

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР  
АКАДЕМИЯСИ МИНТАҚАВИЙ БЎЛИМИ  
ХОРАЗМ МАЪМУН АКАДЕМИЯСИ**

# **ХОРАЗМ МАЪМУН АКАДЕМИЯСИ АХБОРОТНОМАСИ**

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Constant changes in the field of information and communication technologies and Internet resources lead to changes in education. So, the theoretical part of the work showed that their use in school today is an integral part of education and a basic requirement according to the state educational standard.

Modern technologies and various means of presenting information can significantly simplify and diversify the educational process. In addition, a great advantage of modern information and communication technologies over other teaching tools is the ability to present large amounts of information in various forms, the possibility of interactive dialogue in the classroom, as well as from the first seconds to interest and motivate students. Presentations, electronic textbooks, an interactive whiteboard, video and audio material makes the presentation of the material brighter and more interesting, and provides clarity. Today the Internet is one of the most well-known and used electronic technologies, and the computer practically takes the role of a teacher.

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### NATIONAL-CULTURAL ASPECT OF PHRASEOLOGY

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*Annotatsiya. Ushbu maqolada dunyoning emotsionallik tushunchalarning mazmunini o'rganish muhokama qilinadi. Frazеologik darajada o'zaro bog'liq tushunchalarni lingvistik ifodalash darajasida solishtirganda, frazeologik kontseptuallashtirish jarayonlarining o'ziga xos xususiyatlarini aniqlash, mazmundagi umuminsoniy va milliy-madaniy komponentning mohiyatini aniqlash maqsadida ular o'rtasidagi o'xshashlik, farq va munosabatlar tahlili. tushunchalar lingvomadaniy hamjamiyat dunyosi tasvirining parchalari sifatida.*

*Kalit so'zlar: frazeologik korpus, ekspressiv vositalar, milliy madaniyat, idiomatik ma'no.*

*Аннотация. В статье рассматривается вопрос о содержании эмоциональных понятий во фразеологической картине мира, входящей в «наивную» языковую картину мира. При сопоставлении родственных понятий на фразеологическом уровне лингвистической репрезентации проводится анализ сходств, различий и взаимосвязей между ними с целью выявления специфики процессов фразеологической концептуализации, определения сущности универсального и национально-культурного компонента в содержании. концептов как фрагментов картины мира лингво-культурного сообщества.*

*Ключевые слова: фразеологический корпус, выразительные средства, национальная культура, идиоматическое значение.*

*Abstract. This article discusses investigating the content of emotive concepts in the phraseological picture of the world, which is part of the "naive" linguistic picture of the world. When comparison of related concepts at the phraseological level linguistic representation, an analysis of the similarities, differences and the relationships between them in order to identify the specifics of the process's phraseological conceptualization, defining the essence of the universal and national-cultural component in the content of concepts as fragments of the picture of the world of the linguocultural community.*

*Key words: phraseological corpus, expressive means, national culture in a holistic manner, idiomatic meaning.*

The phraseological corpus of any national language is a kind of source of knowledge about the culture of the people. In the deep connections of stable verbal complexes, messages about the world of a particular country are encoded: about its geography, climate, the spiritual makeup of the people,

about the way of life at different times, etc. Elements of culture are drawn from denotation underlying the figurative basis of the phraseological unit (phraseological unit), and to describe it, “you must basically decipher metaphors, discover images, correlate words and phrases with cultural categories, all to comprehend in the language of culture and, of course, to describe the cultural discourse” [Vorobyov et al. 1998: 31], which can be addressed to science, religion, philosophy, social sphere, etc. Analysis of the figurative basis (internal form) of a phraseological unit in the system of phraseosemantic fields is the most important link in the reconstruction of various fragments of the picture of the world, specific to a particular linguocultural community " [Georgieva 2002: 108].

Phraseological turns are a unique part of the expressive means of language. In phraseological units, characteristic features of the culture of the people, its history, a person's ideas about various objects and phenomena, nationally determined stereotypes of views are expressed the surrounding world. This is especially evident in the example of phraseological units based on comparison. For the Russian linguistic consciousness, the ideal of good health is the bull: “healthy as a bull- здоров как бык”, the ideal of closeness is the ram: “stupid as a ram- глуп как баран”, the ideal of the female figure is the birch: “slender as a birch tree- стройная как березка”.

From a national point of view, it is permissible to consider unique phraseological units that were formed on the basis of folk customs and rituals. Thus, the phraseological unit “vanished like a hand-как рукой сняло” (which means it passed quickly and without a trace) is associated with the belief in the ability of selected people to treat the sick with the help of hand movements over the sore spot. National-cultural semantics of phraseological combinations consists of three components.

First, phraseological units reproduce the national culture in a holistic manner, with all their kind of idiomatic meaning. Secondly, phraseological units reveal the national culture separately, in units of composition - in words. Many of these words are non-equivalent. For example, in the phraseological unit “arshin swallowed-аршин проглотил” the word “arshin- аршин ” is used as a primordially Russian concept, which is non-equivalent word.

Thirdly, phraseologisms reflect national culture their own prototypes, due to the fact that free phrases, which became phraseological, characterized specific customs, details of everyday life and culture, historical events, etc. alive or dead”, “by the pike's command”, etc. Based on the fact that phraseology expresses common human concepts and views on the surrounding reality, a lot of similarities can be found in the phraseology of different languages. This similarity also applies to the design of phraseological combinations.

However, some phraseological units of a particular language can differ in their own unique national characteristics. It the difference is expressed in the shades of the meanings of phraseological units and their national imagery and lexical composition. It can be concluded that in the phraseological picture of the world of each language will identify common universal properties and national features that are manifested both in terms of expression and in part content. Phraseologisms directly (in denotation) or indirectly (through the comparability of the associative-shaped base with ideals, symbols, stereotypes of national culture) include cultural information about the world and society.

Therefore, the phraseological unit is a "storehouse of wisdom-кладезь премудрости" of the people, preserving and the mentality that reproduces it from generation to generation.

Absolutely everything that a person has to deal with in everyday life causes him to have a certain attitude. Some objects and phenomena cause sympathy, while others, on the contrary, dislike and disgust. Some can cause interest and curiosity, others - complete indifference. Even some individual properties of objects, information about which is obtained by a person through sensations, for example, color, taste, smell, are not indifferent to him. In contact with them, a person can experience pleasure or displeasure, sometimes pronounced clearly, and sometimes barely noticeable. Such a coloring of sensations that characterizes the attitude to certain qualities of an object, is called the sensory tone of sensations.

In the concept, which is a multidimensional mental formation, the results of man's assimilation of the world are concentrated. Conceptualization reality, based on perception, leads to the emergence concepts that arise through representations. By accumulating signs inherent in various objects,

concepts are evaluated, which in specific cultural space entails the transformation of concepts. "The concept is thus a concept immersed in specific linguocultural context ...".

In relation to emotional concepts, at first glance it may seem logical to classify them as universal, since the emotions themselves are "the central part that makes the representatives of different ethnic groups more or less similar to each other." It was also found that emotional concepts are characterized by ethnospecificity, explained by "an individual emotional trend and the national index of a given culture", which, in turn, are predetermined by the varying nature of the manifestation "Multidimensional interactions" of culture, language and emotions.

Relying on all these factors, N.A. Krasavsky defines an emotional concept as "ethnically" culturally conditioned, structural and semantic, as a rule, lexically and / or phraseologically verbalized education, based on a conceptual basis, including, in addition to the concept itself, an image, cultural value and objects (in the broadest sense of the word) of the world functionally substituting for a person in the process of reflection and communication, which cause a partial attitude of a person towards them "[Krasavsky 2002: 13].

It is also worth noting that one of the main distinguishing features of emotional concepts is their intelligibility, proceeding from the fact that emotions, obviously, are inaccessible to direct visual observation and represent "incorporeal and difficult to comprehend abstraction". Based on the above views of cultural linguists on the concept and emotional concept, the latter will be understood in this work as a mental unit of a high degree of abstraction, which performs the function of metapsychic regulation and reflects in the linguistic consciousness the centuries-old experience of introspection of an ethnos in the form of universal and culturally specific ideas about emotional experiences.

This interpretation of the essence of an emotional concept, as a culturally marked verbalized meaning, which the native speaker endows with his emotions, makes it possible to single out conceptual, figurative and value aspects, the explication of which involves the use of various methods of linguoculturological analysis.

. Lexical meaning in cognitive science is related to the concept as a result of knowledge and is considered as a type of information that stored in human memory. The cognitive approach is aimed at identifying all types of knowledge reflected in a complex structure concept, and, accordingly, lexical meanings. As a consequence, the cognitive interpretation of words gives us the opportunity to distinguish in lexical meaning qualitatively new components.

2. Cognitive linguistics asserts that the concept is not tied to one linguistic sign: it is denoted by many signs - as linguistic, and non-linguistic - and is never fully expressed. Any concept is located in the brain of different people who are part of this or that society; having a common part for everyone, it also includes many variable features - social, group, individual. Concepts, and with them, the concept sphere, are in constant development, they lose some features, acquire some, and modify some. Therefore, in order to get through the analysis of the language the most complete picture of the features of a concept that is part of the conceptual sphere of a particular people, it is necessary to include in the study not only lexicographic, but also psychologically real its filling.

3. Phraseologism is used as a whole, not subject to further fragmentation and usually does not allow the rearrangement of components within itself. The process of phraseologization is an abstraction from a specific image or actual situation through metaphorization and rearrangement of this. Phraseologism – means representation of a phraseological concept.

4. In the phraseological picture of the world of each individual language there are common universal properties and national characteristics, manifested both in terms of expression and in terms of content. Phraseologisms directly or indirectly include cultural information about the world and society.

5. Emotions serve to characterize the needs of a person and the objects at which they are aimed, this is one of the main mechanisms for regulating the functional state of the body and human activities. The topic of emotions has always been interesting for scientists of completely different scientific disciplines: philologists, teachers, linguists, philosophers, psychologists. Emotions are an integral part of the emotional picture of the world, which is intended as a worldview, projected by the emotional sphere of consciousness and reflecting value priorities in the national picture of the world.

6. In emotionology, the expression of emotions is understood as their direct speech manifestation, produced with the help of specific units - emotives, the semantics of which "induces emotional attitude" to the designated object of reality.

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### CHET TILLARNI MASOFAVIY O'QITISH SAMARADORLIGINI OSHIRISH

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**Annotatsiya.** *O'rganish bu mukammallikka bo'lgan ehtiyojning boshlanishi. Shunisi aniqki, ilm va bilim qanchalik rivojlangan bo'lsa; o'rganish va uning mexanizmlarini o'zgartirish uchun ko'proq ehtiyoj talab etiladi. Masofaviy o'qitish muqobil yondashuvlardan biri bo'lib, uni yuzma-yuz yoki an'anaviy ta'lim bilan almashtirish mumkin va bu oliy ta'lim rivojlanishining asosiy omillaridan biridir. Ushbu maqolada chet tillarni masofaviy o'qitish samaradorligini oshirish xususida so'z yuritildi.*

**Kalit so'zlar:** *ta'lim; pedagogika; metod; axborot-texnologiya; xorijiy til; masofaviy ta'lim; texnika.*

**Аннотация.** *Обучение — это начало потребности в совершенстве. Понятно, что чем более развиты наука и знания, тем больше необходимость изучать и изменять их механизмы. Дистанционное обучение - один из альтернативных подходов, который можно заменить очным или традиционным обучением, и один из ключевых факторов развития высшего образования. В этой статье рассказывается, как повысить эффективность дистанционного обучения иностранным языкам.*

**Ключевые слова:** *образование; педагогика; метод; информационные технологии; иностранный язык; дистанционное обучение; техника.*

**Abstract.** *Learning is the beginning of the need for perfection. It is clear that the more advanced science and knowledge is, the greater the need to study and change its mechanisms. Distance learning is one of the alternative approaches that can be replaced by face-to-face or traditional education, and it is one of the key factors in the development of higher education. This article discusses how to increase the effectiveness of distance learning in foreign languages.*

**Keywords:** *education; pedagogy; method; information technology; foreign language; distance learning; technique*

Barchamiz ma'lumki, masofaviy ta'lim - bu istalgan joydan turib, qaysi vaqt bo'lishidan qat'iy nazar, shaxsiy reja asosida o'qish hamda bilim olish jarayonidir. Masofaviy ta'limning asosiy maqsadi - o'quvchilarning qayerda yashashidan qat'iy nazar, jahondagi ixtiyoriy ta'lim muassasasida o'qish imkoniyatini yaratish, ta'lim muassasalaridagi o'qituvchilarning salohiyatlaridan foydalangan holda, ta'lim sifatini oshirish, o'quvchilarning uzluksiz ta'lim olishlarini ta'minlash va ta'limning turli shakllarini bir - biriga yaqinlashtirishdan iborat. Masofadan o'qitish yangi pedagogik texnologiyalarning bir turi bo'lib, u ko'pgina afzalliklarga ega. Jumladan, yashash muhitidan