

# NATIONAL PECULIARITIES OF THE WORLD LINGUISTIC PROCESS

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**Abstract.** The article examines the national peculiarities of the world linguistic process, as well as the problems of the linguistic picture of the world. It notes that the linguistic picture of the world is a set of knowledge about the world that is reflected in the language, and the linguistic picture of the world reflects the national and cultural specificity of the worldview of the people.

**Keywords:** linguistic process, national features, consciousness, picture, linguistics.

The branch of philology that aims to study language units that most vividly reflect the national characteristics of the culture of the native people and the environment of their existence is called linguacultural studies. Linguistics oriented towards regional studies is based on the organic connection of language with extralinguistic reality, on the ability of language to reflect all the features of the environment of functioning, the history and traditions of the people, the features of its material and spiritual culture. It is based on the cumulative function of language. At the same time, this function of language ensures the tasks of communication: without knowledge of the national and cultural background of a word, its adequate perception by a native speaker of another culture is impossible. Linguacultural studies, which aims to ensure adequate understanding, creates the prerequisites for communicative competence in communicating with native speakers of the language and culture, thereby acting as an integral part of linguistics. It studies the meaning of a linguistic unit in the general complex of ideas of a given people about the subject designated by this lexical unit against the background of the entire cultural and historical heritage [4]. The word in linguacultural linguistics is considered as the center of knowledge of the native people about the surrounding reality. However, unlike the traditionally accepted method of studying culture through language, the task of this discipline is, first of all, to fully reveal the meaning of the word through background knowledge of a cultural and historical nature and ensure its adequate perception with all its nuances in acts of intercultural communication. The assimilation of the system of linguistic meanings is at the same time the assimilation of a more general ideological content. Acquaintance with the culture of the country of the studied language has been one of the main tasks since ancient times. Teaching classical languages, as an interpretation of religious texts, is unthinkable without cultural commentary.

In the teaching of living languages, since the end of the XIV century, along with oral speech, familiarization with the realities of the country of the studied language has come to the forefront. This was especially characteristic of the German linguo-didactic school. In our country, various information about a particular country, taught in the process of language teaching (or in connection with language study), is usually called regional studies, in Germany - cultural studies (kulturkunde), in American educational institutions there are courses on language and territories (language and area), in the French methodological school there is a concept of "language and civilization" (langue et civilisation). English colleagues use the theory of linguacultural studies - "linguocultural research" [5].



The Temporary State Educational Standard includes in the list of the goals of teaching foreign languages at the basic level the development of "a positive attitude of schoolchildren towards a foreign language, the culture of the people speaking this language. Education by means of a foreign language presupposes knowledge of the culture, history, realities and traditions of the country of the studied language (linguistic studies, regional studies). Includes schoolchildren in the dialectic of cultures, in the development of universal culture, in the awareness of the role of spoken language and culture in the mirror of the culture of another people." The appeal to the problem of studying language and culture at the same time is not accidental, since it allows for the successful combination of elements of regional studies with linguistic phenomena, which act not only as means of communication, but also as a way of familiarizing students with a new reality for them. According to Salonovich N.A., such an approach to teaching a foreign language at school in many ways ensures not only a more effective solution to practical, general educational, developmental and educational tasks, but also contains enormous opportunities for challenging and further maintaining the motivation for learning. When studying English, it is necessary to master not only the word, but also the typical image in the national consciousness of the people - the bearer of the language and culture. The main method of linguistic and regional studies, aimed at studying the function of language, ensures the tasks of communication, the essence of which is as follows: without knowledge of the national and cultural background of the word, its adequate perception by the bearer of another culture is impossible.

There are two approaches to teaching culture in the process of teaching foreign languages: social science and philosophical. The first approach is based on the discipline traditionally associated with the study of any foreign language. Regional studies is understood as a complex academic discipline that includes a variety of information about the country of the studied language. Unlike the fundamental sciences on which it is based, regional studies include a variety of fragmentary information and is defined as a discipline in the system of geographical sciences engaged in the comprehensive study of materials, countries, large areas. The theories of "Linguistic and Regional Studies" emphasize that this direction combines, on the one hand, language teaching, and on the other, provides certain information about the country of the studied language. Since the main object is not the country, but the background knowledge of native speakers, their culture in a generalized form, it would be correct to talk about "cultural studies". However, the term "Linguistic and Regional Studies" has already become firmly established in the practice of teaching foreign languages and, perhaps, it should be left. However, it is necessary to clearly understand the difference between traditional regional studies and linguistic and regional studies. If regional studies are a social discipline, no matter what language it is taught in, then linguistic and regional studies is a philological discipline, largely taught not separately as a subject, but in classes on language practice in the process of working on the semantics of a language unit.

With the philological approach, it is possible to set two different tasks:

- 1) Extracting cultural information from a linguistic unit. In this case, culture comes to the forefront as the main task of teaching. This method has been dominant in the methodology of teaching Russian as a foreign language for some time.
- 2) Teaching the perception or teaching of a linguistic unit against the background of an image similar to that present in the consciousness of a native speaker of the language and culture.



The image on which the semantics of a word or phraseological unit is built is created by the student of a foreign language consistently in the process of working on the meaning of a linguistic or speech unit and arises in its entirety when the student encounters this unit. With this approach to working on semantics, on the national-cultural component of meaning, it is not culture that comes to the forefront of study, but language, and linguistic and cultural competence is called upon to ensure communicative competence, which presupposes the operation of similar images in the consciousness of the speaker and listener, as this occurs when speakers of the same language and the same culture communicate with each other.

Thus, the main goal of linguistic and cultural studies is to ensure communicative competence in acts of international communication, primarily through adequate perception of the speech of the interlocutor and original texts intended for a native speaker. Linguistic and cultural studies provide a solution to a number of problems, in particular, the main philological problem of adequate understanding of the text, therefore it acts as a linguistic basis not only for linguodidactics, but also for translation [3]. After all, in order to translate, it is necessary, first of all, to fully understand the foreign-language text with all the nuances of meaning, including subtext, allusions, hints, and only then, taking into account the addressee, select the appropriate equivalents in the target language, and their ignorance leads to difficulties in communication in a foreign language and, ultimately, to a decrease in the communicative competence of students.

Thus, the tasks of country-oriented linguistics include the identification, systematization and interpretation of foreign-language reflection of phenomena specific to the country or countries of the studied language, carried out from the standpoint of contrastive linguistics. However, some more specific tasks of country-oriented linguistics can be named:

- 1) semantic analysis of nationally specific elements of the content plan of individual lexemes and USC that are significant in communicative and educational respects;
- 2) reduction of country-specifically significant units of the lexicon into lexical and phraseological fields of the corresponding keywords;
- 3) reading of foreign-language lexicon by country-specific markers, taking into account its socio-systemic and national-state differentiation;
- 4) study of specifically formal means of a foreign language to denote country-specifically significant phenomena;
- 5) analysis of nationally specific interaction of linguistic and non-verbal means of communication in certain conversational situations;
- 6) linguistic substantiation of the regional studies aspect of educational materials for teaching and studying a foreign language, creation of regional studies-oriented educational dictionaries [1].

Regional studies aim to study language units that most clearly reflect the national characteristics of the culture of the people - the native speaker and the environment of its existence. The need for social selection and study of language units in which the uniqueness of the national culture is most clearly manifested and which cannot be understood in the same way as native speakers understand them is felt in all cases of communication with foreigners, when reading fiction, journalism, the press, watching films and videos, listening to songs, etc. The number of lexical units with "clearly expressed national cultural semantics" includes the names of:



- 1) Realia - designation of objects or phenomena; characteristic of one culture and absent in another;
- 2) connotative vocabulary, i.e. words that coincide in their basic meaning but differ in their cultural and historical associations;
- 3) background vocabulary, which denotes objects and phenomena that have analogues in the compared culture, but differ in some national features of functioning, form, purpose of objects [2].

Of great interest to linguistic and regional studies are also phraseological units that reflect the national uniqueness of history, culture, and traditional way of life of the people who speak the language.

The selection of units with a clearly expressed national-cultural semantics is the task of those sections of lexicology and phraseology that act as the linguistic basis of linguistic and regional studies and can be called regional-oriented linguistics [4]. This means that when it comes to a specific language, it is important to compare their semantics with the corresponding units of another language. Being a type of contrastive semasiology, linguistics, which underlies linguacultural studies, sets its immediate goal to identify and study language units with a clearly expressed national semantics.

Language phenomena are selected and interpreted based on the semantic comparison of denotative, connotative meanings and lexical background, corresponding to the differences in reality and the peculiarities of their perception in different cultures [5]. Semantic analysis is based on the method of comparative (contrastive) semasiology, a part of contrastive linguistics, which has recently been widely developed in general and applied linguistics. Originating, on the one hand, in works on language typology, and, on the other, in practical developments in teaching foreign languages, contrastive linguistics has emerged as an independent branch of linguistics with its own methods, principles, theoretical and practical results. Studying language units as cultural and historical phenomena, linguacultural studies acts as a semasiological science, aiming to reveal the national originality in the meaning of a word, the cultural component that makes a word a denotative or connotative reality. These words coincide with the lexical units of the compared language in most components of meaning, but differ in several or one of the components. Unlike semasiology, which can be limited to the language system, linguacultural studies always act as a comparative science, where the meanings of units of one language are contrasted with units of another. The method of selection, systematization and description of lexical material, oriented to the needs of linguistic and regional studies, is based on the general principles of comparative or contrastive linguistics, with the comparison being made between two linguistic languages and between the meanings of lexical units of national languages [1].

Thus, linguistic and regional studies, caused by the needs of the practice of teaching foreign languages, led to the development of regional-oriented linguistics, the main task of which is the study of linguistic units that most vividly reflect in their semantics the national uniqueness of the culture of the native people.

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