

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ОЛИЙ ВА ЎРТА МАХСУС
ТАЪЛИМ ВАЗИРЛИГИ**

**ЎЗБЕКИСТОН ДАВЛАТ ЖАҲОН ТИЛЛАРИ
УНИВЕРСИТЕТИ**

**ХОРИЖИЙ ТИЛЛАРНИ ЎҚИТИШДА
МАДАНИЯТЛАРАРО МУЛОҚОТНИ
ШАКЛЛАНТИРИШ МАСАЛАЛАРИ**

Вазирлик миқёсидаги илмий-амалий анжуман материаллари тўплами

Тошкент - 2017

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Тўпламда хорижий тилларни ўқитишда маданиятлараро мулоқотни шакллантириш масалаларига бағишланган долзарб муаммоли тезислар ёритилган.

Мазкур тўпламда вазирлик миқёсидаги олий таълим муассасалари профессор-ўқитувчилари, мустақил изланувчилар, магистр ва бакалавр йўналишидаги иқтидорли талабаларнинг тезислари жой олган.

Тезисда келтирилган далил ва маълумотлар учун муаллиф жавобгар.

berishadi va <<How do you do? >> savoliga shu javobni olishsa, demak ritual tugaydi. Ko'chalarda to'satdan ko'rishib qolishganda ham, inglizlar masofani ushlashadi. Xatto navbatda turishganda ham, bir-biridan bir qadam nariroq masofani saqlash odat tusiga kirgan.

Xazil va yumor. Inglizlar boshqa xalqlar kabi jiddiy xalq sifatida taassurot qoldirishadi, aslida ham shunday va bu ularning yumorida ham o'z aksini topgan.

Andishali xushmuomalalik va diplomatik intizom ingliz yumorining tarkibiy qismlaridir. Qo'pollik, bachkanalik va uyatsizlik ularning yumori uchun batamom yot narsa. Inglizlar me'yoridagi yumshoq bo'rttirishni afzal ko'rishadi. Shuningdek, ular nozik did bilan aytilgan kinoyalarni yuqori baholashadi.

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LINGUO-CULTUROLOGY AS A SCIENCE

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This article is devoted to study linguo-culturology as a science. Linguo-culturology is a new branch of linguistics which studies the interrelation of language and culture. This scientific discipline covers such problems as the study and description of the relations of the language and cultures, language and ethnos, language and public mentality. It is created on the Benvenist's concept which is based on the triad - "language, culture, human personality" and presents lingo cultural studies as lens, through which researcher can see material and spiritual originality of ethnos.

Before identifying linguo-culturology as a science, we should research the term culture in general. As Wikipedia dictionary presents, culture (Latin: cultura, lit. "Cultivation") is a modern concept based on a term first used in classical antiquity by the Roman orator Cicero: "cultura animi" (cultivation of the soul). This non-agricultural use of the term "culture" reappeared in modern Europe in the 17th century referring to the betterment or refinement of individuals, especially through education. During the 18th and 19th century it came to refer more frequently to the common reference points of whole peoples, and discussion of the term was often connected to national aspirations or ideals. Some scientists such as Edward Tylor used the term "culture" to refer to a universal human capacity.

In the 20th century, "culture" emerged as a central concept in anthropology, encompassing the range of human phenomena that cannot be directly attributed to genetic inheritance. Specifically, the term "culture" in American anthropology had two meanings:

- The evolved human capacity to classify and represent experiences with symbols, and to act imaginatively and creatively;

- The distinct ways that people, who live differently, classified and represented their experiences, and acted creatively.

Culture in the sense of a meaning-constituting horizon of the collective life-world determines the perception and use of IT. This may be for the organizational level where culture can influence whether employees are able and willing to use certain technologies. It may also be true on a social level where people shared perceptions have some bearing on the use of IT. A national culture that emphasizes sharing and the collective, for example, will likely lead to different uses of IT compared with one that emphasizes the individual and competition.

Culture Characteristics - in the review of the many definitions of the concept of culture, researchers conclude that most authors agree on the following characteristics:

- Culture is not a characteristic of individuals, but of the collection of individuals who share common values, norms, practices, beliefs, ideas etc. these collections may include family, occupational, regional or national groups which are known as cultural levels;

- Culture is learned. People learn the culture of a group when they become a member;

- Culture has a historical dimension. A particular nation's culture develops over time and is partly the product of that nation's history, its demographic and economic development, its geography and its ecological environment;

- Culture has different layers. That includes i.e. symbols, heroes, rituals, norms, practices and values.

The subject matter of lingo cultural studies reveals the following lingo cultural units and phenomena:

1. Words and expressions defining the description subject in lingo country studies, including non-equivalent lexicon;

2. Mythological culture language units: ceremonial and ritual forms of culture, legend, customs, national beliefs stated in phraseological units, proverbs, metaphorical units. Archetype and mythical character lies on the base of it. Mythical character is personage or situation which is important for myth, its main character which can be transferred from one myth to another. On the base of myth lays archetype – stable image, generalized symbol, presenting in individual consciousness and having extend in culture.

3. Paremiological fund of the language, as proverbs are defined as nation's stereotypes having wide pragmatic spectrum. One and the same proverb can serve as an advice, rebuke, and consolation.

4. Symbols, stereotypes, rituals, etalon. The symbol is thing rewarded with sense; a concrete subject which expresses high abstraction (for example, cross is the symbol of belief; dove is the symbol of "peace"; sword is the symbol of "war" and so on). Cultural stereotypes are models of behavior which is obtruded by culture and adopted in process of the socializations of the person. Stereotypes of behavior, perception and understanding, stereotypes of world picture define unity

and wholeness of culture. As means of solution of social drama ritual has conventional, conditional character and contains the following functions: withdrawal of aggression, indication of own circle and of others' circle. The action becomes a ritual when it loses practicability and becomes semiotic means. Etalon is the essence of revealing of quality and features of subjects and phenomena. It is things' measurement presented in figurative form. In the language etalons exist in the form of constant word combinations and comparison transferring high degree of comparison.

5. Lingo cultural studies deals with such problems as stylistic and expressive layers of the language, interrelation of literary language and other forms of the language as colloquial, publicistic and others. Besides, it deals with the stylistic devices, realias, image baring and other stylistic terms.

6. Communicative behavior has lingo cultural specificity. In every culture person's behavior is regulated with the notion of how to behave in definite stereotypical situations accordance with the social roles. For example, manager and servant, husband – wife and so on.

7. Sphere of speech ethics is the most component of communication which is considered to be a zone of “social stroking”. Speech ethics is the socially established and national culturally specified rules of communication behavior in situation sets, supporting and avoiding contact with communicants in accordance with their social roles and relations in official and non –official means of communication.

8. Special interest raises the problem of interconnection of language and religion. Russian scientist Klovov V.T. considers that culture came out of temple. Christian culture is reflected in the language – in words, cultural concepts, phrase logical units, proverbs, sayings and so on.

Early anthropologists, following the theory that words determine thought, believed that language and its structure were entirely dependent on the cultural context in which they existed. This was a logical extension of what is termed the Standard Social Science Model, which views the human mind as an indefinitely malleable structure capable of absorbing any sort of culture without constraints from genetic or neurological factors.

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