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COMMUNICATION CULTURE AND SPEECH ETIQUETTE

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A person's worldview, his personal characteristics are formed precisely in society, in the place where he (the person) coexists. In the anthropological understanding, people are not born with a certain culture, but acquire it in the course of communication, on the basis of social activity, in particular, speech. The subject acquires a language that is a component of culture, and through its use gains access to its components. Therefore, the socialization of the personality takes place, during which the child's thinking and models of his behavior are formed, therefore the social function of the language as a means of communication, along with other factors, comes to the fore [2, 15-16]. The famous psychologist Luria argued that speech and its traces, which form the basis of the second signal system, allow one to distract and generalize the signals of reality, formulate intentions, and create the basis for “forecasting” the future [4]. This means that speech also allows you to create long-term structures of excitation and creation of a program aimed at a known goal of human behavior. In turn, Yakubinsky noted human speech activity as a diverse phenomenon, determined by all the complex variety of factors and functions [8, 17-58].

Thus, language and speech are a means of contact, and an instrument of an intellectual operation, complex mental activity. According to Panfilov, language has two functions: communicative function and cognitive function of culture.

1. The communicative function is the process of exchanging information between people using signs and sign systems.
2. The cognitive function of culture is any culture that creates its own picture of the world, learns by exploring the human soul, society and the world [5].

It should be noted that the author does not take into account other functions of the language, in particular, the language also performs etiquette, cumulative and other functions that are associated with the culture and social norms of a certain society.

With regard to language learning, the most significant is the understanding of culture as the totality of the results of the activities of human society in industrial, social and spiritual life. Culture as a social phenomenon also represents the values of the accumulated and accumulated definitions of a community of people, has a historical genesis, and plays a certain role in the formation of a separate human personality [1]. Culture is a model for interpreting what people say and do, a model for social structures and processes [7].

As you know, modern culture presupposes coexistence in a common world, i.e. to be able to build a mutually beneficial dialogue with all subjects of this common living space, to be able to build humanitarian intercultural bridges between representatives of cultures and countries. In this, an important role is played by the language, which acts as a tool, with the help of which the construction of bridges of mutual understanding and interaction between representatives of different societies becomes a reality. Therefore, in the process of studying a foreign language, a student must master not only a new language code, but also the way of life, customs, and cultural achievements characteristic of its carriers. In other words, the student must learn the generalized cultural experience of previous generations who spoke this language. With an emphasis on the formation of a person's ability to intercultural communication, it is important that the student acquires a foreign language (development of speech experience) and the development of his cultural experience, in which it is possible to isolate the attitude of the individual to himself and to the world [3]. But culture cannot be understood without its correlation with society as a whole. Culture and society are with each other in relation not to an abstract, but to a concrete identity, which presupposes not only a coincidence, but also a difference. The relationship between society and

culture can be interpreted in different ways, but we understand culture as a product of society's activity, society as the subject of this activity and “personality is a product of culture” [9].

This leads to the conclusion that it is impossible to understand the genesis, the formation of the individual, in isolation from the culture of the social community (small social group and, ultimately, the nation).

Culture is the way people act. And public relations are the springboard, the basis for this activity. Such an understanding helps us to understand exactly how society (social relations) and culture (way of activity) are connected. Society creates a field for human action, its present appearance determines their boundaries and to a certain extent determines the nature and methods of action. Culture, according to E. Sapir, “is what a given society does and thinks, and the language thinks...”, while “language does not exist outside of culture, i.e. extrasocially inherited set of practical skills and ideas that characterize our way of life” [6]. In order to coexist in society, a person must think, act like other members of society and use the language that the people speak and interpret it accordingly.

Thus, language and culture interact closely in the process of communication, which leads to the concept of co-study of language and culture. In the course of studying a foreign language, a student not only masters a new language code, but also the way of life, customs, cultural achievements, spiritual culture inherent in its speakers, therefore culture is also an object of learning, along with language, speech and speech activity.

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ЗНАЧЕНИЕ ПРОИЗВЕДЕНИЙ КУНХОЖИ В ИЗУЧЕНИИ ИСТОРИИ КАРАКАЛПАКСКОГО НАРОДА XIX ВЕКА

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Исторические события после переселения каракалпаков в Хорезм хивинскими ханами связаны с социально-экономическим положением каракалпакского народа при Хивинском ханстве. Кунходжа жил в 1799 - 1880 гг. Места, где проживал Кунходжа, назывались: Тербенбес, Кок-Озек, Айырша, Жалайыр, находились они на северо-западной стороне нынешнего Тахтакупырского района, между Тахтакупырским и Караузьякским районами, в колхозе Казахдарья Муйнакского района, вблизи Аральского моря [Исмаилов, 1961: 77]. Названные места упоминаются в произведениях Кунходжи и в других произведениях каракалпакских поэтов XIX века. Стоит отметить, что эти места, где поселились каракалпаки сразу после переселения из Туркестана.

Согласно историческим данным, А.В.Каульбарс, проводивший научные исследования мест, где каракалпаки жили в 1873 году, упомянул об этих местах в своей книге «Низовья Амударья». В этой работе рассказывается о ловле рыб каракалпаками в вышеупомянутых местах. Весной и летом они ловили рыбу ночью при свечах. Высвечивали рыбу и кололи острогой на лодке. Об этом способе ловли рыбы написал А.В. Каульбарс [Каульбарс, 1881: