

PROBLEMS OF BILINGUALISM IN THE HISTORY OF CULTURE

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Abstract: *The article deals with problems of bilingualism in the history of culture. It discusses about challenges as language fluency delay, mixing languages, dominance of one another over the other, reading and writing, being passively bilingual, prejudice, cultural and religious biases amongst others.*

Keywords: *bilingualism, academic dictionaries, cultural heritage, qualitative development, process of displacement, ethnic group, language policy.*

The vast majority of academic dictionaries give a lapidary designation of the term "bilingualism": "bi... + Latin. Lingua language - bilingualism = simultaneous use of two languages". In fact, the semantic meaning of this term is much broader and more problematic. As confirmation, let us turn to the history of the formation of Uzbek culture and determine the role of bilingualism in this process.

Already during the development of Islamic culture (IX-XX centuries) in Central Asia, the foundations of bilingualism (Arabic - zullinisonain) were laid. Scientists and writers of this period were fluent in several languages: Arabic, Farsi, Turkic. They created their works in these languages. However, dominant in the IX-XX centuries was Arabic. Bilingualism can be illustrated by the cultural heritage of such educators as al-Bukhari, al-Ferghani, al-Termizi, Ibn Sina, Firdousi, Saadi, Nizami (Persian-speaking), 'YusufKhos-Hadjib, Mahmud Kashgari, Ahmad Yugnaki (Turkic-speaking).

A new stage (XIV - XVI BB.) in the history of the Timurid civilization in Central Asia is characterized by the qualitative development of bilingualism, which influenced the specifics of science, literature, and art. Thus, Ulugbek and Kazizada Rumi, Lzhami and Navoi, Bekzod and Khondamir, Zakhriddin Bobur and Muhammad Solih equally expressed their ideas in Arabic, Persian and Turkic languages. At the same time, the process of displacement of the Arabic dialect is observed, which became especially noticeable in the material of fiction. The writers were fluent in Persian and Turkic languages. At the same time, the emphasis shifts towards the Uzbek language. This tradition of bilingualism will be preserved in the 17th-19th centuries, as evidenced by the work of Uvaisi, Nadira, Komil Khorezmi, Agakha and other artists of the word.

Starting from the second half of the 19th century, the qualitative development of Uzbek literature and culture is undoubtedly influenced by the Slavic element, which fills bilingualism with a meaning previously unknown to the Uzbek ethnic group. Writers such as Mukimi, Furkat, Avaz Utar, Khamza Khakimzade Niyazi, while preserving the traditions of the Arabic and Persian languages, mastered the Russian dialect, thanks to which the prerequisites for entering the Western European language culture were created. The Uzbek reader first got acquainted with the translations of the fables of Aesop and I.A. Krylov, stories by L.N. Tolstoy, the poetry of A.S. Pushkin.

In the 20th century, Uzbek-Russian bilingualism becomes decisive. Well-known writers Behbudi and Fitrat, Chulpan and Abdulla Kadyri, Usman Nasyr and Aibek, and this series can be continued, thoroughly studied the Russian language and translated works of world classics. During these years, Chulpan translated Shakespeare ("Hamlet"), Usman Nasyr - Lermontov ("Demon"), Aibek-Pushkin

("Eugene Onegin"). These translations were the pinnacle of the Uzbek-Russian bilingualism of the named period and played a role in the further development of Uzbek culture.

In the era of the former Union, Uzbek-Russian bilingualism covered almost all areas of life. The Russian language has taken a leading position in the system of bilingualism and has even become a "second native language" for non-Russian peoples living in Uzbekistan; it is becoming an intermediary language. Not only samples of world literature, but the literature of the peoples of the former Soviet Union began to be translated and perceived using the Russian language.

In the 90s of the XX century, the era of independence of Uzbekistan opened. At this time, Uzbek-Russian bilingualism began to lose its positions. The state language policy is beginning to orient bilingualism towards world languages - English, German, French, Japanese... The indicated process of bilingualism has not yet been fully studied. Therefore, it is too early to draw deep conclusions about this phenomenon. But, it is well known that Uzbek-Arabic, Uzbek-Persian, Uzbek-Russian facts of bilingualism played a positive role in the development of Uzbek culture.

Explicating the thesis that "personality is a product of language and culture" (S.G. Ter - Minasova), one should especially emphasize the role of language in shaping the personality, its mentality, national character, ideology; a person who knows how to manage himself, assimilates democratic ethical norms, has his own civic values and is tolerant of others. Forming, on the one hand, in its depths a linguistic picture of the world, the language, on the other hand, explicates other "pictures of the human world, entering through certain lexemes (certain concepts) into the language of the individual, and, consequently, into his culture, influencing the national - personality's character.

"Understanding that the mental lexicon reflects a conceptual picture of the world and the surrounding reality, which is a system that performs a complex function associated with the representations of extralinguistic knowledge behind the lexical units (E.S. Kubryakova), is extremely important when teaching foreign languages in a multilingual educational environment. This is due to the fact that the communicative behavior of an individual reflects the national-specific features of the entire multi-ethnic community, and concepts, acting as the supporting elements of languages, can both unite and separate representatives of different linguistic cultures when comparing mentalities, cultural and value dominants.

In a multicultural educational environment, both the process of teaching foreign languages and the process of intercultural communication do not pass without conflict, not because sociocultural invariants are objectively incorrect, but as a consequence of the fact that the process of "acculturation" (E.M. Vereshchagin, V.G. Kostomarov) does not always fit with its own cultural genotype. This is due to the fact that the decoding of messages produced even in one language (foreign or Russian) is not always common for such an environment due to ethical, aesthetic, confessional differences or differences in the volume of cultural literacy.

Non-verbal actions as an integral part of the communication process are a biologically determined system and in this sense are universal means of conveying the emotional state of people of different linguistic cultures, at the same time, communicative emotionality is meaningful. The ability to manage non-verbal behavior is encouraged in every linguistic and cultural community and contributes to the process of socialization and entry of the individual into the culture. A smile as a genetically determined facial reaction to a certain emotion is recognized and adequately interpreted in most cultures. The main explicit information that is contained in a smile and in the lexical units denoting it is the transfer of the emotional state of the communicant, as a rule, a state with a positive connotation.

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