

THE ROLE OF PHRASEOLOGICAL UNITS IN THE FORMATION OF STUDENTS' SOCIOCULTURAL COMPETENCE

Gaybullayeva Dildora Fayzulla qizi

PhD, the teacher at Uzbekistan State University of World Languages

d.gaybullayeva@uzswlu.uz

Abstract: *This article examines the importance of sociocultural competence in ensuring a high-quality educational process and increasing students' knowledge, as well as the vital role of phraseological units in the formation of this competence. The article also describes the stages and conditions for the development of sociocultural competence through the use of various contextual situations.*

Keywords: *phraseological unit, sociocultural competence, intercultural communication, linguistic intelligence.*

Annotsatsiya: *Ushbu maqolada bugungi kunda sifatli dars jarayonini ta'minlash va talabalar bilimini oshirishda ijtimoiy-madaniy kompetensiyaning ahamiyati hamda ushbu kompetensiyani shakllantirishda frazeologik biriklarning muhim roli haqida so'z boradi. Shuningdek, maqolada ijtimoiy-madaniy kompetensiyani rivojlantirish bosqichlari va shartlari kontekstlar yordamida ochib berilgan.*

Kalit so'zlar: *frazeologik birlik, ijtimoiy-madaniy kompetensiya, madaniyatlararo kommunikatsiya, lingvistik intellekt.*

Аннотация: *В данной статье рассматривается значение социокультурной компетентности в обеспечении качественного образовательного процесса и повышении знаний обучающихся, а также важная роль фразеологизмов в формировании этой компетенции. Также в статье описаны этапы и условия развития социокультурной компетентности с использованием различных контекстов.*

Ключевые слова: *фразеологизм, социокультурная компетенция, межкультурная коммуникация, языковой интеллект.*

INTRODUCTION

It is known that by learning about the surrounding world, a person expresses the result of this knowledge through language. However, language not only reflects the real world but also offers its interpretation, forming human consciousness and thereby creating a new reality in which people live. Moreover, through language, it is possible to study and reveal the unique features of each nation's culture, history, customs, and traditions, to gain a deep understanding of the country of the studied language, and to achieve effective linguistic development. Language also serves as a guide for shaping students' cultural competence and applying their acquired knowledge and skills effectively in practice. Local culture itself is best understood when compared with

another language and culture, as similarities and differences between them help learners to master multiple languages more deeply.

Today, advanced teaching of English as a foreign language includes not only the development of linguistic skills and the acquisition of analytical and practical abilities necessary for future professional activity but also the formation of communicative management, emotional expression, impression-making, and the ability to overcome communicative barriers. Indeed, to control the communication process and understand it properly, one must first realize that communication is a complex process involving various subjective aspects of participants. Successful communication between representatives of two or more nationalities largely depends on how well each participant masters the language and how effectively they use linguistic tools. This, in turn, poses an important task for both teachers and learners — the formation and development of cultural competence.

MAIN BODY

In foreign language learning, language serves as the main means of communication in intercultural contexts. Therefore, the development of sociocultural competence is an essential part of intercultural education. Intercultural communication aims at understanding, predicting, and resolving ethno-communicative conflicts that arise from cultural differences¹.

It is worth noting that intercultural communication has two main stages. The first stage focuses on communicative and behavioral levels, including the development of speech scenarios and behavioral models. The second stage focuses on improving cognitive abilities, during which students must be aware of the similarities between their native and foreign languages and understand the differences between interacting cultures.

In the formation of sociocultural competence and cognitive management of communication, linguistic units with national and cultural specificity, particularly phraseological units, play an invaluable role. All types of idiomatic expressions, especially phraseological units and aphorisms, generalize a nation's socio-historical experience and reflect its system of values. Learning a language through idioms is recognized as “a linguistic manifestation of intercultural communication development”².

Modern linguists offer various definitions of the term “phraseological unit.” For instance, V. Telia emphasizes that their “phraseological nature lies in their reproducibility”³. According to N. Shansky, “whether certain word combinations

¹ E.T. Hall Understanding Cultural Differences: Germans, French and Americans. Intercultural Press. 1990. P 33.

² J. Ageeva Communication Skills at Job Interview: Pedagogical Insight into The Problem the Education and Science Journal. 2016 (1):107.

³ V.N. Teliya Russian phraseology. Semantic, pragmatic and linguocultural aspects M. 1996. P 69.

belong to phraseology depends on whether they are stored in memory as a whole or have been created in the distant past”⁴.

Different phraseological units serve to reveal and understand mentality, worldview, and the perception of interactions between different cultures. Idioms act as carriers of cultural information about the world and society. They embody national cultural stereotypes directly (in denotation) or indirectly (through associations and images). Therefore, phraseological units can be considered a national cultural bank. “Phraseologisms represent the wisdom and intellect of the people, preserving and transmitting their true mentality and culture from generation to generation”⁵.

In many cases, native speakers may not frequently use original idioms. “Due to variations in expression across languages, idiomatic expressions often undergo semantic or structural transformation”⁶. This may occur when language learners or communicators use idioms incorrectly or fail to apply them in the right context. Successful communication depends on two conditions: first, both the speaker and listener must correctly understand the idiomatic expression; second, phraseological units should not be altered or misused.

For example, in English, “work as a bee” means “to work hard.”

Hey, Joanna, you have worked as a bee today. Good job!

But the phrase cannot be changed to “bee working,” as in:

Hey, Joanna, you have bee working today.

The first is idiomatic and correctly conveys the meaning, while the second is grammatically and semantically incorrect. In Uzbek, a similar idiom would be “chumolidek mehnatkash” (“as hardworking as an ant”).

Example:

Uzbek: Abdulaziz qishin-yozin tinmaydi; u chumolidek mehnatkash.

English: Abdulaziz does not rest in any season; he works as a bee.

Similarly, the English idiom “drink like a fish” means “to drink a lot of alcohol.” Uzbek learners may misunderstand it as simply “to drink a lot of water,” since in Uzbek there are idioms like “suvni baliqdek simirmoq.” Thus, direct translation without cultural awareness may cause miscommunication.

Another example is “see eye to eye”, which means “to agree.” Uzbek learners might interpret it literally as “ko‘zi ko‘ziga tushmoq” (“to meet face to face”), creating confusion in intercultural communication.

According to linguist O.V. Starostina (Kazan Federal University), “Chinese students tend to explain, use, and incorporate phraseological units more actively after

⁴ N.M. Shansky. Phraseology of the modern Russian language M. 1985. P 102.

⁵ O. V. Starostina and others. The role of phraseological units in the formation of Linguistic-cultural and cross-cultural competence of foreign students. Multidisciplinary Social Science & Management. 2018. IIOAB Journal. Vol. 9. S2. 137

⁶ Kopsazharova U.I., Beisenbaeva B.A., Kikimova A.T. Phraseological funds of the language as a means of expressing the mentality of the people Vestnik of the Peoples Friendship University. 2013. P 92

learning them, while German students tend to avoid using them, even at advanced levels”⁷. In our own observation involving Uzbek and English students, Uzbek learners used idioms more frequently than their English counterparts. Both studies agree that idioms in Eastern languages are often multi-component, creating linguistic barriers for Western learners.

For example: Uzbek idioms — “tarvuzi qo‘ltig‘idan tushib ketdi” (to fail), “boshini ikkita qilmoq” (to get married), “jahli burnining ustida turadi” (to be short-tempered).

English idioms — “go bananas”, “pig-headed”, “cry wolf”, “a bad egg”.

CONCLUSION

Thus, idioms vividly reflect the key features of each nation’s culture. Different worldviews and ways of perception stem from cultural and etymological roots. Language and culture are deeply interconnected: language embodies and transmits culture, and learning a second culture often occurs through learning a second language. Therefore, teaching a foreign language should go hand in hand with teaching its culture. Language teachers should equip themselves with cultural knowledge and introduce students to cultural contexts. Lessons incorporating cultural differences encourage respect for one’s native culture and facilitate easier foreign language acquisition.

From a pedagogical perspective, knowing idioms not only improves learners’ speech efficiency but also deepens their understanding of the people whose language they study. Idioms connect form and meaning, uniting language and culture. Teachers’ prior knowledge and experience help learners achieve successful intercultural communication. Contexts rich in idiomatic expressions increase students’ motivation, reduce communication errors, and promote linguistic growth. Developing language skills through culture enriches students’ speech and behavior, and mastering culture-specific linguistic phenomena enables them to engage in meaningful intercultural interactions. Based on these findings, it can be concluded that phraseological units play an invaluable role in shaping sociocultural competence among students.

References

1. E.T. Hall Understanding Cultural Differences: Germans, French and Americans. Intercultural Press. 1990. pp 196.
2. J. Ageeva Communication Skills at Job Interview: Pedagogical Insight into The Problem the Education and Science Journal. 2016 (1):109-117.

⁷ O. V. Starostina and others. The role of phraseological units in the formation of Linguistic-cultural and cross-cultural competence of foreign students. Multidisciplinary Social Science & Management. 2018. IIOAB Journal. Vol. 9. S2. 138.

3. Kopsazharova UI, Beisenbaeva BA, Kikimova AT. [2013] Phraseological funds of the language as a means of expressing the mentality of the people Vestnik of the Peoples Friendship University. 1:90-97.
4. N.M. Shansky. Phraseology of the modern Russian language M. 1985. 368.
5. O. V. Starostina and others. The role of phraseological units in the formation of Linguistic-cultural and cross-cultural competence of foreign students. Multidisciplinary Social Science & Management. 2018. IIOAB Journal. Vol. 9. S2. 136-139.
6. V.N. Teliya Russian phraseology. Semantic, pragmatic and linguocultural aspects M. 1996. Pp. 288.