
The Concept of Linguistic and Cultural Competence

Ibragimova Dildora Shamsiddinovna

Associate Professor, Samarqand State Architectural and Civil engineering institute

Annotation: The article considers phraseological units from the point of view of cultural linguistics. It is noted that the phraseological composition of any language is the most specific part of the culture of the nation, as it reflects lifestyles, behaviors, traditions and customs, stereotypes and symbols of the people. The main features of the phraseological units are described with cultural identity. Attention is paid to the internal form of phraseological unit as the primary interpretation of reality and the subsequent fixation of the image in the language. Some specific examples are given to define that the study of phraseological units of a particular culture contributes to a better understanding of the way of life of the country.

Keywords: phraseological unit, cultural linguistics, integrity of meaning, inner form, cultural characteristics of ethnic groups.

Introduction

Language and culture for many centuries have been inseparable elements of one system - the general linguistic picture of the world. Moreover, representatives of different cultures perceive and interpret the surrounding reality in accordance with their stereotypes, symbols, standards. This led to the emergence of such a branch of linguistics as linguoculturology. Maslova V.A. believes that linguoculturology explores the manifestations of the culture of the people, reflected and entrenched in the language. It considers this section of linguistics through cultural connotation, which correlates two different semiotic systems (language and culture) and describes their interaction.

The study of the national character through phraseological units occupies a key position in linguoculturology. The linguistic memory of figurative expressions stores and reproduces the bygone heritage of culture, those associations and foundations of standards, symbols and stereotypes that are important for the cultural identification of each ethnic group. Thus, we can conclude that phraseologism is a culturally marked linguistic phenomenon that reveals the depth and national characteristics of a separate linguistic culture. In order to teach a foreign language as a means of communication, it is necessary to create an environment of real communication, establish a connection between teaching foreign languages and life, and actively use foreign languages in living, natural situations. These can be scientific discussions in a foreign language, discussion of foreign scientific literature, reading individual courses in foreign languages, participation of students in international conferences, work as an interpreter, which just consists in communication, contact, the ability to understand and convey information. It is necessary to develop extra-curricular forms of communication: clubs, circles, open lectures in foreign languages, scientific societies of interest.

The main answer to the question of solving the actual problem of teaching foreign languages as a means of communication between representatives of different peoples and cultures is that languages should be studied in inseparable unity with the world and culture of the peoples who speak these languages.

Phraseological units accumulate cultural knowledge and most clearly reflect the cultural and historical experience of the people and the developmental features of any language. Phraseologisms are a kind of linguistic heritage of the ancestors, containing both the moral law and common sense in a short saying. The uniqueness of the language material of phraseological units for linguoculturology is due to the distinctive features of their use.

Integrity of phraseological meaning. Phraseologism is a stable combination with a completely or partially rethought meaning. The fixed structure of a phraseological phrase creates its intralinguistic idiomaticity and the non-derivation of the meaning of a phraseological unit from the proper meanings of its components. Certain attitudes, customs and traditions inherent in a particular culture and reflected in the phraseological turnover are passed down from generation to generation, which does not allow for a literal translation into another language.

For example, *be one's cup of tea* - 'be to your taste, like' is associated with the tradition of English tea drinking. The climatic features of the UK also influenced the emergence of some phraseological units that reflect stereotypical ideas about life in this country: *it never rains but it pours* - 'trouble does not come alone', *be under the weather* - 'feel bad'.

Imagery, expressiveness, evaluative meaning. The phraseological composition of the language is a mirror in which the linguoculturological community identifies its national identity. The associative-figurative basis of a phraseological unit (internal form) and various kinds of connotations are inextricably linked with the cultural information of a particular ethnic group: myths, historical events, elements of material culture.

The language is rich in figurative expressions that point to the everyday life of the people. The composition of such phraseological units, most often, includes the names of objects of national culture (household items, food, clothes): *brew porridge / disentangle porridge* - 'start / unravel a difficult, troublesome or unpleasant business', *beat the buckets* - 'wait time, idle', *you can't sew a fur coat* - 'you won't get any benefit from anything'.

Thanks to rituals, fortune-telling, conspiracies in the Russian language, you can find the following phraseological units: *guess on coffee grounds* - 'build baseless, based on nothing assumptions, guesses', *speak teeth* - 'deliberately distract the interlocutor from something, mislead, deceive', *wash the bones* - 'gossip, gossip, slander about someone'

The traditions and customs of a particular culture are also widely represented in phraseology. Here are some examples: *to wash dirty linen in public* - 'disclose quarrels that occur between close people'. This phraseologism is deeply rooted in the distant past. This phrase was in the everyday life of the peasants. As the legend said, it was impossible to take rubbish out of the hut into the street, since evil people could damage the rubbish that had been taken out. Litter from the hut was swept away, as a rule, into the corner of the stove, under the bench, and later the collected garbage was burned. *Play fast and loose* - 'to treat something or someone without enough care' - act irresponsibly, play a dishonest game. The expression is associated with an old folk game played at fairs in England. A belt or rope was either tightly wound around the stick, or a rope or rope was unraveled, and the audience could not catch the deft manipulation and invariably lost the bet.

Understanding the image of a phraseological unit is directly related to the knowledge of regional information or specific historical facts. In other words, a phraseological unit is a source of background information about the life, history and culture of an ethnic group in specific conditions [13, p. 830].

When learning a foreign language, there are often difficulties associated with understanding the meaning of phraseological units. The complexity of interpretation lies in the internal form

of phraseological turnover. The internal form is a visual-sensory image of the designated object, containing culturally significant information in a hidden sense.

To understand the figurative basis of phraseology, it is important to know the ethnological realities, the value attitudes of the mentality inherent in a particular culture. Therefore, it is advisable to turn to the linguoculturological analysis of phraseology.

Let's look at some examples. *Rocker smoke* - 'noise, din, disorder, turmoil'. For those who study Russian as a foreign language, one should, first of all, turn to the "yoke" component. A yoke is an arc-shaped wooden device designed to carry buckets of water or other cargo. However, in order to understand the real significance of the turnover, it is necessary to study in detail the way of life of the peasants'. The heating of the huts in those days was carried out "in a black way", that is, the smoke came out through a door or a special portage window. Over time, people noticed that depending on the weather, the smoke came out in different ways: if in the form of a rocker, then a strong storm was expected. Probably, the association with the manifestation of bad weather contributed to the formation of the actual meaning of the phraseological phrase.

The English language contains numerous phraseological units, the meaning and image of which can cause difficulties for speakers. A striking example is the idiom *thick as thieves* – 'to be very friendly and share a lot of secrets' – bosom friends, you won't spill water. Literally, this turnover is translated as "thick as thieves", however, if we turn to the history of origin, we can reveal one more meaning of the adjective-component "thick". Previously, it was used in the meaning of "close, closely related." The presence of the word "thieves" indicates the criminal nature of the phraseological unit. The association of the quality of friendship with criminals goes back to the fact that the success of a criminal group depended on the level of trust between its members, therefore, the more the thieves knew about each other, the more smoothly the operation went.

Overcoming the language barrier is not enough to ensure effective communication between representatives of different cultures. To do this, you need to overcome the cultural barrier. In a situation of contact between representatives of different cultures, the language barrier is not the only obstacle to mutual understanding. National-specific features of the most diverse components of the cultures of communicants can complicate the process of intercultural communication. The cultural and linguistic pictures of the world are closely interconnected, are in a state of continuous interaction and go back to the real picture of the world, or rather, simply to the real world surrounding a person. Language is a mirror of the surrounding world, it reflects reality and creates its own picture of the world, specific and unique for each language and people, ethnic group that uses this language as a means of communication.

Conclusion

Language is a means of communication between people, it is inextricably linked with the life and development of the speech community that uses it as a means of communication. Man stands between language and the real world. The presence of the closest connection and interdependence between the language and its carrier (i.e., a person) is obvious. It is a person who perceives and realizes the world through the sense organs and, on this basis, creates a system of ideas about the world. Having passed them through his consciousness, having comprehended the results of this perception, he transmits them to other members of his speech group with the help of language. In other words, thinking stands between reality and language. Language does not reflect reality directly, but through two zigzags: from the real world to thinking and from thinking to language.

Thus, language, thought and culture are so closely interrelated that they practically constitute a single whole, consisting of these three components, none of which can function (and

therefore exist) without the other two. All together they relate to the real world, oppose it, depend on it, reflect and at the same time shape it.

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