

THE IMPORTANCE OF TEACHING LINGUOCOUNTRY STUDY AND TRANSLATION

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Annotation

The main goal of linguistic and cultural studies, as an auxiliary discipline for the practical mastering of the language, and therefore a subject of philological orientation, is to ensure understanding, namely: the transfer of knowledge of culture, the so-called background knowledge, contributing to the full disclosure of the meaning of the statement and its adequate understanding in the act of communication in English and Russian languages. The subject of linguo-cultural studies, which introduces the use of a living language, provides communicative competence in a foreign language, it acts as a linguistic basis not only for linguodidactics, but also for translation, which is singled out as a separate type of speech activity.

Keywords: culture, communicative competence, connotations, linguodidactic teachings, etymological commentary.

According to the new requirements for graduates of higher educational institutions of a pedagogical orientation, a foreign language teacher must not only be fluent in oral and written speech in this language and understand the structure of the language being studied deeply and correctly from a linguistic point of view, but also possess a certain amount of knowledge of regional and cultural -aesthetic nature for the knowledge of the culture of the people of the native speaker.

The relevance and growing interest in national cultures, their reflection in the language is evidenced by the new direction in linguistics that has appeared in recent decades, linguistic and regional studies, which develops the idea of the need for parallel teaching of the language as a set of forms of expression with the study of the social and cultural life of native speakers. This approach to the study of the language allows you to combine elements of linguistics (through the disclosure of the semantics of language units) with elements of country

studies (the study of the realities of the country through the words denoting them).

The linguo-cultural direction helps to overcome the difficulties that arise when faced with special terminology in foreign languages, the depth and completeness of the meaning of which is available only to native speakers, since it does not follow from direct translation.

Recently, we live in a global world that physically knows no boundaries and is rapidly shrinking culturally. Peoples no longer exist and cannot exist in isolation, without contact with each other at all levels - from everyday communication to big politics - and in various spheres of life - economic, health, cultural, etc. In order to achieve mutual understanding and establish cooperation, we are trying to come to a common cultural denominator and turn to the so-called cultural universals, which, of course, are not illusory and are the basis of intercultural communication. [1,2 150 p., 177-191]. But this is not enough, since the trend opposite to globalization is inevitable - the self-identification of peoples and the assertion of the uniqueness of their cultures, accumulated primarily in national languages. [3,4,5,6,7].

Consequently, the rapprochement of peoples and productive communication is difficult without recognizing the originality of a foreign culture and taking into account its specificity, expressed in the language.

As for the field of translation serving intercultural communication, over the past decades, firstly, the volume of translations from language to language has increased; secondly, rare languages (German, Russian, etc.) have become more in demand, reflecting realities unknown to us, precedents and alien cultural phenomena; and thirdly, the scope and genre of translations has significantly expanded - from political speech and technical instructions to journalistic essays, fiction, folklore, advertising, posts on the Internet – genres that are difficult to understand without knowing the cultural background of the country, its history and traditions. The very idea of the proper level of analysis (understanding) of the translated text has changed, the meaning of which cannot be fully comprehended without knowledge of the corresponding connotations and realias, and therefore cannot be recoded and transmitted. At the same time, high demands are placed on the quality of translation today to preserve both the semantic component and the cultural one - various figurative devices (for

example, in Arabic culture, cold is a metaphor for relief, black is a symbol of fertility, etc.), the rhythm of the narration of a particular genre (Japanese haiku, Arabic qasida), symbols and allusions that differ markedly from tradition to tradition, etc. [8,9].

Thus, today knowledge of a foreign language is in demand not so much for the mechanical transmission of the necessary semantic information using abstract grammatical structures and a long list of faceless words, otherwise it would be a dead language or a purely theoretical knowledge of the language, such as Latin, but for the sake of free full-fledged communication and interchange , for the sake of understanding and cognition, which are impossible without penetration into the picture of the world of a native speaker of a foreign language. If we turn to the history of linguodidactic teachings, we will see that the methodology of teaching a foreign language developed through audilingual and grammatical-translational approaches and logically (not without trial and error) came to the communicative method, as the only one that correctly provides competence in acts of communication through adequate speech perception of interlocutor. All the more important in the framework of training programs for translators and teachers of foreign languages is now acquiring linguistic and cultural studies, which provides the study of the language in parallel with the study of the country's culture in the broad sense of the word.

It must be admitted that the elements of teaching linguistic and regional studies have always been included in the course of a foreign language, and not only for translators, but covertly - in the form of educational texts introducing one or another aspect of the life of the country of the language being studied, etymological commentary in the dictionary, remarks of an experienced teacher, practicing translation, about the positive or negative connotations of a foreign word, informative illustrations in the manual. In the 1920s, Western scholars and American linguostructuralists tried to introduce language learners to the culture of the country of the language being studied. For the first time, the thesis about the need to study the culture of the country of the language being studied, not only for understanding authentic texts, but also for effective communication, was put forward by N. Brooks, and in the 70s. The American researcher-ethno linguist E.D. Hirsch, J.F. Kett, J. Trefil proposed the concept of communicative competence, in which special attention was paid to the sociocultural component.

[10, 254 p.] Linguistic and regional studies in the system of domestic philological and pedagogical education as an aspect of language learning began to stand out only in the last three decades thanks to the fundamental works of E.M. Vereshchagin and V.G. Kostomarov on the material of RCT. [11, 124 p.] Today, for those who study a foreign language at a university with the prospect of becoming a professional translator and / or teacher of a foreign language, linguistic and regional studies have firmly entered the list of compulsory subjects with their own programs and hours. At the same time, the goals and objectives of this discipline, the methodology of its teaching, as well as technical support did not stand still and continue to improve to this day.

The main goal of linguistic and cultural studies, as an auxiliary discipline for the practical mastering of the language, and therefore a subject of philological orientation, is to ensure understanding, namely: the transfer of knowledge of culture, the so-called background knowledge, contributing to the full disclosure of the meaning of the statement and its adequate understanding in the act of communication.

In connection with modern high standards of foreign language proficiency, classes in linguistic and regional studies also serve to form a number of grammatical skills (for example, the use of passive participles against the background of acquaintance with the names of dishes of national English cuisine; the use of ordinal numbers against the background of acquiring knowledge about the ruling dynasties; the use of the article on the material geographical names and naming of government agencies, etc.) and lexical skills (blocks of words related, for example, to literature, architecture, the education system, landscape, water bodies, etc.)

In addition, since linguo-cultural studies, which introduces the use of a living language, provides communicative competence in a foreign language, it acts as a linguistic basis not only for linguodidactics, but also for translation, which is singled out as a separate type of speech activity. Indeed, in order to translate, it is necessary, first of all, to fully understand a foreign text with all the nuances of meaning, including subtext, modality, allusions, hints. Due to insufficient knowledge of the usage, even highly qualified masters of literary translation allow gross distortions of the text, the reason for which lies in the misunderstanding of the meaning of some language units due to the lack of

background knowledge (this, in particular, is indicated in his article "What a translator needs to know" L.S. Barkhudarov [12, p.18-23].

Linguistic and regional studies, "starting" from factual regional studies and "invading" the field of linguistics, are consistently expanding towards the knowledge of the culture, mentality and life of the native speaker of the studied language, thereby affecting the sphere of cultural linguistics. The change in the focus of the content of linguistic and regional studies can be traced by the article in the Dictionary of methodological terms, according to which, linguistic and regional studies are "an aspect in the practical course of a foreign language and the theoretical course of the methodology of its teaching. Having arisen in the methodology of teaching Russian as a foreign language in the 70-80s, linguistic and regional studies was originally interpreted as a field of methodology related to the study of ways and means of acquainting foreign students with the reality of the country of the language being studied in the process of learning a foreign language and through this language selection and presentation in the educational process of information about the national and cultural specifics of speech communication of a linguistic personality in order to ensure communicative competence ... ". It is characteristic that in Germany such a discipline is called cultural studies (Kulturkunde), in the French methodological school there is the concept of language and civilization (langue et civilization), in the UK the term linguocultural studies (linguacultural studies) is used. Modern linguistic and regional studies not only include a list of historical dates, geographical names, names and biographies of prominent personalities (otherwise the discipline would still be called regional studies), but gives an idea of the traditions, values and, last but not least, the picture of the world of the people-carriers of the studied language (cliches, proverbs, metaphors, standards of behavior, symbols, precedents). Linguistics studies tend to cover a wide range of issues at the intersection of disciplines that linguists, psychologists, psycholinguists, sociologists, and sociolinguists are currently working on. [13, p.23-24].

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