

The Development of Linguocultural Competence of Students in Teaching the History of the Uzbek Language

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Abstract: The article deals with the concept of “linguocultural competence” in teaching Uzbek. Its place in the language system is defined. In modern studies on methods of teaching the Uzbek language, increasing attention is focused on the relation between language, history, and culture. The acknowledgement of the importance of the cultural component in research is closely connected with the use of a cognitive approach.

Keywords: linguocultural competence; history of the Uzbek language; globalization; intercultural communication.

Introduction

The recent rapid pace of increasing the number of foreign students who desire to study at Tashkent Medical Academy and significant changes in the different connections that exist between nations and people have emphasized the importance of learning Uzbek. The widespread use of Uzbek among learners raises a number of linguistic, cultural, and pedagogical issues that can be linked with students’ understanding of the Uzbek language itself. One of the most important aims of the Tashkent Medical Academy's Department of Languages is to prepare linguistically competent specialists who will be able to socialize in Uzbek cultural communities and apply their knowledge in different spheres of life. A competency-based approach to education today is one of the significant issues. A variety of key competences (linguistic, social, cultural, and communicative) are essential for everyone, which will ensure the successful adaptation and self-realization of a young specialist in the modern, fast-changing world.

It is clear that a large number of university graduates from programs where Uzbek is taught as a second language have inadequate competency levels in the language, and even those with sufficient knowledge struggle to communicate professionally in the language. Furthermore, the situation is getting worse because some students do not know the fundamentals of language development laws and the etymologies of numerous words. Because they are ignorant of the linguocultural facets of the Uzbek language, as well as the customs, traditions, and ways of life of other countries, they occasionally forget to comment on certain linguistic phenomena. Any foreign language ought to be understood as a set of social standards in addition to linguistic norms.

1. Linguoculturology: Content, basic concepts

A relatively recent field of study called linguoculturology studies how various national cultures have solidified and are represented in linguistic expressions. The two separate subdisciplines of linguistics, sociolinguistics and culturology, have come together to form this relatively new field of linguistic research. The late 20th century saw a significant increase in interest in culturology as well as its real transition from a field of amateur speculation to a recognized scientific field. Sociolinguistic techniques are employed by researchers in this subject

to explain a variety of language phenomena. When certain seemingly unexplained phenomena cannot be explained by language internal data alone, this technique can be quite helpful. Examining linguistic units in relation to the nation's historical and social development at various points in time is the goal of linguistic culture.

Byram believes that social identities have an inevitable role in the social interaction between people when they are speaking. This is taken into consideration in language teaching, where the idea of "communicative competence" emphasizes that language learners must master both grammatical proficiency and what constitutes "appropriate" language (2002). The semantic idea is the main emphasis of the linguistic approach to teaching Uzbek. From this perspective, studying the Uzbek language entails mastering not just the conventional phonetics, grammar, and vocabulary but also the language's national concepts. This makes it possible for the students to gain connected ethnocultural knowledge about language, culture, and history. This leads to the development of linguocultural competence, which is a collection of unique abilities required for practical application. It should be possible for a pupil to learn to identify and make the connection between the associative motive of a word choice and the semantic content of a language sign. The notion of "competency" is defined as an individual's intellectual and personal capacity to carry out practical tasks in a number of works by Russian scientists. "Competence" is defined as the content component of the capacity in the form of knowledge, skills, and aptitudes (Zimnyaya, 2003). According to Zimnyaya (2003), competency consistently demonstrates genuine competence. Linguoculturalology must address numerous. Understanding cultural semantics is crucial and can be acquired through the interplay of language and culture, two distinct domains. There is a reciprocal relationship between language and cultural interactions: language shapes culture, and culture shapes language. It should be highlighted that there are a number of challenging and contradictory issues with the relationship between language and culture. One issue that could arise is when cultural knowledge regarding linguistic things primarily gains some implicit meaning.

2. Language-related elements are classified into two categories: extra-linguistic and linguistic. In a strict sense, the phrase "extra-linguistic" refers to a wide range of circumstances affecting various facets of human existence, such as the psychological or physiological facets. First and foremost, however, extralinguistic factors are historical occurrences that have an impact on the language's development. These include social structure, geographic expansion, migrations, mixed populations, and tribe divisions, political and economic unrest, interactions with other people, and the advancement of culture and literature. Each of these external historical factors establishes the linguistic context and influences the course of language evolution. The Arabic conquerors arrived in central Asia around the seventh and ninth centuries. It is true that during the 18th and 19th centuries, Russian invaders conquered central Asia, where the locals picked up the language. It has an impact on Uzbek language and culture. Essential characteristics of the Uzbek language's historical development The purpose of this course is to help students acquire a suitable scientific approach to language and to provide them with a thorough grasp of the changes that have occurred in the Uzbek language throughout its evolution. Language is one social phenomena. Since language development is a natural process, it may be said that all social phenomena involve it. All social phenomena, though, evolves according to a set of laws. Language is a distinct social phenomenon that evolves according to particular laws. Therefore, the only way to give pupils a proper knowledge and application of the phenomenon of modern language is to approach it historically. The scientific grasp of the rules governing the present Uzbek language will be aided by knowledge of the laws governing language evolution and the capacity to explain certain facts based on that knowledge of the language's and the people's respective histories. For this reason, pupils find the history of the Uzbek language course to be quite significant.

This course's primary tasks are: to identify the rules that regulate the evolution of language as a particular system, that is, the process by which the phonetic, grammatical, and lexical components of language structure fully develop and are interdependent; should consider the relationship that exists between the historical background of the Uzbek people and the Uzbek

language. This link is best illustrated by the following information about the development of the lexicon of the Uzbek language: to improve the pupils' ability to notice and recognize historical relationships among different linguistic phenomena. Because this will benefit them in their future pursuits, it is imperative that students be able to sufficiently explain and defend a particular linguistic phenomena using science. to offer students with some factual information on the phonetic, grammatical, and vocabulary history of the Uzbek language, which will serve as the foundation for the creation of a scientific perspective on the language's evolution. Students ensure that language is a product of several distinct stages of its evolution by tracing the history of the Uzbek language in various eras using the actual material. The result of the lengthy and steady evolution of linguistic phenomena from earlier ages is the present Uzbek. It is especially significant because a large number of events that appear to be linguistic "deviations" or "wrong" really reflect the lingering effects of antiquated laws and have historical explanations. Vatanim manim and tilin tishlamoq, for instance, are only understandable with an understanding of Uzbek language history, which is essential to comprehending the structure of a current language.

3. Guidelines for cultivating linguocultural competence in Uzbek language history instruction
The ability and willingness to interact and comprehend other members of different linguocultural societies appropriately based on the acquisition of world knowledge expressed in language is known as linguocultural competence, and it is the cornerstone of cognitive communication. The primary objective of teaching foreign languages nowadays is the development of communicative competence, which includes linguisticological competence as one of its fundamental elements. Linguocultural competency encompasses both communicative and cognitive elements. Major actions of this model, which are intended to produce information about the level of competence that would allow pupils to operate in a multicultural society, are ensured by a collection of these components. The interrelated parts of the linguocultural competence model work together to provide the desired outcome. One term for it is "cognitive-communicative." "linguocultural unity," specifically:

Conceptual-cognitive (CC)

The accumulation of concepts (CA)

Integrative linguistic-cultural (LI)

Creative and modeling (CM).

The relationship between linguoculturalological units and the kinds of abilities that go along with them can be shown as follows: 1. Cognitive-conceptual unity: skills that form concepts. This complex involves the capacity to direct the personal learning process and acquire the linguoculturalological knowledge required for later cognitive-communicative tasks. The process of an individual's formation and growth involves both an individual's activity and the efforts of the subject teaching activities in generating certain conditions, thus in order to accomplish the desired outcome, the cooperation of both parties should be used effectively. This category includes the following skills: recognizing the system of concepts that make up the "real picture of the world"; incorporating national vocabulary, acronyms, and neologisms; deciphering the hidden meaning of cultural content as reflected in phraseology and aphorisms; determining the causes and effects of cultural phenomena as reflected in language; combining and merging various worldviews; and determining the morphological, structural, and functional properties and characteristics of sociocultural phenomena as reflected in language.

2. Conceptually-accumulating unity is a type of analytical and evaluative skills that includes the following: gathering and synthesizing linguocultural information; analyzing and evaluating linguocultural information; analyzing and evaluating cultural phenomena reflected in language; conducting semantic-analytical and evaluative-critical processing of linguocultural information; analyzing and evaluating standards, images, and stereotypes adopted by speakers of the target language.

3. Unity linguistico-cultural. This personality type possesses the capacity to guarantee the conditions for a focused search for problem-solving through thought processes that call for updating one's whole repertoire of learned information, focus, and cognitive and rational-logical traits. This complex consists of the following abilities: identify and categorize lexical elements using the national-cultural semantic component; locate significant, pertinent linguocultural information for communication; group units for a variety of reasons (difficulty identifying the use, value, or shape, for example); locate, decipher, and arrange names and symbols in the text; summarize facts, events, and cultural things that are represented in the language; consider and arrange linguocultural resources based on national traditions and customs; identify and categorize the conceptual framework that captures the true nature of reality; Determine, characterize, and elucidate the cultural details that are represented in the language; specify the subjects and data.

4. Actualized unity through communication. These kinds of skills are ready for the shift from reproductive to receptive-productive-interpretive, and subsequently to constructive and creative communication activities.

5. Unity in creativity and modeling. This category comprises the following skills: generating intercultural dialogue scenarios based on pragmatic information texts; projecting outcomes from suggested actions in the texts; facilitating a free discussion regarding the information in a pragmatic text; freely utilizing linguocultural units in a range of intercultural communication scenarios; The goal of university education is to equip students with the skills necessary to succeed in the workplace, be competitive workers, and be competent professionals. However, every professional activity wants to hire specialists—graduates who understand the fundamentals of the corporate culture industry—because they can swiftly turn it into a working environment and the adjustment period is shortened. Corporate culture is a set of standards and principles that employees of a company uphold when they engage with one another and represent their individuality, sense of self-worth, and regard for others in a social setting. Every member of the corporate community contributes to the existence and development of corporate culture. In light of this, a model was created to aid in the development of future researchers' linguocultural competency as they examine the Uzbek language's historical development. A system that is financially or intellectually organized is comprehended under this approach. The system approach's main idea is to view the development of linguocultural competence as a whole system made up of interconnected parts that are arranged in a specific way.

The university's corporate culture as a setting for learners It is necessary to view linguistic competence as a system made up of the following components: means (technology, style activity, control, and information management); purpose (mission, goals, and objectives); methods of internal integration; and accomplishing the objective criteria and evaluation outcomes. Techniques include the use of new pupils, language, relationships, style, power dynamics, and reward and punishment systems, among others. Moreover, it ought to be founded on a methodical approach given the internal organization of linguocultural competency. Students' language and cultural competency is developed by engagement with the academic and spiritual ideals of the university's linguistic culture in authentic conversation scenarios with various representations. The deliberate establishment of a cultural and educational milieu that promotes self-determination, self-development, and self-realization is essential to the effectiveness of the process of developing linguocultural competency through the study of Uzbek language history in higher education.

Conclusion.

The need to modify the requirements for students can be traced back to the project's outcomes. It is believed that a person's culture is a fundamental quality linked to their potential. Since communication is vital to human existence, it is a component of culture. As part of cross-cultural competency, we recognize the students' psychological preparedness for communication (motivation, interest, and absence of language barrier fear), as well as their degree of verbal proficiency, language knowledge, and—most importantly—the required level of sociocultural

understanding of the language they speak. Competencies are primarily in three domains: motivational, pragmatic, and cognitive. The cognitive objective is to learn about different cultures, and it is necessary to make references to both foreign and the target language-speaking countries' cultures. Developing the practical abilities required for cross-cultural communication is a pragmatic goal.

Motivational phrases are associated with the development of a student's mindset, encompassing acceptance and deference to diverse cultures, as well as the eradication of bias, stereotypes, and discrimination. Numerous components make up the experimental model, including study materials based on the fusion of regional and national courses with a focus on culture, educational technology, and a student-centered approach.

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