

RUSSIAN AS A FOREIGN LANGUAGE IN COMMUNICATIONS

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Abstract

At the present stage of development of our society, when numerous cultural connections arise everywhere, a redistribution of values, guidelines and motivations in the education system inevitably occurs. A universal approach to the development education system is training in intercultural communication. The very concept of intercultural communication implies equal cultural interaction between representatives of various linguistic and cultural communities, taking into account their originality, which leads to the need to identify what is universal on the basis of a comparison of foreign language and one's own cultures. The subject of our research is the process of formation of communication in teaching Russian as a foreign language in institutes and universities. The purpose of the article is to reveal the content and identify the features of communication in the educational environment.

Keywords: relationships, interconnection, mutual influence, interaction, reservations, clarification, cultural anthropology, human sciences, natural sciences

Introduction

The idea of the connection between culture and language dates back to the 18th century, but targeted study of the problem began only at the end of the last century.

The research was more declarative in nature, and until the beginning of the 70s, neither Russian, nor foreign linguistics had sufficiently deep and thorough research devoted to this topic. However, over the past two decades, the number of works indicating the interest and desire of linguists to study linguistic phenomena in a broad extralinguistic context has increased significantly.

And if quite recently it was recognized that turning to extralinguistic factors indicates some inconsistency or "weakness" of the linguist-researcher, now the need to study language in its real functioning in various spheres of human activity has become generally accepted [1].

At the turn of the third century, on the eve of the International Year of the Culture of the World, it becomes obvious that cultural issues must be represented in all educational systems. This is where the idea of interdisciplinary connections in university programs comes from. For example, a foreign language - on the one hand, history, geography, literature and other humanitarian subjects - on the other.

The very concept of culture consists of 2 parts - objective and subjective. Objective culture includes all possible institutions, such as the economic system, social customs, political

structures and processes, as well as literature, arts and crafts. Subjective culture is the psychological traits of a culture, including values and patterns of thinking (mentality). It is this subjective culture that, according to many researchers, poses an enormous difficulty in understanding.

The relationship between language and culture is a complex and multifaceted issue. It is dedicated to the problems of relationships, interconnection, mutual influence and interaction of language and culture in the process of communication between people. Before proceeding directly to the consideration of these problems, it is necessary to make several reservations and clarification of the methodological plan.

Cultural anthropology deals with the formation and development of human culture. Anthropology, as the name suggests, is the science of man. However, the human sciences (which is also reflected in the name) include all the humanities and some natural sciences (medicine, partly biology). There are many sciences about man, and this is understandable, because, firstly, man is a very complex, versatile and multifaceted being, and secondly, all these sciences develop in human society, where, naturally, it is man who is the center of attention [2].

All other sciences that are not focused directly on man have the world, nature, objective non-human reality as their subject of study, but this is the world surrounding man, and it is studied by man, for man, from the point of view of man. In other words, the human factor is present even in the most non-humanitarian science.

So, many sciences about man study different aspects of his life, his physical (biology, medicine) and spiritual (psychology, philosophy, philology) essence of his activity (economics, sociology), his formation and development (history). All these disciplines are closely interrelated, since they go back to the same object of study - man, in whom these aspects, separated into different disciplines, coexist as a single organism, as an inextricable whole.

What does anthropology do, what has this science chosen for itself, breaking apart, like all the others, an inextricable whole?

Anthropology differs from all other human sciences precisely in that it tries to bring together all other aspects and study globally and comprehensively the general process of physical and cultural development of man. Accordingly, anthropology is divided into [3]:

1) physical anthropology, which studies the biological origin and evolution of the physical organization of man, represented by various races;

2) cultural anthropology, which studies the formation and development of human culture.

Thus, cultural anthropology is an extremely broad fundamental science that studies the general problems of the cultural development of mankind, absorbs the knowledge of all other humanities, studies the unified process of the cultural formation of man, that is, that unique and essential aspect that makes a person a Man and distinguishes him from the rest of the animal world. Animals have certain behavioral systems, but no culture.

Culture as a subject of study of cultural anthropology is the totality of the results of the activities of human society in all spheres of life and all factors (ideas, beliefs, customs,

traditions) that make up and determine the way of life of a nation, class, group of people in a certain period of time. Cultural anthropology studies the development of culture in all its aspects: way of life, vision of the world, mentality, national character, results of spiritual, social and industrial activities of a person. Cultural anthropology studies the unique human ability to develop culture through communication, through communication, including speech, and examines the huge diversity of human cultures, their interactions and conflicts. Particular attention is paid to the interaction of language and culture.

The main objectives of the course in cultural anthropology [4]:

- 1) explain the enormous role that culture plays in a person's life, in his behavior and communication with other people and with other cultures;
- 2) introduce the ideas and methods of this science;
- 3) determine the paths along which cultures develop, change, clash and interact;
- 4) reveal the relationship, mutual influence and interaction of language and culture;
- 5) show how culture affects human behavior, his worldview, the world system, personal life, personality formation, etc. [5].

The development of cultural anthropology is of exceptional importance for modern times. We either did not know about some cultures at all, or had a distorted understanding of them. Currently, the need and opportunity to study other cultures have coincided. This need is due to new opportunities for international and intercultural communication for Uzbek residents. This course and this area of knowledge are especially important for students of foreign languages, since the use of foreign languages as a real means of communication (and not as before: for the passive reading of written texts) is only possible with extensive background knowledge of the cultures involved, their development and interrelations, - in other words, subject to knowledge of cultural anthropology. As a branch of the science of language directly related to the study of culture, linguoculturology has recently become increasingly widespread [5].

According to Professor V.V. Vorobyova (Russian Peoples' Friendship University), "today it can already be argued that linguoculturology is a new philological discipline that studies a certain way selected and organized set of cultural values, explores living communicative processes of the generation and perception of speech, the experience of a linguistic personality and national mentality, gives a systematic description of the non-linguistic "picture of the world" and ensures the fulfillment of educational, educational and intellectual learning tasks.

Thus, linguoculturology is a complex scientific discipline of a synthesizing type, studying the relationship and interaction of culture and language in its functioning and reflecting this process as an integral structure of units in the unity of their linguistic and extra-linguistic (cultural) content using systemic methods and with an orientation towards modern priorities and cultural institutions (systems, norms and social values) [7].

The organization and content of education in higher education in various languages does not always reflect the real achievements of modern methods. Programs for the practice of oral and written speech, which are guiding documents for teaching languages in universities,

include general instructions on the need to develop in students, in addition to linguistic and communicative, also regional studies competence. And in our opinion, these programs do not contain any indications of specific knowledge and information that should be communicated to students in order to develop regional studies competence, including recommendations on what techniques should be used in its selection. The program's requirement to develop linguistic and cultural competence is, in this sense, rather declarative in nature, since all specific issues related to the organization of the learning process are not reflected and, accordingly, the teacher must solve them independently.

In the course of studying the problem of intercultural communication in practice, we paid close attention to the practical significance of the topic of intercultural communication. It is important to recall that teaching a foreign language should be considered from the perspective of three levels:

- informative;
- behavioral;
- emotional.

We conducted a comparative analysis of domestic and foreign educational and methodological complexes.

This study in the field of foreign language teaching methods showed that teaching intercultural communication in a foreign language cannot exist without including a linguistic and cultural aspect in the learning process. In light of modern requirements for the purposes of teaching a foreign language, the status and role of regional information is changing, presented in such a way as to correspond to the experience, needs and interests of students and to be compared with the similar experience of their peers in the country of the language being studied.

In conclusion, educational and methodological complexes of domestic authors do not pay enough attention to all three levels; most often in domestic educational complexes the basis is only the informative level when teaching English. In practical terms, the work has shown that modern teaching of foreign languages is impossible without instilling in students a foreign language culture, that of all forms of manifestation of intercultural communication in settings, priority attention should be given to informative conversations about events in the lives of students as the most important form of teaching real verbal communication.

New times, new conditions required an immediate and radical revision of both the general methodology and specific methods and techniques of teaching Russian as a foreign language. These new conditions are the "discovery" of Uzbekistan, its rapid entry into the world community, crazy leaps in politics, economics, culture, ideology, mixing and movement of peoples and languages, changing relations between Uzbeks and foreigners, completely new goals and its history.

In conclusion, modern teaching of the Russian language is impossible without instilling in students a foreign language culture. Most methodologists prioritize the current state of the theory and practice of teaching foreign languages with a pronounced communicative

orientation, which contributes to the comprehensive development of personality and the development of students' spiritual values.

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