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LINGUOCULTUROLOGIC FEATURES OF WORDS IN ENGLISH LANGUAGE

Marjona Khakimova Azamat qizi

Davlatobod district of Namangan region

Master of Namangan State University

Abstract:

The article provides insights into approaches to learning English words that take into account linguoculturologic features.

Key words: context, cultural development, interrelation of culture and language, linguistic picture of the world, semantic knowledge, linguocultural approach.

At the present stage of the development of society, the culture-forming function of education sharply increases, which from the method of education should turn into a mechanism for the development of culture, the formation of the image of the world and the person in it. The foreign language teaching technique “absorbs” all current trends. Linguoculturology is a scientific discipline of the synthesizing type, bordering between the cultural sciences and philology (linguistics). The main object of linguoculturology is the relationship of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single systemic integrity; the subject of linguoculturology is the national forms of society, reproduced in the system of linguistic communication and based on its cultural values, everything that makes up the “linguistic picture of the world” [1]. The basis of the categorical apparatus of linguoculturology is the concept of a linguistic personality and a concept. So, “language is intimately connected with culture: it grows, develops in it and expresses it” [3]. That is, on the one hand, language serves as a means of accumulating and storing culturally significant information, and on the other hand, language is a means of forming a linguistic picture of the world. Thus, one of the fundamental functions of language is realized - to be an instrument for creating, developing, storing and broadcasting culture. Each ethnic group has its own unique linguistic picture of the world, consisting of nationally specific concepts. The concept in modern cognitive linguistics is understood as “semantic education, marked by linguocultural specifics and a theme or otherwise characterizing the carriers of a particular ethnic culture” [3] linguocultural mental English. The mismatch of linguistic pictures of the world is a rather serious obstacle to adequate



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communication between speakers of different cultural and linguistic traditions. This difficulty is manifested in the fact that when communicating in a foreign language, native speakers of, for example, their native language have difficulty formulating ideas in a foreign language or use such lexical units in speech that the native speakers consider inappropriate or not quite suitable, violating the sociocultural stereotypes of speech communication and norms of communicative behavior. This is due to the fact that a native speaker often tends to build her statements in accordance with her national picture of the world, national norms of behavior and communication stereotypes, rather than foreign ones. Nevertheless, when teaching a foreign language, the mother tongue can be of assistance at almost any level of learning if its use is systemic and if not only practical, but also educational and developmental goals are achieved. Before talking about the linguistic-cultural approach to teaching foreign languages, it is necessary to say that according to the methods of the pedagogical organization of objective attributes, the students of the studied foreign language call two types of teaching foreign languages: teaching in a language environment and learning outside the language environment [3]. Obviously, in the framework of school foreign language education in the remote northern region of Siberia, only learning outside the language environment is possible. In connection with this didactic language material, only original journalistic and feature films, Internet materials, etc., can be used to implement a linguocultural approach to teaching English. Let us consider in more detail how to implement the linguocultural approach when working with text. The multifunctionality and substantial capacity of the text makes it possible to assert that in it, to one degree or another, all significant components of the linguocultural reality of the country of the language being studied will be reflected. Since language is the way, by which we penetrate not only the modern mentality of the nation, but also the views of ancient people on the world, society and ourselves. In this case proverbs, sayings, idioms, metaphors, symbols of culture, etc. contained in the text are the most valuable source of information about the culture and mentality of the people, in them myths, legends, and customs are preserved, as it were [3]. Therefore, folklore works, for example, folk tales and nursery rhymes, many of which contain customs, traditions associated with life in the village, with domestic animals, with a number of cultural associations, and prominent people from different eras, can serve as linguistic material for linguistic and cultural studies. Proverbs, sayings, phraseological units develop the linguistic intuition of students, establish the habit of thinking with



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linguistic concepts. They have equivalents in the students' native language. Their comparison shows not only structural differences of a typological nature, but also touches on the deep questions of the figurative thinking of native speakers. The native language helps to establish the etymological closeness of words within one language and at the level of interlanguage correspondences, to reveal the internal form of a word, to see the meaning of proverbs and sayings, to trace the development of word meanings, etc. Fulfillment of tasks developed on the basis of interlanguage material [2] allows students to experience the similarities and differences in the structure of languages and the thinking of peoples from their own experience. Modeling foreign-language features (for example, grammatical or syntactic) on the material in mother tongue: determine how an Englishman who is not fluent in another language will formulate the following statements: I want them to visit me. I saw him take the dictionary. (This type of task is due to the fact that the picture of the world surrounding the native speakers is not only reflected in the language, but also forms the language of its native speakers and determines the specifics of the structural organization of this language). Any foreign language word that we meet or use is always processed by our consciousness. Our thinking, we "impose" on it our subjective idea of the world, we have a certain image associated with this word, and the formation of this image depends on which the environment we live in, and in what environment our consciousness is formed as a whole. In people belonging to a single cultural group, these images are similar. For example, in Russian people the word "tea" is associated with a hot strong drink, which is most often drunk with something sweet, with some kind of dessert. In Thailand, for example, tea is drunk cold and with ice, most often green or fruit, for Tatar people this is a strong drink with warm milk and a piece of sugar in the bite. Obviously, all these differences of such a usual drink as "tea" are due, first of all, to the culture in which people grew up. Therefore, before offering a cup of tea to your guest from another country, it is not enough just to learn the phrase "Would you like tea?" in his language. So that your tea party does not turn out to be a surprise (maybe even not very pleasant), you also need to find out what the word "tea" for him is. Thus, comparative linguoculturology, in which the phenomena and elements of a foreign language and culture are given in comparison with the native language and culture of the student's country, allows teaching a foreign language more economically and effectively. Thus, teaching English at school should ultimately lead to the formation of linguocultural competence, which is impossible without a linguocultural approach.



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