

XORIJIY TILLARNI O'QITISHDA LINGVOKULTUROLOGIK YONDASHUVNING O'ZIGA XOS XUSUSIYATLARI

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Annotatsiya. Maqolada nofilologik oliy o'quv yurtlari talabalariga xorijiy tilni o'qitishda lingvokulturologik yondashuvdan foydalanish muhimligi muhokama qilinadi. Hozirgi vaqtda talabalarni faqat lingvistik aspektga o'rgatish yetarli emas, ularni tilning madaniy jabhalariga jalb qilish muhim, bu orqali til o'rganilayotgan mamlakat xalqlarining mentaliteti va turmush tarzi bilan aloqaga kirishiladi .

Kalit so'zlar: *lingvokulturologik yondashuv, etnomadaniy jamoalar, madaniyatlararo muloqot, ma'naviy yaxlitlik.*

ОСОБЕННОСТИ ЛИНГВОКУЛЬТУРНОГО ПОДХОДА ПРИ ОБУЧЕНИИ ИНОСТРАННОМУ ЯЗЫКУ

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Аннотация. В статье обосновывается важность использования лингвокультурного подхода в обучении иностранному языку студентов неязыковых вузов. В настоящее время уже недостаточно обучать студентов только лингвистическому аспекту, необходимо вовлекать в культурный фон, через который происходит контакт с менталитетом и образом жизни народов страны, язык которой изучается.

Ключевые слова: *лингвокультурный подход, этнокультурные общности, межкультурная коммуникация, духовная целостность.*

FEATURES OF THE LINGUOCULTURAL APPROACH IN TEACHING FOREIGN LANGUAGES

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Annotation. The article substantiates the importance of using linguocultural approach in teaching a foreign language to students of non-linguistic universities. At present, it is no longer enough to teach students the purely linguistic aspect, it is necessary to involve into the cultural background through which there is contact with the mentality and lifestyle of the peoples of the country, the language of which is being studied.

Key words: *linguocultural approach, ethnocultural communities, intercultural communication, spiritual integrity.*

Expansion and deepening of contacts in various spheres of economic, socio-political, socio-cultural spheres of life contributes to intercultural communication. In the context of the expansion of interstate relations and the integration of the Republic of Belarus into the world community, specialists with a broad outlook, fluent in foreign languages, capable of intercultural communication by native speakers in real situations are required in accordance with the norms of speech etiquette and behavior established in this society.

The increased cultural potential of a foreign language can be successfully realized when the student is included in the context of teaching language and culture. The introduction of the student to the culture of another people not only makes the study of a foreign language more attractive for students, but also contributes to full communication, a more accurate and adequate understanding of the carriers of this culture [1; p.6].

Perception, awareness, mastery and interpretation of information about the cultural diversity of the country of the target language becomes possible during the formation of cultural competence, which is understood as "a set of certain knowledge, skills, abilities and qualities formed in the process of formal or informal language training for intercultural communication" [2; p.27].

It is through the language that the acquaintance with the culture, with a different way of life of the people of the studied language, with a different

worldview and mentality occurs, its character, thinking, worldview is transmitted and students are immersed in a new linguocultural environment.

In the conditions of the classroom in the absence of real communicative situations, the use of authentic text materials containing “cultural, informative and situational authenticity, the authenticity of the national mentality [3; p.34-36], can become an incentive to discuss a wide variety of problems, including attitudes towards someone else's (other) culture, fostering tolerance and respect for another way of life, alien traditions and awareness of one's own original culture; contribute to the formation of communicative competence, which is based on "a set of skills that allow you to participate in verbal communication" [6; p.77-78].

In this regard, the main components of communicative competence are: linguistic, speech, socio-cultural, cultural competence. Linguistic competence is associated with the linguistic side of the organization of communicative units, in particular, it is a body of knowledge about the language system, about the rules for the functioning of language means (phonetic, spelling, lexical, grammatical) in speech and the skills of operating them for communicative purposes. Speech competence, in turn, means knowing how to form thoughts with the help of language. Speech competence is understood as a set of skills and abilities of speech activity [4; p.18-19] (speaking, reading, writing, listening), knowledge of the norms of verbal behavior, the acquisition on this basis of experience in using language means in coherent speech in accordance with the communication situation.

It should be noted that knowledge of the values of different cultures greatly facilitates the communication process. For example, in the process of teaching foreign language students of non-linguistic faculties, it is important to acquaint them with such facts that the West values democracy, the separation of the state and the church, individualism, equality of women, secular education and secular culture, which is not very welcome in Islamic countries, where collective responsibility, respect for elders, religion is appreciated. The Western model of

personality is characterized by individualism, critical rationality, analytism, emotional and spiritual integrity, passivity and pessimism.

Lack of knowledge about cultural differences can lead to misunderstandings or cultural conflict. It must be remembered that the cultural norms adopted in our country differ from the norms of foreign language communicative behavior of native speakers of the target language [5; p.82]. For example, the Germans and Austrians are typically punctual, committed to “living on a schedule,” not acceptable both being late by more than 1-2 minutes and arriving in advance (no more than one minute), etc.

It is necessary to distinguish between obligatory and courtesy invitations to visit, to know that sudden visits to guests are excluded (without prior agreement of the month, day, time and duration of stay); to know about signs of paying attention to a man, a woman in the form of compliments, gifts (where, to whom and how gifts are presented) and so on.

It is important to remember what you can and should not talk about with your German friends, acquaintances and business partners. So, acceptable topics in communication can be conversations about children, shopping, holidays, hobbies, leisure, travel, vehicles, parking problems, traffic congestion, environmental problems, fashion trends, theater stars, cinema, show business, and so on. Further. At the same time, you should avoid talking about illness, death, career, salary, politics and attitudes towards religion.

It should be emphasized that a significant place in cultural communication is occupied by non-verbal means, such as communicative gestures, facial expressions, postures, facial expressions, that is, the language of habitual behavior in a particular community of people [4; p.37]. For example, different peoples use different gestures in a given situation: when meeting - a handshake; when expressing delight, approval or as a sign of agreement - knock with fingers on the table, clenched into a fist, and others. According to the traditions of each culture, the communication process can be slow or fast, calm or in a raised tone.

Lack of knowledge of verbal and non-verbal communication can negatively affect the process of intercultural communication and cause reactions of rejection and alienation [2; p.124]. Therefore, foreign language teachers should use such methods, means and educational technologies that would contribute to the mastery of linguistic and cultural knowledge by students of non-linguistic specialties (the use of authentic materials, literary and musical works, audio and video materials, TV programs, interviews, as well as objects of reality or their illustrated images, etc.).

Thus, the use of authentic cultural materials, educational technologies (presentations, discussions, projects, round tables, quizzes) brings students closer to the natural cultural environment, increases the motivation for learning a foreign language and culture, and provides an opportunity for students to participate in intercultural communication.

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