

IMPROVING LINGUISTIC COMPETENCE ON THE BASIS OF DIALECTOLOGICAL PRACTICE

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ABSTRACT

As one of the priority areas of modern education, the cultural approach is valuable in that it is aimed at forming a person who has mastered a holistic picture of the world, has mastered the spiritual, moral and cultural values of his national culture. The direction of education in the teaching of the native language and literature is carried out in the cultural approach, which is based on the main idea of linguistics, a rapidly developing branch of linguistics - the inseparability of the connections in the triad "language, culture, society". Therefore, the educational program for the professional training of a future teacher of the native language and literature should ensure his acquisition of linguocultural competence, which is of paramount importance for a philologist as an integral part of his professional competence, and its effectiveness and quality depend on the fulfillment of professional tasks in teaching, development and upbringing.

This article discusses the problems of the concepts of "competence" and "linguocultural competence", the importance of dialectological practice in the formation of linguocultural competence. Also, modern approaches to the formation of linguocultural competence in the training of future teachers of the Kazakh language and literature are considered.

INTRODUCTION

Language is a living phenomenon. It changes, develops. The use of language in a particular field, words and expressions that have a local character in it become the object of research of linguists. As is known, language is a repository of culture, and in modern linguistics the main direction in the field of linguistics and culture is the relationship between language and culture. It reflects language and cultural values: vocabulary, phraseology, grammar, folklore, artistic and scientific literature, written and oral speech. Indeed, the main social function of language is based on this continuity. Consequently, what distinguishes the culture of any people from others is its perception and adaptation to the surrounding world, which is ultimately determined by the active participation of a representative of the national community in the acquisition and appropriation of material and spiritual values. At the same time, although language is not a means of creating cultural wealth, through language the source of culture is manifested as a mirror of the life of the nation. Collecting and analyzing the set of national values passed down from generation to generation from various historical and educational sources, using regional and professional references as a language treasury, serves to organize the nature of the nation through language. Therefore, regional dialectal lexicon is one of the places of spiritual and

social information that complements the linguistic image of culture in the process of linguistic and cultural research.

Recently, there has been a decline in research on the history of language and dialectal lexicon. We believe that this does not mean that the sources of the history of the language and the standards of the dialectal lexicon have been fully studied, but that the interest in this field has waned a little. For example, there are several studies on the historical grammar of the Kazakh language, dialectal lexicon, and linguistic geography. However, recently, especially in the distant past, there has been a need to study the speech norms of Kazakh speakers, and this area still needs new research. In this regard, for example, we would like to talk about some peculiarities of the use of the lexicon of the literary language in the speech of people of the Kazakh nationality living in Uzbekistan.

Methods:

Although linguacultural studies is a relatively new discipline in linguistics, it has its own unique ways and methods of studying the reflection of culture in language. One of the main directions of linguacultural studies is the study of the cultural semantics of language units. By studying the issues related to this topic, we can better understand the laws of language, which is the creator, subject of development, translator, and preserver of the culture of a particular society. This also makes it possible to identify components that can be effective factors in determining

the level of education of people in the learning process and in our society. Therefore, for our research, it is important not only to understand and assess the level of language proficiency linguistically, but also to understand and know the cultural and national components that each language unit carries.

Linguist D.S. Likhachev said, “The best way to know a person, that is, his spiritual maturity, moral image, character, is to listen to his words. Thus, the folk language and the language of the individual are considered to be a sign of his culture, a sign of his personal qualities, the qualities of a person who uses the folk language” [Likhachev, 2000: 355]. An analysis of the literature on linguocultural studies showed that there are not many definitions of the expression “language culture”. Thus, Ye.O. Oparina defines language culture as “a wide range of phenomena related to both the language system, speech, and socio-culturally based features of speech behavior” [Oparina, 1999: 89].

By improving linguistic and cultural competence, students perceive the meaning, essence, vocabulary and grammatical structure of words, learn the logic of oral speech and the uniqueness of the literary language [Klyuev, 2002: 67]. Therefore, when studying linguistic and cultural competence as an important component of linguistic culture, it is necessary to separately note the influence of social factors.

One of the scientists who studied the science of linguocultural studies in modern Kazakh linguistics in its paradigm is Professor J. Mankeeva. The scientist J. Mankeeva, who studied the cultural-semantic meaning of the cultural name, noted: “Culture cannot be separated from language. Because the expression of culture is language. All types of culture are transmitted from generation to generation through language on the basis of cumulative activity” [Mankeeva 2008: 28].

In general, the structure and components of the national language are a problem that has long attracted the attention of language researchers. If the main sign of a nation is language, its development and formation will have its own characteristics, that is, the language of each people is formed and develops in its own way. The national language is a very broad concept, very complex in terms of its historical development, it goes through many processes, and therefore is not uniform in terms of its composition. The national language of the Kazakh people also depends on its state of formation and development: it consists of a literary language and a colloquial language serving the entire people, as well as local peculiarities and dialects specific to a particular region [Kaliev, 2005: 373].

Language is a means of expressing the culture of a particular ethnic environment, it constitutes the core of the ethnic identity, the owner of this language and culture. Each linguist is a carrier of his ethnic culture, and linguistic symbols are used as cultural symbols and express the specific characteristics of national culture.

The formation of linguistic and cultural competences in the teaching of the mother tongue has a great impact on the development of the educational content in terms of developing cultural literacy, respecting the dignity and formation of language skills. From this point of view, the main goal of the formation of linguistic and cultural competences is to study the cultural semantics of local language units, dialectal lexicon. In any language, along with universally understandable literary words, there are many words and expressions that have formed a traditional norm, are used by the entire population, and are pronounced differently in different regions.

The study of the cultural semantics of local language units, that is, the ability to distinguish dialectal lexicon from literary lexicon, is one of the main tasks of the process of constructing a sentence in expressing a thought. Dialect is a territory with

language features that do not have a common folk character, but are used only in a certain place. The scope of application of a dialect is even smaller. One dialect can include several sub-dialects [Tasimov, 2014: 8].

In local areas, the dialectal features of the Kazakh language and the folk language are diverse, divided into their own classes, and differ and change in colloquial speech. In the folk language, in different regions, in different places, local peculiarities are different. A dialectological expedition aimed at collecting and studying such local features of the folk language, or today dialectological practice, is of great importance for linguistics. Determining the dialectal and colloquial structure of the Kazakh language, determining their nature and historical foundations, can only be fully solved by collecting local features and studying them in depth.

As for the study of the Kazakh dialect, in 1937, the first expedition to collect dialect features was carried out under the leadership of Professor I. Kenesbayev. During the first dialectological expedition, important materials were collected on the local specific features of the spoken language of the population of the Norinkol, Kegen, Nura, Maktaoral districts. After that, expeditions were organized to other parts of Kazakhstan. As a result, works were created dedicated to the study of the dialectal features of the people's language, G. Musaboev, J. Doskoraev, S. Amanjолоv, N. Sauranboev and others. A number of articles by correspondents on dialectology were published in the republican and union press [Tasymov 2014: 12-13]. Then Sh. Sariboyev, S. Omarbekov, A. Nurmagambetov, A. Makhmutov, O. Nakipbekov, J. Bolatov, A. Bayjолоv, Sh. Bekturov, G. Aydarov, A. Tasymov, B. Bekeshov, J. Abdualiev and others special scientific expeditions were organized by scientists, local specialists from all regions of Kazakhstan, Russia, China, Mongolia were gathered and scientific discussions were held. Attention was paid to collecting local features and studying them by dividing them into groups with different content.

As a result of the above-mentioned studies, conclusions, and numerous studies, it has been proven that the influence of the neighboring language also causes dialectisms. The language of Kazakhs abroad began to be studied in the field of dialectology of Kazakh linguistics in the late 60s of the last century. The linguistic features of Kazakhs living in other countries outside the territory of Kazakhstan are also divided into specific dialect groups (western, southern, north-central, eastern).

For example, the scientist Turap Aydarov, who studied the colloquial nature of the language of the Kazakh people living in Uzbekistan, divides it into two groups. As an example of words that are not in general use, but are used only within a certain territory: It can be said that in the Tashkent region the word “баспа” is “шәүгім, тұқымды ұрық”, in the Bukhara region they call it a “тазарды шеккі, кеуіртті шырпы” etc. [Aydarov 1975: 22-23]. Dialectisms are characteristic of such a local folk language [Isaev 2007: 31]. Therefore, we confuse the incomprehensible words of the local Kazakh ethnic group with the sound harmony of the language.

Based on the scientific principles of Academician Sh. Saribayev, who studied dialectal words in the Kazakh lexicon, the study of the cultural semantics of local language units and dialectal lexicon serves to raise knowledge related to the modernization and opening of channels that develop the scope of native language services to a new level at the current stage.

For example, we know that the affix *-хана*, which the scientist showed, was used mainly in southern speech, later became a model for the formation of many nouns:

In the southern dialects	In the literary norm
<i>атхана, дәнхана, мұзхана, қозыхана, пешехана, түрмехана/қамақхана, балахана, әскерхана</i>	<i>мейманхана, наубайхана, қасапхана, кітапхана, асхана, шайхана, жатақхана, аурухана, шеберхана, қымызхана, сырахана, дәріхана, перзентхана</i>

According to Academician I. Kenesbaev, this is due to the fact that Uzbek, one of the main languages for the introduction of Arabo-Iranian words into the Kazakh language, and communication with people who speak this language.

Dialectology, a special branch of linguistics, comprehensively studies it from the point of view of sound and meaning.

Dialect words are divided into several types depending on the literary language:

- 1) lexical dialectisms;
- 2) lexical-phonetic dialectisms;
- 3) lexical-semantic dialectisms;
- 4) derivative dialectisms [Kaliev, 1991: 23].

It is clear that in the anthropocentric paradigm of modern linguistic research, special attention is paid to the linguacultural content of the word. However, in Kazakh schools in the Tashkent and Syrdarya regions, in addition to dialects, many foreign words that do not correspond to the norm are added: *мұнда, онда - бұяқ, ояқ kabi olmoshlar; бір, екі, төрт sonlar - бітмә, екіта, төртта; төменге түс - пәске түс; жаны, қасы, маңы - қаптал (сенің қасыңда жүрейн - сенің қапталыңда жүрейн); есік - қапы (есікті жап - қапыны жап), негіз - тиқар; ұйым - шөлкем va boshqalar.*

In some regions of Uzbekistan, the sound harmony of the Kazakh language has been somewhat lost in oral speech. Their languages have sound harmony with the Uzbek language. Kazakh words are pronounced with the sound harmony of the Uzbek language:

“Сен бе - сен ба - сен ма? Келе жатқан - кел атқан - келатырған, т.б. Сәлемдесу әдептілікке жатады ма? То'g'ri: Сәлемдесу әдептілікке жата ма?” When asked how you are doing: *“жақсымысыз?, тұзүмісіз?”* The use of such words is gradually becoming a habit.

There is also confusion in the classification of words in the linguistic norms of Kazakhs in Uzbekistan:

1. *Мен баруым керек - баруым керекпін (баруымыз керекпіз)*
2. *Сен баруың керек - баруың керексің (баруыңыз керексіз)*
3. *Ол баруы керек - баруы керекті (баруыңыз керекті)*

In some cases, those who say two sentences together without separating them also get confused:

Аласыңыз ба? Дұрысы: Аласың ба, аласыз ба?

Жүресіңіз ба? Дұрысы: Жүресің бе, жүресіз бе? («ба» уемес)

Келесіңіз ба? Дұрысы: Келесің бе, келесіз бе? («ба» уемес)

Барасыңыз ба? Дұрысы: Барасың ба, барасыз ба?

It is common to distort imperative verbs such as “Бар, жүр, тұр, қал, отыр” etc. First modified version: барсай (дұрысы: бар), жүрсей (жүр), тұрсай (тұр), қасай (қал), кесей (кел) т.б. Иккінчи о'zгaрган nus'hasi: барғын (бар), жүргін (жүр), тұрғын (тұр), қағын (қал), кегін (кел), отырғын (отыр) etc.

Now these changed words are connected to each other and are pronounced and written like this. Once the root of a word is broken, it cannot be fixed even by adding a connecting word. On the contrary, it increases the number of words changed: *барсай + шы (дұрысы: барсаңшы), жүрсей + ші (жүрсеңші), тұрсай + шы (тұрсаңшы), қасай + шы (қалсаңшы), отсай + шы (отырсаңшы), кесей + ші (келсеңші) т.б.; барғай + сың (дұрысы: барарсың), жүргей + сің (жүрерсің), тұрғай + сың (тұрарсың), қағай + сың (қаларсың), кегей + сің (келерсің), отқай + сың (отырарсың) etc.*

Мен, сен, ол, олар, біз degan so'zlarни менші, сенші, олшы, оларшы, біздерші; бүгін ба? (бүгін бе), кеше ма? (кеше ме), дейсін ба? (дейсің бе), түсіндіңдер ма? (түсіндіңдер ме), сіздер ма? (сіздер ме) and so on are often used.

One of the main tasks of future teachers of the Kazakh language and literature is to distinguish dialect (speech) words from foreign words, to get used to speaking in the norms of the literary language, and to prepare students. In order to properly educate children, teachers must speak and write correctly.

The collection and consideration of such local features of our language, that is, dialectisms, is of great importance for students and aspiring students. The purpose of dialectological practice (teaching practice) is to distinguish the phonetic,

lexical and grammatical features of dialects characteristic of each region, to introduce the local features of the language, to show the role of dialects in the development of the language and their enrichment. from the literary language.

It is also known that it is of great importance to collect dialect words and various expressions related to the history of the Kazakh language, local language data, research works, observe the processes of development and growth of the language, determine the historical connection and relations of the Kazakh language with other related Turkic languages. , enrich and expand our language fund. Determining the relationship of dialects to the national language and literary language, revealing their interrelationships requires a lot of work.

Also, the issues of determining the dialectal and colloquial structure of the Kazakh language, determining their character, uniqueness, historical foundations can be solved only by fully taking into account local peculiarities, collecting them, and conducting in-depth research. Dialectisms in our language are collected from the language of the region, the people, and schoolchildren, especially through dialectological experience, and by collecting expedition materials.

During the dialectological experiment, prospective students are advised to collect complete information and data about the local (state) language features, as well as its location and history, geographical features of the people and their natural life, economy and profession. from the people of that place. Only then will the local language materials collected by the student become the only basis for fully revealing the natural linguistic features of that place.

There are several methods for searching and collecting dialectal language data in the language. Their main technique is conversation, that is, they should be careful and cautious when talking to local people. It is better to start a conversation on any topic with your interlocutor, as if you were a person who had set up a conversation shop, and not to state your purpose. This method is considered the most responsible stage of the work performed during the experiment. It is better to pay serious attention to every word of the interlocutor and write down on paper the linguistic information that you find necessary. Otherwise, the next researcher sitting next to the interviewee should tap or record the necessary language information between the student and the interviewee with a telephone recorder. In this direction, it is necessary to conduct conversations with the local population three to four times a day during the dialectological practice.

Local dialect words are found in the language of schoolchildren, in their various works and content, in poetry and various creative works. The ability to correctly collect, study and pronounce words with local dialectal meanings encountered at that time is of great importance for dialectological practice and the science of dialectology. Dialectism's in our language are a source of national heritage, they arise from the lifestyle of our people, our ancestors, from life needs, from various aspects of life, professions, and life. They have a great influence on our national literary language. The continuity and connection, differences between the national literary language and dialectism's are always preserved. In general, it is known that the local features of our language are an inexhaustible source for analyzing and developing the wealth of our language, as well as providing the necessary linguistic information and materials from the history of the development of our language, and enriching our literary language.

Lexical dialectal features are the only reason for enriching the vocabulary of our language. It can be considered that the local peculiarities of the folk language, dialectics, as a matter of necessity, penetrate our literary language, making a significant contribution to its enrichment. The enrichment of our literary language often includes the most common dialectal lexical features in the language. Therefore, the lexical features of our language are one of the channels and sources of enrichment of our literary language. One of the sources that enrich the lexical base of our language is dialect features.

It should be recognized that in the training of future specialists in the native language and literature, not only their professional training, but also their linguistic competence is important. In our

opinion, in the work of future teachers of the native language and literature, the level of language knowledge for the "average" representatives of students is determined on the basis of:

a) knowledge of the main linguistic and cultural units of the language;

b) possession of the main grammatical structures of constructing sentences and utterances;

c) possession of communicative tools and techniques (the ability to speak and the ability to extract meaning from what is said).

At present, the issue of language knowledge, the criteria for determining this knowledge, its levels are especially acute. The problem is not only in the insufficient level of knowledge of the younger generation, but also in the preservation of our cultural wealth, the problem of passing it on from generation to generation.

Results:

For dialectological practice, real information is obtained mainly from written materials. Students receive linguistic information from the pages of various newspapers and magazines, works of art, works and content written by schoolchildren, from sources such as credentials, handwritten letters, power of attorney, work documents, etc. In order to improve the quality of dialectological practice, in order to effectively collect linguistic information, it is necessary to collect preliminary information about each future student, the interlocutor, who is organizing the conversation, and if he is specifically asked in advance person, is he an entrepreneur, farmer, fisherman, etc., questions should be developed.

During the conversation, it is better to create conditions for the person to speak and move freely, asking him questions at intervals, starting a conversation on certain interesting topics. The collection of dialects of our language from our country, especially from among our people, is carried out through dialectological experiments, expedition materials, direct communication with people who use language features, local linguistic information, recording various word names or phrases. In the analysis of local language units, dialectical dictionary materials, the method of contrast was effectively used in conjunction with methods such as analysis, synthesis, and justification.

DISCUSSION

Dialectal lexicon is one of the richest sources of language imagery, preserving the entire spiritual and material culture of the speaker, the content and essence of the nation, its life. Language and cultural competence is the use of linguistic and cultural elements in context, the use of cultural, historical and special national information in linguistic communication, the rational use of the system of linguistic knowledge, knowledge of the history, traditions and culture of the nation, the development of speech culture.

In order to deeply master not only a foreign language, but also the native language, it is necessary to form an understanding of the ethnocultural image of the world, linguistic consciousness, lifestyle, customs of the people.

Therefore, the principle of "joint study of language and culture" began to be introduced in the study of the cultural semantics of language units in the native language. Within the framework of considering "Culture and Language" as a set of linguistic and cultural units (linguoculture), it remains relevant today to ensure the development and implementation of specific tasks aimed at developing linguistic and cultural competence in students of the native language and literature major as a result of a linguistic and cultural approach.

According to the results of the training practice, relevant documents are submitted, and the work performed is evaluated based on the requirements.

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