

THE PROBLEM OF INTERCULTURAL COMPETENCE IN USING PHRASEOLOGICAL UNITS

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ABSTRACT:

The English and Uzbek languages are quite rich in Phraseological units unique only to these two languages. That is why their study and detailed description is of utmost importance in facilitating the translation practice from English into Uzbek and vice versa. The findings show that in order to competent user of the English language one needs to acquire not only basic language skills but also considerable cultural knowledge and to be able to use Phraseological units in speech. The results of the comparative analysis English and Uzbek Phraseological units show that together with distinctions in the cultural stereotypes and lexico-stylistic representations of the described phenomena we can observe similarities in terms of expressing universal linguocultural concepts.

KEY WORDS: Phraseological units, concepts, interaction, cultural, transcultural, multicultural, approaches

INTRODUCTION:

Language is the chief means by which the human personality expresses itself and fulfills its basic need for social with other persons. Frantz Fanon said "to speak a language is to take on a world, a culture" (F. Fanon, 2001). A person who knows a language perfectly uses a

thousand and one grammar lexical, phonetic rules when he is speaking. Language skills help us to choose different words and models in our speech. By learning language we can introduce with different people's tradition, their culture, religious and physiological inner-world. However, no one learns a foreign language as their native one because learning a language proficiently requires cultural proficiency, too. One needs to know a lot more than language skills to be good at a foreign language, such as history, culture, customs and traditions. Language and culture are intertwined like the two-sides of the same sheet of paper. They breathe, blossom, shrivel up and die due to many reasons. Both of them are sensitive and adapt to prevailing circumstances. Language gives full expression to people's values and norms, and since values and norms are dynamic by nature, language has to be in tandem with cultural transformations.

Phraseological units are considered to be the fixity combinations of the language, ready-made chunks and the deliveries of nation's cultural signs. As well as they carry the knowledge of history, geography, anthroponomy, social life of the people and traditions of a particular nation. According to it perceiving the world dates back to the old time when people began imagining the nature, the solar system and the stars, natural disasters and they started nominating and describing them

with the help of their rationale and knowledge. The development of their mind and thought represent their language and they develop human's social life. On their giving names to the things in the surroundings they use different signs, symbols and colours. By expressing their thinking every person needs to create and use words, word combinations and phrases. One can't describe anything without giving definitions, concepts, forms and meaning. Generating meaning and the form of any word or object brings a new meaning or sense. There are two concepts that are closely related. They are multiculturalism and interculturalism. In fact, as Dervin (2010) suggests, "interculturalism is often confused with cultural, transcultural, or multicultural approaches" (Dervin, 2010).

Multiculturalism has been seen as the result of the cohabitation of different cultures, while the concept of interculturalism is more often associated with the educational world, which is to say that it is the process that allows people of different cultural backgrounds to communicate among themselves (and maintain their culture while valuing others) and it is often presented in the pedagogical programs. These concepts have been developed basically in Europe and in the United States in response to the challenges these places have had in the educational system due to the presence of foreign children whose language and culture differ from that of the host country. In this experience intercultural communicative competence is understood as the knowledge, skills, and attitudes at the interface between several cultural areas including the students' own country and a target language country.

The development of intercultural communicative competence is a process that includes the students' experiences and competences from their own cultural background and is a process that allows them to reflect on their own cultural assumptions as an integral part of the further development of their

skills and knowledge about the world (Sercu et al., 2005).

When considering the intercultural communicative dimension, speakers are otherness. Skills of interpreting and relating mean ability to identify and explain cultural perspectives and mediate between and function in new cultural contexts. Skills of discovery and interaction are related to the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge attitudes and skills under the constraints of real-time communication. Finally, critical cultural awareness is defined as the ability to evaluate critically the perspectives and practices in one's own and other cultures. (Atay, Kurt, Camlibel, Ersin, and Kaslioglu, 2009).

In modern studies on phraseology increasing attention is focused on the relation between language and culture. The acknowledgement of the importance of the inclusion of the cultural component in research on fixed phrases is connected to a great extent with the adaptation of cognitive approaches, which provide theoretical grounds for contrastive research allowing analyses of cultural aspects of phraseology.

Linguoculturological units such as proverbs and aphorisms are considered as carriers of national wisdom, they brightly represent ethno-specificity of the nation they belong to. After reading or listening of a proverb in English and finding its equivalent in native language, there is held investigations to draw out the linguoculturological information about national traditions, customs and historical facts by means of analysis, comparison and comments (G. Makhkamova, 2010)

Of course human cognition differs in many ways including the language a person speaks. To perceive a discourse of a foreigner one should be not only language possessor but also the owner of the large amount of information about the foreign culture, history and daily life. One of

the best representatives of the culture in language is, surely, phraseological units. Native phraseological units are usually main carriers of cultural knowledge and they need to be closely learned by the speaker as one may have some misunderstandings without the knowledge of meaning of phraseological units. There are some notions in phraseology which are inter-culturally contrastive or make wider sense. For example:

As timid as rabbit; as mad as rabbit; as scared as rabbit, as quick as rabbit — here we can see several characteristics of the rabbit in English phraseology which is used to describe a person. This is a wider sense of the notion rabbit in English language in comparison to Uzbek

language. As there is only one phraseological unit in Uzbek language with the animal: **“quyondek qo’rqoq”**. One may misunderstand the speaker if not aware of such phrases.

In order to be fully competent in English one should be aware of the nation’s common cognitive thinking, in other words national world picture. Having knowledge about national world picture assists to avoid misunderstandings among communicators. Here below we can see world picture of the British in the concept of “colour” and analyze it in comparison to Uzbek idioms with colour components. In order to be more precise we have chosen only similitude transference.

Idiom	Cultural analysis
As black as coal	Coal can be considered as a universal phenomenon it can be met many of the cultural idioms including Uzbek: qopqora ko’mirdek
As black as soot	“Qorakuyadek qora”. We cannot detect any Uzbek idiom with such expression because the notion black already exists in the Uzbek variant of “soot”
As black as night	“Tundek qora” it is usually used positively to describe the beauty of the hair or eyes of a woman in Uzbek but in English we freely can use the idiom in any description whether it is positive or negative
As white as a sheet	“Oq qog’ozdek” the symbol of innocence or immaturity in Uzbek culture however in English it is sign of fear, illness or shock
As blue as the devil	This idiom is unique to English culture which means the sense of stress and melancholy
As green as grass	Maysadek ko’m ko’k - is totally different idiom in comparison to English which means turning green just before vomiting
As green as cabbage looking	This is a pure English idiom which means green foolish or naive and cabbage a person’s head without any knowledge. The equivalent in Uzbek “qovoq kalla”
As yellow as saffron	In Uzbek we use “rangi za’faron bo’ldi” very rare idiom in modern use which means “ill or missed somebody”. The idiom came from Arabic culture with the spice itself to English culture.
As red as beetroot	It means “uyatdan qizarish” in Uzbek which is a little bit differently expressed in our culture “sholg’omdek qizarmoq”.
As red as cherry	“Olcha” if translated etymologically it means “qizil+cha” (little red) is common fruit with red colour but isn’t illustrated in any Uzbek phraseological units. In English it means “a red nose”
As red as poppy	Poppy usually represents sacred blood of ancestors in battle fields in our culture but in English phrase it represents colour of an injury
As red as ruby	Ruby is a precious stone which is not strange to Uzbek culture. But despite its attractive scarlet color we can’t meet any Uzbek idiom with the word “ZUMRAD”

As we can see above from the definitions of the given color idioms intercultural

competence is no less important than the other competences while learning English language as

one can easily lose content of the speech without special knowledge of phraseological units.

In this research we investigated peculiarities of translation and classification, of phraseological units. We mainly dealt with distinctive features of English phraseological units. Because as Uzbek language speakers we have some difficulties in translation concerning to English language phraseological units.

Also in this article we investigated the notion of intercultural competence which is very essential in language learning and teaching. Intercultural communicative competence is understood as the knowledge, skills, and attitudes at the interface between several cultural areas including the students' own country and a target language country. So while learning a language one should not only acquire language skills but also one should have some special knowledge about the culture of target language, in our case it is English.

Phraseological units can be considered as a notion of intercultural competence as they carry lots of cultural information and one cannot be a fluent speaker of English without acquiring and using some basic phraseological units.

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