-law, brother-in-law, brother-in-law (қайын іні, балдыз, бажа)	Wife's the son, sister's husband, the wife of brother husband
Sister-in-law, brother-in-law (қайын бике, балдыз)	Brother-in-law, brother-in-law, brother-in-law
Nephew, niece (Жиен ұл, жиен қыз)	Sister-in-law, brother-in-law
құда, құдағи, құдаша	Nephew, niece
Кіндік шеше	-
A grandson, granddaughter, great-grandson (Немере, шөбере, шөпшек)	The godmother
	A grandson, granddaughter, great-grandson

The following free associative experience revealed an interesting fact that on the surface of dictionary stereotypes nuncupative consciousness of a young man and a girl remains attached to the values and archetypes, customary to their dictionary.The stimulus word "love" is defined by the following reflex: rejoicing – 20%; feeling – 19%; heart – 15%, joy, passion, evil – 4%; hatred – 3%. These were some of the repeated reflex.The stimulus "love" is a reaction which characterizes the physical azimuth of love – sex 17%, kisses, carnal enjoyment, and passion – 14%, indecency – 8%. In the light of the above- aforesaid facts, moral evil in young girls and men are not based on a national mentality.

Conclusion:

According to the given facts, we come to the outcome that outlandish ways to measure time in a some ethos can be fully and more clearly understood only by the delegates of this ethos.Thus, the special features of national psychology are a exotic combination of human facts and the facts special to a given nation in the spiritual life of peoples.They are expressed very clearly in the fixed national traits of

social behavior, the national colour of sentimentality, customs, traditions, in the peculiar reflectance of reality, which are formed under the penetration of fixed conditions of social-economic, dictionary life, under the penetration of the coordinate of the epochal expansion of a certain ethnos, and found in its national dictionary, traditions, customs etc.Factually, any national, world picture can be cognized, but this need a lot of psychic and emotional endeavors on the part of the oppressive subject, for it presupposes the formation of a second nuncupative character in his/her astuteness.

He/she is expected to master it fully. To reach the goal is practically inconceivable at an adult age.However, the problem of the task in question does not suggest the disutility of attempts on the part of the perceive subject to understand the national world picture of an external language.On the dissenting, it is highly advisable for one to think of a way how to make the process of cognition easier, if one wishes to accustom oneself with some other ways to perceive the usual world through the charter of an external language, or, even more than this, if one wishes to completely master them, with the profound understanding of its national personality and national mentality.

According to the results of the present investigation, we have disclosed the specific features of national personality and showed how these features are reflected in language, in speech mores in our case.We have also discovered that a nuncupative world picture cannot be given the same situation as in the case of other world pictures (the chemical, physical ones etc). It precedes all of the previously aforesaid world pictures, forming them, because a human is mighty of understanding the world and himself / herself only due to language, in which historic experiment is fixed.Due to the specific features of language a concrete nuncupative world picture is formed in the astuteness of its speakers. Through the charter of our own language we perceive the world.The next consequence which we have drawn on survey such a phenomenon as mentality is the entity of an internal spiritual world, which is projected on to the conduct and actions of the delegates of a certain ethos, thus, designation its coordinates; the reflection of conscious and unconscious cognitive processes, which can be found in the internal spiritual world of an ethos.

It should be noted that there is something in one nation, world picture which makes it be disparate from another. The specific features of speech mores and national mentality are very outstanding in each country (in England and in Kazakhstan).As speech marsh is an important part of the dictionary, divergences witnessing in speech mores attest to the peculiar personality of a dictionary.On accomplishment the ascertainment, we have come to the result that each of the ethos's under study has their unparalleled trait, which are reflected in lecture mores and the national world picture of a some ethos.

REFERENCES

Language processing in bilingual children. Cambridge: Cambridge University Press, pp: 141–66.

Malakoff, M., K. Hakuta, 1991. Translation skill and metalinguistic awareness in bilinguals. In E. Bialystok (Ed.)

Mancho´n, R.M., J. Roca de Larios, L. Murphy, 2000. An approximation to the study of backtracking in L2 writing. Learning and Instruction, 10: 13–35.

Mancho´n, R.M., L. Murphy, J. Roca de Larios, 2005. Using concurrent protocols to explore L2 writing processes:

Mental representations, 1988. The interface between language and reality. Cambridge, etc., pp: 229.

Methodological issues in the collection and analysis of data. In P. K. Matsuda & T. Silva (Eds.), Second language writing

Oxford Advanced Learner's Dictionary of Current English. 1974. Hornsby A.S., Cowries A.P., Lewis I.W. New Edition. London.

Provaznikova, L., 2009. The effects of online previewing activities on the comprehension of authentic video and on short-term

Qi, D.S., 1998. An inquiry into language-switching in second language composing processes. The Canadian Modern, Language Review, 54: 413–435.

Research, Perspectives on the process of knowledge construction. Mahwah, NJ: Lawrence Erlbaum, pp: 191–205.

Sign, A.F., 1982. Symbol: Myth/Works on linguistics. M.: Moskov. University Press, pp: 478.

Summers, D., 1988. The role of dictionaries in language learning. In: Carter, R., McCarthy, M. (Eds.), Vocabulary and Language Teaching. Longman, New York, pp: 111–125.

Summers, D., 1995. Vocabulary learning: Do dictionaries really help? The Language Teacher, 19(2): 25-28.

Vocabulary retention, Unpublished PhD, The University of Iowa.