



Linguoculturological Aspect of Language Learning in National Groups

Ernazarova M.N.

Teacher of the Jizzakh branch of NU Uzbekistan

ABSTRACT

The article considers a new scientific direction studying the interaction of two semiotic areas - language and culture, and the development of this direction.

Keywords:

Linguoculturology, semiotic areas, language, culture, ethnos, integrativity, descriptive and explanatory science

Recently, studies of language in terms of its interaction with culture have become extremely relevant. Linguacultural is a new independent branch of linguistics that explores the features of culture reflected in language. Language serves as a means of cognition of culture and national mentality. In this regard, a specific feature of the manifestation of linguistic and cultural knowledge is the consideration of a person from the point of view of his linguistic activity.

The development of the linguoculturological direction is conditioned by the desire to comprehend the phenomenon of culture as a special form of human existence in society and the world. At the same time, it is particularly worth emphasizing the scientific nature of the comprehension of those facts that have hitherto been of a philosophical nature. The scientific approach has most clearly manifested itself in the understanding of culture as a semiotic system, which, on the one hand, concentrates a certain amount of information useful to society, and on the other hand, represents it as a tool for obtaining this information and satisfying society itself in it.

Linguoculturology is a young scientific direction that studies the interaction of two semiotic areas - language and culture, which

are understood as forms of consciousness reflecting a person's worldview, and are described in synthesis as an integral phenomenon. The focus of linguoculturology is the language that constructs a person's mentality, including his cultural identity; the main goal of linguoculturology is to identify ways and means of translating the "language" of culture into linguistic structures and to study the cultural and linguistic competence of the subject of language and culture, manifested by him in the process of using language signs against the background of living communicative processes. The most significant in these studies is the description of the interpretation of the linguistic sign in the space of culture and cultural connotations as a result of this interpretation.

The problems of the connection between language and culture have long been in the focus of attention of linguists and methodologists specializing in the field of teaching the Russian language. Language is a condition and a product of human culture, therefore its study is inevitably connected with the comprehension of the culture of the people who speak this language. Despite the general laws of the cultural development of mankind, each national culture is distinctive and unique,

just as the language is specific and unique, within which the results of the cultural and historical experience of the native people are fixed and consolidated. Language categories in the cognitive approach reflect certain layers of human experience, primarily the experience of cultural development, convey various types of knowledge about reality. Since the linguistic picture of the world (YAKM) is a secondary education, the creation of a sensory reflection, the perception of the world through the prism of previously accumulated experience and its creative reinterpretation, it acts as an essential component of national culture. Speaking about language and culture, it is necessary to pay attention, first of all, to the human factor. A person, in our understanding, is not only a subject influencing language and culture, but also an object of cultural research. In this regard, linguists, cultural scientists and methodologists are paying more and more attention to the so-called "human factor" in the format of language and culture. According to N.I. Formanovskaya, the paradigms of modern linguistics are focused on the search for how a person uses language as an instrument of communication, as well as how the person himself is reflected in the language units in all the diversity of his manifestations. Russian as a means of communication in the context of the formation and development of Uzbek-Russian bilingualism, we are deeply convinced that the solution to the urgent tasks of teaching Russian as a means of communication lies in the fact that this language should be studied in inseparable unity with the world and culture of the people who speak this language.

Knowledge of the Russian language does not guarantee the success of intercultural interaction, which may lead to such additional problems as incomplete understanding, ethnic stereotypes, prejudices, and overestimation of the similarity of native and foreign-language culture, their confrontation at the level of individual consciousness. Consideration of the peculiarities of the national character gives the widest opportunities and has a high methodological potential for teaching the Russian language in an Uzbek school based on the ethnopsychological component.

According to the well-known linguist V.V. Vorobyov linguoculturology, due to its integrativity and striving for 12 conclusions of a linguistic and ethno-cultural nature, is able to more clearly than even such fundamental sciences as cultural studies and linguistics, to identify the general direction of research, among which an important place is occupied by: anthropocentric understanding of culture; man as a linguistic personality; language as a system of cultural values; language and culture in synchronous interaction; culture as the highest level of language; national originality of linguistic reflection of the world; modeling of the processes of speech generation and perception; the entry of text into culture and its interpretation, etc.. The search for effective ways of teaching the Russian language in the national environment led to the development of a linguoculturological approach, which is based on the idea of the interrelated study of the language and culture of the native-speaking people. The co-study of language and culture involves the development of not only linguistic, but also linguistic and cultural competence of the individual, becomes a strategy and the main goal of teaching the Russian language in schools with the Uzbek language of instruction. The linguistic picture of the world is the people's view of the world through the prism of language, this concept correlates with the concept of "linguistic consciousness", defined as the features of the culture and social life of a given human collective, which determined its mental originality and reflected in the specific features of this language. This approach to the interpretation of the concept of "linguistic picture of the world" seems to be the most productive with an anthropocentric approach to the study of linguistic units. Consequently, the assimilation of a non-native language presupposes the assimilation of the linguistic picture of the world, the linguistic consciousness of native speakers of this language.

The problem of solving language, culture and ethnicity is not new. At the beginning of the XIX century, the German scientists brothers Grimm tried to solve them, whose ideas found their development in Russia in the 60s of the XIX

century. The ideas of V. Humbolt, where language is the "national spirit" of the "sabo being" of the people, have become widespread. It can be rightfully said that the foundation for linguoculturology was ethnolinguistics in this aspect, the main tasks of which are reduced to the reconstruction of cultural, folk-psychological and mythological representations reflected in the language and "transformations" in their diachronic movement, which provides the richest material for comparing cultures. Ethnolinguistics "takes into account, as N.I.Tolstoy says, first of all the specific national, folk tribal features of the ethnos."

Each person belongs to a certain national culture, including national traditions, language, history, philosophy, literature. Language is a way of penetrating not only into the modern mentality of the nation, but also into the worldview of people of bygone years. Therefore, it is a creation system. Storage and used by society, in which social information is encrypted, that is, the content, meaning embedded by people, inherited by the memory of the collective.

These theoretical views are supported by the analysis of linguistic material. The problem of choosing research methods is directly related to the fact that the scientific linguistic paradigm has changed, as evidenced by the acquisition of a new status by linguistics associated with its transition from descriptive to explanatory science. And this, in turn, requires the search for scientific analysis tools that would allow us to "see " ways of participation of "significant units of language in the organization of the communicative process, correlate language units with the point of view of a thinking and speaking person and thereby explain language facts." The tool that helps to discover and uncover the connection between language and culture has become the consideration of the language system in relation to the person speaking. In this case, we are dealing with the structure of a linguistic personality that combines lexico -grammatical, cognitive and pragmatic models of language description.

List of literature:

1. Kabimogaeva Z.A. Yusupova P.D. Linguoculturological aspect of the study of linguistic phenomena. "System Technologies" No.15, 2015
2. Ivanova S.V. Linguoculturological aspect of the study of linguistic phenomena.2019.
3. Drach G.V. Culturology -Rostov on Don: Phoenix, 2005
4. Ernazarova M.N. Translation as one of the ways of learning. "Teaching Language and Literature" 2018, No. 6.
5. Ernazarova M.N. Zhabborova E.R. Psychological features of learning in the process of education. "Eurasian Journal of learning and Academic Teaching. 2022, p 4.
6. Насыров Б. У. История деятельности бань в восточных странах //International scientific review. – 2016. – №. 4 (14).
7. B.U.Nasirov, M.J.Boltaeva. "Genesis And Transformation Of The Public Catering System In Uzbekistan During The Soviet Period" Turkish Online Journal of Qualitative Inquiry (TOJQI) Volume 12, Issue 7, July 2021. P 5834 – 5841.
8. Носиров Б. СОВЕТ ДАВРИДА ЎЗБЕКИСТОНДА УМУМИЙ ОВҚАТЛАНИШ ТИЗИМИ ФАОЛИЯТИ ХУСУСИДА //ВЗГЛЯД В ПРОШЛОЕ. – 2021. – Т. 4. – №. 4.
9. Носиров, Б. "Механизмы и противоречивое развитие сферы бытового обслуживания в Узбекистане 20-40 годах ХХ века." *Культура. Духовность. Общество* 11 (2014).
10. Jamshidovna B. M., Bahodirovich F. S. INNOVATIVE METHODS AND TECHNIQUES IN THE EDUCATION SYSTEM //CURRENT RESEARCH JOURNAL OF PEDAGOGICS. – 2021. – Т. 2. – №. 11. – С. 147-151.
11. Boltaeva M. J., Kh O. Ortikov. Features of the scientific heritage of eastern thinkers about the attitude of parents to the child //Society and innovations. Special. – 2021. – №. 2. – С. 469-474.

12. Boltayeva, M. и Ortiqov, O. 2021. Процветание промышленности и финансовое развитие в период второй империи во Франции. *Общество и инновации*. 2, 10/S (дек. 2021), 480–487. DOI:<https://doi.org/10.47689/2181-1415-vol2-iss10/S-pp480-487>.
13. Болтаева М., Ортиков О. Sharq mutafakkirlarining ota-onalarning bolaga munosabatiga oid ilmiy merosining o'ziga hos jihatlari //Общество и инновации. – 2021. – Т. 2. – №. 2/S. – С. 470-474.