

INTERCULTURAL MEASUREMENTS OF VALUE ORIENTATIONS OF REPRESENTATIVES OF UZBEK AND FRENCH CULTURES

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Abstract. *This article presents a taxonomy of measurements of value systems: the individualism of the French and the collectivism of Uzbeks, the politeness of the French, respect and reverence for elders among Uzbeks, attitude to the money of the French and Uzbeks, because by means of intercultural measurements as a method of learning, students will master a certain amount of background knowledge and will be able to recognize the specificity value orientations, lifestyle, communication behavior of speakers of the target language. In addition, awareness and assessment of the new comes from the well-known in the native languages and culture, since it is the native language and culture that serve as a measure of new linguistic and cultural facts, phenomena and ways of expression.*

Keywords: *intercultural measurements, linguoculturology, contrastive description, value orientation, communicative behavior.*

O'ZBEK VA FRANSIZ MADANIYATI VAKILLARINING QADRIYAT MUNOSABATLARINI O'LCHOV TAKSIONOMIYALARI

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Annotasiya. *Ushbu maqolada qadriyatlar munosabatlarini o'lchash taksonomiyasi, ya'ni fransuz xalqining individualizmi va o'zbeklarning jipsligi, fransuzlarning xushmuomalaligi, o'zbek xalqining yoshi ulug' insonlarga hurmat va ehtirom ko'rsatishi, ikkala xalqning pulga bo'lgan munosabati kabi o'lchovlar taksonomiyasi keltirilgan. Bundan maqsad, madaniyatlararo o'lchovlar orqali til o'rganuvchilar ma'lum bir miqdorda boshlang'ich bilimlarini o'zlashtiradilar va til qadriyati yo'nalishini, o'rganilayotgan til sohiblarining turmush tarzi, muloqot jarayonidagi xulq-atvori xususiyatlarini tushunish imkoniyatiga ega bo'ladilar.*

Kalit so'zlar: *madaniyatlararo o'lchovlar taksonomiyasi, individualizm, lingvomadaniyatshunoslik, kontrast tasvirlash, qadriyatlarga yo'naltirilgan, kommunikativ xatti-harakatlar.*

МЕЖКУЛЬТУРНЫЕ ИЗМЕРЕНИЯ ЦЕННОСТНЫХ ОРИЕНТАЦИЙ ПРЕДСТАВИТЕЛЕЙ УЗБЕКСКОЙ И ФРАНЦУЗСКОЙ КУЛЬТУРЫ

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Аннотация. В статье представлена таксономия измерений ценностных установок, а именно индивидуализм французов и коллективизм узбеков, вежливость французов, уважение и почитание старших у узбеков, отношение к деньгам французов и узбеков, так как посредством межкультурных измерений как приема обучения студенты будут овладевать определенным объемом фоновых знаний и смогут осознать специфичность ценностных ориентаций, уклада жизни, коммуникативного поведения носителей изучаемого языка. Кроме того, осознание и оценка нового идет от известного в родном языке и культуре, так как именно родной язык и культура выступают мерилем новых языковых и культурных фактов, явлений и способов выражения.

Ключевые слова: межкультурные измерения, лингвокультурология, контрастивное описание, ценностная ориентация, коммуникативное поведение.

Introduction

In this article, intercultural measurements are carried out to identify similarities and differences in French and Uzbek linguistic cultures, as well as difficulties in acquiring trainees with linguocultural material at the level of value orientations, language, discourse and behavior, since the concept of intercultural communication is a complex system, all elements of which function in close relationship and interdependence, therefore, the work provides many definitions of the concept of intercultural communication. Intercultural measurements are often intertwined with the problem of choosing possible ways of analyzing cultural manifestations and the quality of approaches to intercultural measurements is evaluated in terms of a constructive definition of where and how the results of the analysis can be used.

In order to identify value orientations, mentality, the main national traits of the French and Uzbek peoples, such cultural and linguistic units as phraseological units, paremiological expressions, metaphors and folklore material are reflected in the analysis, which reflect the vital activities of the society, as they reflect the people's world outlook as a set of value ideas, knowledge, attitudes, worldviews and attitude.

Materials and Methods

The question of value orientations, linguistic and cultural characteristics of language, speech, behavior as an object of learning is inseparable from the issue of language as a specialty.

The methodological basis of the theory of intercultural communication is a system approach, in which the most basic is the principle of irreducibility of system properties to the sum of properties of its constituent elements. Here the main place belongs to the integrative quality of the system, generated by the interaction of the parts.

Measurement is a cognitive process that consists in comparing a given fact or phenomenon with some of its value, taken as a standard or norm. It is a method of empirical knowledge from an epistemological position, behavioral acts, that is, discrete units based on the emic and ethical approaches, are also subjected to intercultural measurement.

The language material that we have allowed us to use the method of contrasting description in identifying widely used communicative rules and strategies in French and Uzbek linguistic cultures. In this regard, by intercultural dimensions we understand the comparison and juxtaposition of linguistic and cultural codes of various ethnic groups in certain parameters in order to find similarities and differences between them, since the essential features of the language and especially cultures are revealed by comparison, with comparative learning of languages and topics more cultures.

In linguoculturology, a measurement is observed within the boundaries of the opposition "own" and "alien" in order to describe certain patterns. In the theory of intercultural communication, this opposition is also one of the most significant gnoseological tools, with the help of which the factors determining the outcome of interaction between representatives of different cultures are studied. Therefore, one should be ready to learn a foreign culture and to perceive various intercultural concepts, since, becoming participants of any kind of intercultural contacts, people interact with representatives of other cultures, often significantly different from

each other, and each culture has its own rules of conversation, closely related to culturally conditioned ways to think and behave.

Based on the above, it can be concluded that the implementation of intercultural measurements is necessary not only for the theory, but also for the practice of intercultural communication and intercultural language learning as a specialty. Conducting intercultural measurements for linguodidactic purposes helps to identify areas of interlingual and intercultural interference, defining difficulties in mastering a particular linguacultural material taking into account intercultural oppositions, and also using the opposition of one's own and someone else's, you can describe the interaction between representatives of different ethnic groups. Thus, linguistic units expressing cultural concepts are measured by linguistic and non-linguistic parameters at the level of semantics, connections and cultural meaning.

Within the framework of one article, it is possible to conduct a comparative analysis of only some linguistic units of French and Uzbek linguoculture at the level of value orientations, communicative behavior, language and discourse.

In modern linguistic literature there are many definitions of the concept of intercultural communication. For example, according to E.M. Vereshchagin and V.G. Kostomarov, "...intercultural communication is an adequate mutual understanding of two participants of a communicative act belonging to different national cultures" (Vereshchagin E.M, Kostomarov V.G., 1990: 246).

Approximately the same definition is given by I.I. Khaleeva: "...intercultural communication is a process of communication (verbal and non-verbal) between communicants who are speakers of different cultures and languages" (Khaleeva I.I., 1999: 5-14).

According to O.A. Leontovich point of view, "...intercultural communication is a direct or mediated exchange of information between representatives of different cultures" (Leontovich O.A., 2007: 366).

D.B. Gudkov believes that intercultural communication is "communication of linguistic personalities belonging to different linguacultural communities, and

like any communication, it is an interaction of "speaking consciousnesses" (Gudkov D.B., 2003: 288).

As we can see, all the above definitions point out that intercultural communication is communication between representatives of different cultures speaking different languages.

Intercultural measurement is based on comparison and contrast in order to identify all kinds of similarities and differences between linguoculture at the level of value orientations of language, discourse and behavior. Through intercultural measurements we cognize culture, as "comparison can act as a way of cognition of the world, a way of fixing the results of this cognition in culture" (Vereshchagin E.M, Kostomarov V.G. 2001: 208).

As S.G. Ter-Minasova rightly notes, "only by going beyond one's own culture, i.e. by encountering a different worldview, worldview, etc., one can understand the specificity of one's social consciousness, one can see the difference or conflict of cultures" (Ter-Minasova S.G., 2000: 624).

Thus, it is possible to identify which linguacultural material can be difficult for native speakers of Uzbek, i.e. it presents difficulties when learning French.

Results and Discussions

French politeness, respect and honor of elders in Uzbeks. Politeness is a priority for French communicative behavior; in French society, especially in business and service spheres, it is an obligatory component of the image of a salesman or an employee in any sphere of activity. When meeting with acquaintances, the French ask fewer questions than Uzbeks, also in everyday communication they apologize much more. The French are very friendly and smiling in everyday life. In French communicative behavior there is a great role of jokes, wit in conversation, obligatory etiquette communication with neighbors and acquaintances, softened expression of request and refusal, etc. Thus, French culture has its own rules of conversation related to culturally determined ways of behavior. thinking and behavior.

Uzbek culture emphasizes family reverence and respect for elders as moral principles of personality formation. The first word is given to the elders. Thus, in Uzbek fairy tales, as well as in the everyday colloquial speech of Uzbeks, the phrase is often used: *Say you - you are older*. In an Uzbek family, parents, relatives, elders, and teachers are taught to be honored from childhood. Parents are especially honored and respected: *Father's will is above God's will. A father is a mentor to his son*.

Old age in Uzbek culture is correlated with wisdom, so aksakals are often called upon for advice: *The elder's admonition to the younger*. It is generally believed that: *Old people in the house are gold in the house. Old people in the house are guardian angels*.

The main cultural value for Uzbek people is family, relatives and neighbors, all of them try to live in friendship and together. The national mentality and character traits of Uzbeks are revealed in folk proverbs. For example, there are such proverbs about neighbors' relations: *do not buy a house, buy a neighbor. A neighbor comes - help is at hand*, etc. The division of cultures into individualistic and collectivistic is one of the indicators in intercultural communication, as it helps to explain the differences in the behavior of representatives of different cultures.

Individualism of the French and collectivism of the Uzbeks. On the planet, certain groups of people live in societies where the interests of the individual prevail over the interests of the group, it is these societies and cultures that are individualistic. According to many researchers, French culture is individualistic.

According to S.A. Moiseeva, a researcher of the peculiarities of French communicative behavior, "the French value their individualism, they always try to emphasize their individual differences, the presence in their lives of the right to choose, the right to act in their own way. The French are a freedom-loving people, but at the same time quite law-abiding" (Moiseeva S.A., 2005: 65-69). For example: *avoir soin de son individu - take care of oneself; chacun soigne son individu self before all*, etc.).

In France, there is no tradition of parents supporting their adult children, they have to earn their own living. Any young Frenchman can leave his family after school, go to school or work.

Collectivism is one of the main values of the Uzbek people, and in Uzbek culture it is characterized by a sense of solidarity on the basis of equality and justice, involvement in a common cause, involvement of one's own work and means in helping others, responsiveness and concern for people.

Such realities of Uzbek people's life as "makhalla", "khashar", "Navruz", etc., are vivid examples of collectivism in Uzbek culture, which reflect folk traditions, customs and rituals. One of the vivid realities of Uzbek life is the concept of "makhalla". In Uzbekistan, administrative division is carried out within city districts or village streets into makhalla councils, which are local self-governing bodies that consider and solve people's problems. The best moral traits of the national character, such as selfless help, work enthusiasm, collectivism, a sense of responsibility to the community, friendliness, mutual assistance, cordiality, compassion, disinterestedness, etc., are embodied in the Uzbek "khashar" (collective work, providing selfless assistance to affected people or some organization, such as schools, hospitals, or cleaning up the territory, etc.).

The celebration of the national holiday "Navruz" (it is a spring national holiday dedicated to the beginning of the new year, which is celebrated annually on March 21) reflects such concepts as moral purification, forgiveness, purity of thoughts.

Here is an example that reflects the collectivism of both Uzbek and Russian peoples quite convincingly: on a main road, oncoming cars start flashing their headlights. This means that it is necessary to slow down, as there is a road patrol ahead. For law-abiding French people, this fact is hooliganism and a potential danger to others, but for Uzbeks and Russians it is solidarity, mutual assistance, a sign.

Attitudes to money of the French and Uzbeks. According to ethnopsychologists N. Yapp and M. Sirett, the French, unlike Americans, have never worshiped "making" money as such (Yapp N., Sirett M., 1999: 72).

One of the national traits of the French way of life, which is considered a great virtue, is frugality, which sometimes turns into ugly stinginess. French stinginess has entered into a saying: *Economie vaut profit - economy costs profit*. The specificity of the French national character is manifested in the fact that money is an important cultural component characteristic of the French linguacultural community, as the concept of "money" is connected with such notions as "well-being" (prov. *Qui a de l'argent a des pirouettes* – *whoever has the money has the power*), "success" (prov. *Qui a assez d'argent, a assez de parents* – *there will be relatives, would be money*) and "prosperity" (*qui a de l'argent, a des coquilles* – *one lives if one has money*), which is specific for the French cultural consciousness.

But, as political scientist E. Ostrovskaya, "some features of the French national character have undergone certain changes over time. Wealth is seen as a curse, money as the spawn and even the incarnation of the devil, the rich as a bad, dishonest person..." (Ostrovskaya E., 2003: 40). (Ostrovskaya E., 2003: 40). This can be illustrated by the following examples: *argent d'autrui nul n'enrichit* – *money begets money: l'argent ne fait pas le bonheur* – *money is not happiness; happiness is not money*.

Interest in the material side of life does not represent an exhaustive life value for Uzbeks, although it sufficiently determines the goals and content of activities, which is very similar to the French culture. In Uzbek culture, the attitude towards money is reflected in the following proverbs: "Where there is money, there is no equality", "Don't look for money - gain intelligence", "Don't chase money - learn to count", etc. Uzbek people are capable of enduring hardships and difficulties in the hope of success in the future.

Conclusion

In passing, we note that today's Uzbek culture also tends towards the cult of money and even the dollar. Thus, summarizing the results of intercultural measurements of French and Uzbek linguoculture, we can conclude that culture is vividly reflected in language, speech and behavior. The value orientations we have identified explain the worldview and, accordingly, the behavior of representatives of French and Uzbek cultures.

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