

## **Formation of Linguocultural Competence of Uzbek High School Students in Russian Language Lessons**

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**Abstract:** The article is about the linguocultural content of the Uzbek language lessons, the communicative orientation of the exercises prevails at the present stage over other, traditional forms of working with language material. Armed with just such a pedagogical strategy and tactics, a modern Kyrgyz school will be able to fully solve the problems of developing productive bilingualism and polylingualism, the formation of a secondary linguistic personality in the multicultural environment of Uzbekistan. In an era of intensified integration processes, mastering several languages in a modern multicultural society is becoming the norm for almost all Uzbeks. The Uzbek language for students is the most important means of interethnic communication, a means of access to ways of mastering the values of Uzbek culture and a means of familiarization with the cultural achievements of peoples, the treasures of world culture.

**Keywords:** linguoculturology, competencies, culture, worldviews, science.

A new direction that announced itself in the early 1990s. XX century in linguistic science, it was called “linguoculturology”. It was based on the concept that language acts not only as an instrument of communication and knowledge, but also as a receptacle for the cultural codes of the people. According to W. von Humboldt, the difference between languages from each other consists not only in sound sign systems, it also consists in the presence of different “worldviews”. It is this theory that is emphasized as the main position of linguoculturology. Linguoculturology is born at the intersection of such sciences as linguistics and cultural studies and explores the origins of the manifestation of the culture of a people. The object of study of linguoculturology is a person. He is considered as a native speaker and bearer of the culture of the people. The new trend of linguistics observes the “background” (according to E.M. Vereshchagin and V.G. Kostomarov) knowledge of a person, his nationally specific behavioral norms, which make him a representative of a given culture. The study and teaching of language, its functioning in the multilingual environment of a multicultural society, the state of the linguistic picture of the world, the status and political role of language, the formation of linguocultural competencies, the analysis of the linguistic portrait of society and the determination of the value orientations of native speakers - all this has become the main priority of the goals set for linguoculturology as science.

Linguoculturology is a scientific discipline that arose as a result of the integration of such sciences as linguistics and cultural studies. Linguoculturology, according to V.V. Vorobyov, is defined as “a complex scientific discipline of a synthesizing type, studying the relationship and interaction of culture and language in its functioning and reflecting this process as an integral structure of units in the unity of their linguistic and extra-linguistic (cultural) content” [Vorobiev, 1997: 36-37 ].

Due to its interdisciplinary nature, linguoculturology is closely intertwined with other humanities. The connection between linguistic and cultural studies and semiotics is determined by the role of various sign systems and, first of all, human language in the implementation,

storage, transmission and assimilation of culture. Yu.M. Lotman, who created the semiotics of culture, believes that the basis of culture is made up of semiotic mechanisms that ensure:

- a) storage of signs and texts consisting of them,
- b) their circulation and transformation, including translation into other sign systems,
- c) the generation of new signs and new information. Even in the preliterate era, signs were represented in the form of compressed mnemonic programs of texts and plots, stored in the oral memory of the collective [Lotman, 1992: 129]. We see this ability of theirs even now: symbols represent one of the most stable elements of the cultural continuum. As a rule, communication involves not individual signs, but their combinations. Roman Jakobson considered human language, the main instrument of communication, to be an example of a purely semiotic system: "All linguistic phenomena - from the smallest units of language to entire utterances ... - always function as signs, and only as signs." Natural language as a semiotic system is characterized by imprecision, uncertainty and ambiguity. It exhibits variability of meanings, diversity and breadth of metaphorical transfers, the possibility of countless paraphrases - "these are precisely those properties of natural language that determine the creative power of language and flights of fancy not only in poetry, but also in science" [Jakobson, 1983: 14- 15].

In accordance with the principle of communicative-speech orientation, the formation of sociolinguistic competence of students of secondary schools (with the Uzbek language of instruction) is built as a process of real communication, which involves the obligatory conduct of lessons in a non-native (Russian) language, the creation of educational-speech and speech situations. That is, it is very important to involve students in the constant oral practice of communication in a non-native (Russian) language. The use of the necessary material in teaching, which has a speech sociolinguistic value, and an increase in the frequency of speech interaction of students in the lesson through various modes of work (individual, pair or group work), as well as repeated practice of language means and speech structures, taking into account changes in the communicative situation, will create favorable conditions for high-quality assimilation and communication in a non-native (Russian) language. To this principle, tasks of the following type are used: Compose a small dialogue using causal constructs: 1. You are interviewing a famous doctor in the city. Ask him why he chose this profession, and how did he become a famous doctor? 2. You explore the history of your native land. Find out why folk artisans are considered valuable? This principle involves the involvement of students in the development of communication as such, to overcome various difficulties in communication. Their interest in learning a language awakens, which ensures the natural need for multiple repetition of language and speech material, creates a psychological readiness of students for verbal communication, trains them in choosing the desired speech option in educational and speech communication situations; introduces to the norms and values of the country of the target language; fosters independence and cooperation, communication and sociability; develops motivation for learning activities, and, finally, students enjoy the very process of communication and learning.

A comparison of linguoculturology with cultural anthropology showed that linguoculturology is interested in that part of the culture of an ethnic group that is directly related to communication, as well as to value ideas, norms and rules that dictate certain forms of communication. Cultural linguistics also has much in common with the field of cultural anthropology, which deals with the generalization of specific information collected by ethnography. For example, rituals described by ethnographers and compared by ethnologists are also studied by linguoculturology, since most rituals include communicative acts, including verbal ones. The connection between linguoculturology and linguistics is due to the fact that linguoculture studies phenomena at the intersection of language, communication and culture, and, among others, uses linguistic methods. However, if linguistics seeks to learn more about language, including, among other things, information about the connection between language and culture, then linguoculturology uses linguistic facts to understand how culture is structured and functions. We put forward the following research hypothesis: the introduction of linguocultural and authentic material into the

educational process in the Russian language and Russian literature in the senior classes of the Kyrgyz school with the aim of developing linguocultural competence will make the educational process more effective, efficient, optimal and meaningful.

The methodological basis of the study is based on the provisions of modern methods of teaching the Russian language and Russian as a foreign language, presented in the works of V.G. Kostomarova, E.M. Vereshchagina, A.N. Shchukina, Yu.E. Prokhorova, V.V. Passova, V.N. Telia, Yu.S. Stepanova, N.D. Arutyunova, V.V. Vorobyova, V.M. Shakleina, V.A. Maslova, L.A. Sheiman, I.A. Orekhovoy.

The scientific novelty of the work lies in the fact that this study examines methods of developing the linguocultural competence of senior schoolchildren of the Uzbek Republic at the present stage in the process of teaching the Russian language and provides a presentation of a number of relevant methodological principles presented in a new aspect for Kyrgyz methodologists and linguists.

Theoretical significance of the study. In terms of the theory and methodology of teaching Russian as a non-native language, we provide a theoretical justification for a fundamentally new approach to teaching the Russian language to senior schoolchildren in the Uzbekistan Republic, which involves teaching the Russian language in conjunction with the culture of the Russian people and the formation of a secondary Russian linguistic personality. Practical significance of the study. The results of the study can be used by high school teachers in Uzbek schools and college teachers in Uzbekistan. The reliability of the research results is proven by the results of experimental work carried out during government practice.

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