

MODERN PROBLEMS AND IMPORTANT FEATURES OF TEACHING COMMUNICATIVE COMPETENCE FOR NON-NATIVE LEARNERS: THE ROLE OF CULTURE IN COMMUNICATION

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Annotation: This article is devoted to help to solve modern problems of teaching communicative competence and to comprehend the importance of learning communicative competence as the examples of British and American slangs.

One of the most important, basic functions of the language is communicative lexeme. This function of the language includes, in particular, the "function storage and transmission of national identity, cultural traditions and history of the people" (Slyusareva, 1990: 564). In terms of the ratio of language and culture is of interest in the transmission of a linguistic unit of a cultural information. As noted in the linguistic literature, in the nominative composition language contains at least two types of units. "These are units in which culturally significant information is embodied in a denotative aspect of meaning (these are words denoting the realities of material culture or concepts of spiritual and social culture), and units in which culturally significant information is expressed in a connotative aspect meaning" (Telia, 1996: 235). Cultural information of the second type is "hidden", "camouflaged", it is not so explicitly felt, felt by a native speaker, as in units of the first type. The point is that the connotations of the word are harder determine if they cover all emotive and cognitive associations, which the word gives to the intellect, the mind, in addition to its usual, vocabulary values. In addition, the connotations of most words are in principle infinite and have no boundaries. This is a testament to cultural integrity society. All this is said by J. Lightyear in the preface to the dictionary American slang (Lighter, 1994: XX). Since cultural linguistics considers the impact of cultural information of linguistic units on the mentality of native

speakers, it seems useful to consider or at least designate their life installation. For US culture, for Americans - members of the linguocultural community - the following attitudes are characteristic: an emphasis on material values, on "action", i.e. change, progress; future orientation; short term plans; emphasis on personal autonomy; striving for independent decision making; focus on the immediate reward. At the center of it all is the idea that time is money; his you cannot waste on trifles, etc. (Carmin, 1997: 169). It all finds expression in American and British language and culture. Here are some examples of the transmission of culturally significant information by means of the denotation of the OAS units, for example: the phrase mind the store - to be engaged, to conduct business in someone's absence – carries cultural component in its denotation. It is about the culminating paragraph of the anecdote about a dying shopkeeper - a merchant around whom his whole family gathered and who, for a moment, regaining consciousness, asks: *Who's minding the store?* For example: *Richie, you mind the store - Richi, ishni sen o`z qo`lingga ol.* The following example can also fall into this category, i.e. transmission of a culturally significant component of revenge through denotation - Montezuma's revenge (or its synonym Mexicali revenge). Value collocations "diarrhea" (especially among American tourists in Mexico). Here we have an allusion to the name of the last ruler of the Aztecs (1470-1520), who was defeated and killed by the Europeans. Examples: I had a little touch of Montezuma's revenge the second day, but other than that we had a wonderful time (Spears, DAS: 244). Wed: I had a slight upset stomach on the second day, but in otherwise we had a great time. Nearly all of his guests developed classic cases of "Mexicali revenge" after being fed local produce (Atlantic). Wed: Almost all of his guests suffered from the classic disorder stomach after eating local food. In SLA, the unit for Mickey Mouse has several meanings, of which let's highlight two: stupid or boring activity or order; small, timid, unimportant or stupid person: The Army is also seeking to make military life more attractive by eliminating regulations that are sometimes called "Mickey Mouse" - rules likely to cause more irritation than they are worth. Wed: The army is also trying to make military service more attractive, canceling the rules sometimes

called Mickey Mouse - something that is more annoying than it is worth. The cultural connotation of this unit comes from the name Disney cartoon characters. In a way, Mickey Mouse - is symbol of America, one of the most original creations of the American culture (Americana, 1996: 594).

The lexical unit of OAS groovy is pleasant, calm, excellent; exhilarating, usually dated back to the 1960s. and the hippie movement, in fact actually arose among black jazzmen in the late 1930s, thanks to why the culturally significant information of this word is easily established by connection with the expression in the groove - calm; pleasant and delightful; in great shape. It can also matter - stylish, trendy.

When it comes to the cultural connotation of the lexical units of the SLANG, in work of a linguistic and cultural nature cannot be ignored characteristic features inherent in the American linguocultural community, its mentality, stop and touch, illuminate at least some of them, because this topic is quite voluminous and complex, to the end unexplored, despite many attempts to do so. Among the characterological features of the mentality of the inhabitants of the United States experts note such as individualism, love of freedom, optimism, self-confidence, activity, energy, enterprise, efficiency, diligence, efficiency, self-confidence, pragmatism, purposefulness, prudence, rationalism, patriotism, respect for law and authorities, etc. (Carmine, 1997: 163-171). Americans are patriots of their country, they believe that America is the most the best, richest, freest country, that it is a model for others countries, hence such respect for the American flag, which is flown in almost every house, to the national anthem, etc. At the same time, patriotism can take such extreme forms that it leads to nationalism, to a sense of superiority over other peoples. It's in the mentality linguistic and cultural community, and it's not going anywhere. Hence - arrogant, condescending, derogatory, contemptuous attitude towards other peoples, which finds its direct reflection in the SLA, including racial issues, which exist in the USA. For example, to nominate blacks units such as ace of spades, boogie, coon, banana are used, chocolate, jigaboo, shade, shine, spade, spook, coal, dink, high yellow and many others, for residents of Asia, the East, words such as Jap, Nip, rag-head are used, slant, slant-eyes, slope (slopie, slopy), wop,

Chink, goon, gink, etc., for faces. **Jewish** - mockie, kike, porker, yid, hooknose, clipped dick, Hebe (Heeb, Heebie) and many others, for representatives of Mexico - bean, chili bean, chili eater, Mex, Mexie, wet back, for other peoples and nationalities too there were humiliating, contemptuous slangisms, so for a **Frenchman** - frog eater, for an Englishman - Limey, for Italians and Spaniards - Dago, spic, spick, spig, spigotty, etc., for Germans - Kraut, Hun (Hunkie, hunky), for Russians - Russky, etc.

Here are some examples:

He was advised that —some gink grabbed a rifle and shot one of the nurses||
(Brownmiller, 106)

Fe: He was told that some Asian took a gun and shot one of the nurses.

—Shit, sarge, we're here to find ginks, ain't we? || —Yeah. Only we ain't sure he's a VCI (Giovannitti, 94).

Wed: And he began to choke this freak, and soon the nigga admitted that he - nigga. Who cares if a bunch of Limeys, Krauts, and Frogs kill each other? (Brown,

Wed: Who cares if the British, Germans and French kill each other friend? Wop. Dago. Guinea. Take your pick (Stewart, 89).

SR: Macaroni. Italian girl. Monkey. Choose what you want.

You got to have a mean coon like Brooks to keep these boys in line
(Williams, 18).

Of course, these and other similar SLA units reflect the linguocultural attitudes of AA speakers that have developed in the United States as it is. This situation exists in other countries as well, but as noted by V.I. Karasik, "in English, 2.5 times more ethnic invectives "(in comparison with Russian and German)

Slang place names are also of interest from the point of view cultural linguistics, as they carry a certain cultural information. Originally an Algonquian place name in the meaning "Isthmus or corner of the earth" that was used for the nomination several settlements in New England: I don't want a job in Podunk (Spears, DAS, 287). Wed: I don't want to work in this wilderness. Close to this toponym is a slang phrase - approximately with the same meaning - jerkwater town (since the 1800s) -

a small town;

a small village:

I go across France ... to a little jerkwater town just over the border from Spain.

Wed: I'm going through the whole of France ... to a small town, just at the very border with Spain.

It is interesting that in this case the language is symmetric: in literary A is the toponym Pocatello - a small town in the state Idaho, the symbol of the "hinterland", i.e. places where it is difficult for a senator to return, settled in the capital. Voters say about such senators: "They never go back to Pocatello." Hence the expression: "Do not go back to Pocatello" (You can't go back to Pocatello) (Americana, 1996: 747).

The object of cultural linguistics is, in a figurative expression V.V. Krasnykh, "language as a reflection and fixation of culture, and culture through the prism of language" (Krasnykh, 2002: 12). However, if cultural studies examines self-awareness of a person in his relation to nature, society, history, art and other spheres of his social and cultural life, the science of language considers the worldview, which is displayed and fixed in language in the form of mental models of the linguistic picture of the world, then in linguaculturology language and culture, in their dialogical interaction, go to an equivalent level. Focusing on manifestations interaction of language and culture, cultural linguistics, as philological discipline, studies "preselected many spiritual values and experience of the linguistic personality of a given a national-cultural community" (Ivanova, 2004: 41). Thus, the subject of research in cultural linguistics are "units of language and discourse that have a culturally significant filling, which are the "channel" through which we can enter cultural and historical layer of the mental and lingual complex" (Krasnykh, 2002: 12).

An important task of cultural linguistics is not so much establishing what cultural facts are expressed with the help of language, how many defining ways the language works out to express culture. In other words, cultural linguistics is designed to study ways "Lexicalization" (Vezhbitskaya, 1999), with the help of which "language embodies, preserves and broadcasts culture" (Maslova, 2001: 30) and is

aimed at the study of how the diverse forms of being culture different ethnic groups are reflected and fixed in the language. With this approach language is understood both as a product of culture and as its producer, as its most important component, and as a factor in the formation of cultural codes. In other words, language acts as one of the fundamental foundations of the existence and functioning of culture.

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