

ON THE ISSUE OF FORMATION OF IMAGES OF PERSONALITY  
CONSCIOUSNESS WHEN TEACHING RUSSIAN LANGUAGE AND  
LITERATURE TO STUDENTS OF NON-LINGUISTIC UNIVERSITIES OF  
THE REPUBLIC OF UZBEKISTAN

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| ABSTRACT                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | KEYWORDS                                                                                                                                                                                                                                                                            |
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| <p>This article is about revealing the importance of ethnocultural realities in the process of teaching Russian language and literature to students of law schools of the Republic of Uzbekistan.</p> <p>Special attention is paid to revealing the meaning of culturally marked vocabulary by translational and non-translational methods. The author refers to the translation method of semantics as translation-interpretation, in which, in addition to the equivalent in their native language, students are informed about the coincidence or discrepancy in the scope of the meaning of lacunae. We are also talking about a non-translational method of semantics, which includes: demonstration of objects, gestures, actions, paintings, drawings, slides, slides and disclosure of the meanings of realities in Russian, for which definitions can be used - descriptions of the meaning of a new word with already known words.</p> | <p>Text, concept, analysis, reality, lacuna, semantics, visibility, interpretation, commentary, ethnocultural studies, national culture, non-linguistic university, comparison of similar phenomena, facts of Russian history and culture, passive minimum, intermediary image.</p> |

Introduction

It is known that without such important concepts as language and culture, it is difficult to imagine the language of a people living in a civilized country. The concept of a "dialogue of cultures" is becoming increasingly important in modern society. The dialogue of cultures is the knowledge of one's own culture and the culture of the country of the language being studied. Therefore, today the purpose of language learning is not just communication in a non-native language, but also the ability to conduct a dialogue of cultures. The methodology of teaching Russian language and literature is designed to help this, which allows the formation of linguistic personalities who have mastered the profession and are able to respond and adapt to new conditions in our rapidly changing world in a timely manner.

The beginning of the XXI century is characterized by significant changes in linguistics and new directions in the study of the Russian language at various levels.

Recently, there has been an increased interest in the cognitive aspect of speech activity, the formation of images of personality consciousness, and the problem of reflecting the worldview in language. The transition from descriptive linguistics to anthropological linguistics became possible thanks to N.

Chomsky's theory of generativist, which highlights one essential point: language must be considered as a phenomenon of mentality and the human psyche. The totality of a person's extralinguistic and linguistic knowledge makes up a picture of the world.

As you know, when learning a language, reading a foreign text is a task of increased difficulty. And one of the obstacles to understanding it is the lack of knowledge of the students in the field of cultural history of the country of the studied language. It seems that in this situation, the original literary text at a certain stage of learning becomes a means of facilitating (to facilitate; facilitate; facilitate) teaching a non-native language. When studying the Russian language, resorting to a literary text, we understand that the literary source contributes to the study of the language not only by the presence of great linguistic riches in it, but also the cultural information necessary for a complete understanding of the text and immersion in the linguistic environment.

Russian realities are introduced in Russian language and literature classes in groups with the Uzbek language of instruction at lyceums, technical schools and non-linguistic universities in a certain sequence and has characteristic features.

As you know, vocabulary with a cultural component belongs to the passive minimum of the language program. Methodologists V.G.Geiz, M.V.Lyakhovitsky and others believe that the following features are characteristic for explaining vocabulary related to the passive minimum: the explanation of words should go from the linguistic form to the concepts that the word conveys; for each new word or phrase, different meanings are reported, fixed in the lexical minimum; for the correct and quick recognition of vocabulary, the text explains its informative structural features, the difference from homonyms, the possible contextual environment; familiarization with new vocabulary can take place both on printed and on sounding text; when familiarizing with vocabulary, it is necessary to set up recognition of words when listening and reading.

At the beginning, it should be said that Zhang Xiaoyun, in general, offers ten methods to solve the problem of presentation of foreign vocabulary: 1. the use of visualization (specific objects, spatial concepts and landmarks, geometric shapes and others); 2. the use of description; 3. the use of enumeration (furniture - cabinet, table, chair, sofa, etc.); 4. an indication of the generic word (seiner - fishing vessel); 5. the use of synonyms (throw - throw); 6. the use of antonyms; 7. an indication of the word-formation value (reader - cheat(t) + tel; 8. an indication of the inner shape (a pillow is something that is placed under the ear when sleeping); 9. the use of a strong semantic context (dog barks, cat meows); 10. the use of translation: a) translation in one word; b) translation with the help of several words; c) translation with additional explanation. The disclosure of the meaning of ethnocultural realities (semantics) can be carried out by translational and non-translational methods. The translation method of semantics includes translation-interpretation, in which, in addition to the equivalent in their native language, students are informed about the coincidence or discrepancy in the scope of the meaning of lacunae. For example: Count - count (nasldan naslga utib borgan nobleman of unvoni). Non-translational methods of semantics include:

- demonstration of objects, gestures, actions, paintings, drawings, slides, slides, which contain a variety of material to illustrate gaps, for example, in A.S.Pushkin's work "Dubrovsky" volost nobility and the life of a landowner's estate; portraits (clothes, appearance of A.S. Pushkin's contemporaries, the realities of life and work of the Russian people);

- disclosure of the meanings of realities in Russian, for which definitions can be used - descriptions of the meaning of a new word with already known words.

The method of semantics using definition is used by us when a word has no equivalent in the native language of students, at an advanced stage of learning the Russian language. For example, a maid is a worker for cleaning rooms and other household (but not kitchen) work; a cap is a man's headdress with a hard visor, a cap; a coachman is a person who drives horses in a carriage.

The next technique for revealing the meaning of realities is a comment.

The term "commentary" comes from the Latin word "commentaries", which means "notes", "interpretation".

Many scientists (B.V.Tomashevsky, S.A.Reiser, D.S.Likhachev, Y.M.Lotman, I.V.Arnold, etc.) have studied the commentary from different points of view. Thus A.G.Gurochkina interprets the "commentary" in two ways: in a broad and narrow understanding of this concept.

By a broad understanding of this word, A.G.Gurochkina means "a variety of diverse phenomena, the common features of which are the secondary and evaluative nature of the information contained in them". Here the researcher includes out-of-text commentary (sentences and super-phrasal units included in the narrative, in any part of the text and containing an assessment of events, people, objects) and in-text commentary (notes after chapters, individual chapters, epigraphs, page-by-page notes, preface). In a narrow sense, a comment, according to A.G.Gurochkina, is "an explanation/interpretation of a fragment of text, a message of additional information". At the same time, the following types of commentary are distinguished: linguistic, historical-textual, historical-literary and real. The object of linguistic commentary is archaic linguistic units, reinterpreted words, polysemous words and expressions, linguistic units that are absent from the lexicon of representatives of other cultural communities. Historical and textual commentary is associated with reliable and accurate facts about the history of the creation of the work. The historical and literary commentary reflects the author's attitude to his work, the reaction to the works of contemporaries and descendants, and also gives an idea of the place of the work in world literature. Finally, a real or so-called real-historical commentary reveals the meaning and meaning of the facts and events mentioned in the commented work, explains allusions, features of social hierarchy and social relations, describes the appearance and purpose of objects of material and spiritual culture. The object of real commentary is most often fragments of the worldview associated with the peculiarities of social and interpersonal relations of subjects, determining their behavior, customs, traditions, beliefs, as well as artifacts – housing, utensils, banknotes, clothing, drinks, food, units of weights and measures, military realities, etc., inherent in one or another linguistic and cultural community. "These cultural and cognitive models reflect the peculiarities of a linguistic personality, a member of a linguistic and cultural community, the components of which are the lexicon (code knowledge base), pragmicon (goals, motives, attitudes of personality) and thesaurus (knowledge about the world). The cultural cognitive models of the addressee and the addressee belonging to different cultures often do not coincide, which leads to a complete or partial misunderstanding of the information. The role of commentary is to activate knowledge structures in the addressee's mind that are comparable to those included in the addressee's cultural cognitive models". Linguistic and cultural commentary on realities is of particular importance in Russian language and literature classes in the Uzbek audience.

This is the main methodological technique for removing lexical and semantic difficulties and providing students of groups with the Uzbek language of instruction with a number of national realities - historical, ethnographic, ethical, aesthetic and others, without which it is impossible to

understand a work of art. For a general definition of the essence and specificity of the comment under consideration, the term "complex step-by-step commentary" has been adopted.

A comprehensive regional commentary is a commentary on a set of thematically determined words, considered as an introduction to the text. The removal of difficulties of an ethnocultural nature in the study of works of Russian literature means a preliminary acquaintance with certain phenomena in the life and culture of the people, due to the peculiarities of historical development, national life, etc.

In a comprehensive commentary on regional studies, Z.S.Smelkova identifies four stages: 1) preliminary; 2) introductory or introductory; 3) in the process of working on the text; 4) introducing students to independent commenting.

As part of the modernization of the content of the Russian language school course and the methodology of its teaching, the linguistic and cultural direction seems to be one of the most promising. Today, methodologists offer different ways to implement it. At the same time, the work with the concepts of Russian culture is of increasing interest.

Possessing a huge text-forming potential, the cultural concept is considered as a collapsed text, as a cultural-semiotic phenomenon that includes archetypal and mythopoetic parameters of meaning, religious-philosophical and cultural-historical knowledge about the world. The embodiment of concepts in language is primarily carried out using words based on their meanings (it is known that it is lexical meanings that are the foundation of the national linguistic picture of the world). The content of the concepts (meanings) peculiar to a particular artist of the word is determined by the peculiarities of his author's worldview, artistic and imaginative worldview and the individual author's picture of the world. A productive way to describe an individual author's picture of the world is conceptual analysis, "which consists in deducing the basic concept from the content of the entire text," as well as knowledge about the concept that make up its conceptual sphere.

Thus, the conceptual analysis of a literary text is a special type of text analysis (an individual author's picture of the world), in which concepts (conceptual categories) are considered as a starting point, and the purpose is to identify ways of their objectification in the text.

Russian literature Since schoolchildren and students get acquainted with the realities of Russian life primarily through the word, which is followed by a certain phenomenon in the life and culture of the people, due to the historical process of social and spiritual development of the nation and reflected artistically in literature, the ethnocultural vocabulary in the course of Russian literature should become the object of increased attention when studying the works of Russian writers in the Uzbek the audience. The task of the teacher is to form "... information available to all members of a certain ethnic and linguistic community, i.e. those background knowledge, which, on the one hand, are part of the national culture and, on the other, they are its derivative".

It is the study of the Russian language and literature, if the ethnocultural aspect of the word is systematically taken into account and actualized in the educational process, that most naturally and actively contributes to the formation of background knowledge - information of a historical, everyday, ethical and aesthetic nature that does not correspond to the culture of the student, "develops concepts of new subjects, phenomena that do not find analogy in the native language".

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