

REPRESENTATION OF LINGUOCULTURAL ELEMENTS IN UZBEK LANGUAGE EDUCATIONAL CORPORA

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Annotation: *This article examines the representation of linguocultural elements in Uzbek language educational corpora. It analyzes the connection between language and culture, focusing on how linguocultural elements are explained to students and how they can be applied in language learning. The role of national values, traditions, and historical elements in Uzbek language educational materials is highlighted, showing their significance in enhancing students' cultural understanding. The study emphasizes the importance of developing communicative competence by understanding linguocultural elements and their effective use in the learning process.*

Keywords: *linguocultural elements, educational corpora, culture, language learning, students, communicative competence, cultural understanding, linguistics, teaching methodology.*

The Uzbek language, with its rich cultural and linguistic heritage, is an important resource for not only Uzbek people but also for individuals from various nationalities who seek to learn it. Educational corpora in Uzbek language teach students not only grammar and vocabulary but also the connection between language and culture. Linguocultural elements, i.e., the unique cultural and historical traditions expressed through language, require learners to understand a specific cultural context. This article analyzes how linguocultural elements are represented in Uzbek language educational corpora and their impact on the quality of education.

For this study, several educational materials were analyzed, including textbooks, dictionaries, and linguistic research. The research primarily employed qualitative analysis and linguistic methods. The specific features of linguocultural elements in the Uzbek language educational corpora were identified. Additionally, the methodology of teaching students how to understand and apply linguocultural elements was explored. Linguocultural elements include words, phraseological units, collocations, sentences, proverbs, complex syntactic structures, texts, and so on, that reflect a part of culture. A linguocultural element has both a content and an expression plan; the expression plan consists of the units mentioned above, while the content plan is formed by the semantics of those units. Therefore, a linguocultural element differs from a concept in

that it has its own content and expression plans. For linguoculturology, the main task is to represent the folk culture in linguistic form. In his view, the concept of "linguocultural element" is useful for comparative linguistics: "Language is a cultural fact, a component of the culture we inherit, and at the same time, it is a tool. Folk culture verbalizes through language, and it is language that activates the foundational and essential concepts of culture, expressing them in the form of signs, that is, through words".

If cultural studies examine the characteristics of self-awareness in areas such as nature, society, art, history, and other social and cultural aspects, linguistics studies the worldview reflected in language as mental models of the linguistic picture of the world. The main object of study in linguoculturology is both language and culture, which are in a constant state of interaction. The word "culture" is derived from the Latin word "colere," which means "to cultivate, educate, develop, respect, worship." From the 18th century onward, the term "culture" began to be used to refer to all things that are the products of human activity. All these meanings have been preserved in the usage of the word "culture." However, originally, the word referred to "the purposeful influence of humans on nature, the modification of nature for human benefit, i.e., the cultivation of the land" (agricultural culture). Later, the term "culture" was also used to describe knowledgeable, educated, and highly refined individuals. Today, it is known that the term "culture" is used in more than 500 different variants across various fields of science and practice.

The main findings of the study include the following:

Understanding Linguocultural Elements – The representation of linguocultural elements in the Uzbek language not only brings learners closer to the language but also immerses them in the culture. For example, Uzbek customs, national holidays, and historical events are widely depicted in language materials.

Cultural Representation in Educational Materials – In textbooks, national values, words, and phrases that reflect the culture are frequently highlighted. This helps students understand how linguocultural elements function and provides opportunities for them to use these elements effectively in the learning process.

Student Competencies – Understanding the unique characteristics of linguocultural elements plays a crucial role in students' general cultural understanding as well as language learning. These competencies help enhance their communicative competence.

Representing linguocultural elements in Uzbek language educational corpora can pose challenges for educators since it goes beyond teaching grammar and vocabulary. Effectively conveying linguocultural elements enables students to understand the

language not only as a collection of words but also as a cultural context. To accomplish this, teachers must not only impart linguistic knowledge but also ensure that cultural knowledge is communicated to students.

Studying and understanding linguocultural elements helps students understand both the Uzbek language and culture. Effective representation of linguocultural elements in Uzbek language educational corpora deepens students' language learning experience and aids in the development of their communicative competence. Moving forward, it is necessary to develop new methodologies for enhancing this process.

Scientific research indicates that the composition of linguocultural elements is much more complex than that of linguistic units. Linguocultural elements embody linguistic, cultural, ethnopsychological, and extralinguistic factors. The structure of linguocultural elements consists of sign-meaning-concept-object. Unlike their literal and figurative meanings, they are a reflection of human culture and language.

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