

mentality conditioned by the fact that «each civilization, social system is characterized by its own way of perception of the world» [1;49].

The concept «Motherland/Родина» is one of the meaningful linguocultural concepts for many languages and it is included into the list of universal human notions. The actuality of investigation of the concept «Motherland/Родина/Ўатан» is explained firstly by high frequency value of it in Russian and Karakalpak linguoculture and increasing interest to the semantic-cognitive typological studies of concepts and frames in different languages. Love for Motherland is considered to be an essential feature of many people, including the Karakalpak people and their national character. It is brightly expressed in poetry. The famous Russian poet S. Esenin wrote «There is no poet without Motherland». The concept «Motherland» is given by the word «Родина» in Russian and by the word «Ўатан» in Karakalpak. There are different definitions of the concept «Родина». In the Qualification Paper we have taken the theory of the scholar V.N. Telia presented in the work «Наименование родина1 как часть социального концепта «Patria» в русском языке». The concept «Motherland/Родина» has the following meanings:

Родина1/Motherland1 – means always personal perception of «his/her» demographic space reflecting a place where a person was born, accepted himself for the first time as a «part» of surrounding nature, mastered the native language, has emotional-positive feelings towards this native place, his parents and blood-relative roots, close people and traditions known from his childhood.

Родина1/Motherland1 – means always «personal», «individual» («my») place or places, contrary to «another» place, country. It means country, native land native and close people, native air of the country (родные края, родная сторона, сторонushка, родные и близкие для него люди, родные могилы, где родные березки, родные осины; воздух родины).

Родина1/Motherland1 is associated with the native land that feed you – with mother who bore you. It is associated with the image of Mother as the beginning and origin of all living things, and as the end of life – returning to mother's bosom- damp land.

Родина2/Motherland2 means general, common (not personal) space belonging to the people living on this territory. For example: наша Родина, отечество, отчизна, великая страна.

The love for Motherland, for the native land takes a particular place in the works of the outstanding Karakalpak poet I. Yusupov. The poet's Motherland is a village Azat situated on the bank of the ancient canal Kegeili near the town Chimbay – the historical centre of the northern part of Karakalpakstan. The first work of the poet is a verse «Ўатан» (Motherland), it was published in 1946 in a newspaper, when the poet was a student of Karakalpak pedagogical institute. Almost in all the works of the poet devoted to his country we see the deep love for Motherland and feelings of patriotism. People of one culture get acquainted with the peculiarities of other cultures from literary works and other sources. One of such sources spread widely in modern world is translations from one language into another.

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ISSUES OF INTERCULTURAL COMMUNICATION AND COMPETENCY

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Intercultural communication is a fairly new field of academic activity. It was born from the rubble of World War II when the USA found its international diplomacy, commerce and trade expand to unprecedented heights. Government officials, diplomats, business leaders and other Americans sent to work overseas realized that their lack of knowledge of foreigners' cultural practices and communication styles impeded their effective functioning. [1;76].

According to R. Scollon and S.W. Scollon there are two approaches to the study of intercultural communication: 1) an intercultural or interactional sociolinguistic approach and 2) a mediated discourse approach [2;110].

Communication, language, and culture cannot be separated. Successful cross-cultural communication demands cultural fluency as well as linguistic fluency. In order to communicate effectively in English, students need more than just competence in English grammar and vocabulary. They must also have an awareness of the culturally-determined patterns of verbal and non-verbal communication which speakers of English follow (for example, the unwritten rules of speaking—how to begin, continue, and end conversations), the styles of spoken and written language that are most appropriate for particular situations, and the non-verbal communication signals most commonly used in English-speaking cultures.

Culturally different patterns of communication are a common cause of misunderstanding and can be a source of discomfort in cross-cultural situations. For example, a student who comes from a culture in which students are not expected to ask questions or give opinions in class may feel uncomfortable interacting in this way with an American or British teacher. To avoid being misunderstood and to gain self-confidence in interacting in English-speaking situations, students need to develop an understanding of the differences in communication styles between their own and English-speaking cultures.

In order to communicate effectively in a culture, it is necessary to be familiar with that culture's non-verbal patterns of communication. For one thing, non-verbal signals acceptable in one culture may be completely unacceptable in another.

In the work *Teaching Culture*, Ned Seelye provides a framework for facilitating the development of cross-cultural communication skills. The following goals are a modification of his 'seven goals of cultural instruction':

1. To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviors.
2. To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.
3. To help students to become more aware of conventional behavior in common situations in the target culture.
4. To help students to increase their awareness of the cultural connotations of words and phrases in the target language.
5. To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
6. To help students to develop the necessary skills to locate and organize information about the target culture.
7. To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.

English teachers should keep these 'seven goals of cultural instruction' in mind as they do their lesson planning, and that they incorporate them into the following practical teaching principles:

1. Access the culture through the language being taught.
2. Make the study of cultural behaviors an integral part of each lesson.
3. Aim for students to achieve the cultural, intercultural competence which they need.
4. Aim for all levels to achieve cross-cultural understanding— awareness of their own culture, as well as that of the target language.

Cultural competence is the ability or skill to be aware of different cultures and world views. Cultural competence comprises four components:

1. Awareness of one's own cultural world view.
2. Attitude towards cultural differences.
3. Knowledge of different cultural practices and world views.
4. Cross-cultural skills.

Developing cultural competence results in an ability to understand, communicate with and effectively interact with people across cultures.

Intercultural competence is the ability to communicate successfully with people of other cultures. Intercultural competence is the ability to recognize, respect, value and use productively cultural conditions and determinants in perceiving, judging, feeling and acting with the aim of creating mutual adaptation, tolerance of incompatibilities and a development towards synergistic forms of cooperation, living together and effective orientation patterns with respect to interpreting and shaping the world [3;143].

Intercultural communication competence is the ability to negotiate cultural meanings and to execute appropriately effective communication behaviors that recognize the interactants' multiple identities in a specific environment.

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SOCIOCULTURAL ASPECTS OF PROVERBS AND SAYINGS

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Learning a foreign language, we enter the new world and culture, getting large spiritual wealth. Phraseology of any language is a part of it and reflects the history, culture, traditions and customs of the people, that's why they are considered to be highly informative units of the language. Speaking about sociocultural aspects of phraseological units we should take into account such concepts as conceptual, language and national pictures of the world. The concept "world picture" means "arranged set of knowledge about the reality, appeared in social (group, individual consciousness)" [2;51]. There is a proverb "Every country has its customs" which means that every country and the people living there have their own culture, traditions and customs, conditioned by the fact that «each civilization and social system is characterized by their own way of world perception» [3;17]. Language expresses a certain way of world perception, it is a stock of human knowledge and values.

The content of some proverbs and sayings requires the knowledge of the culture, traditions, customs and geography of English-speaking countries. According to the statement of E.M.Vereshagin and V.G.Kostomarov «learning a language a person enters the new national culture and gets enormous spiritual wealth kept by the learning language» [1;97]. Speaking about the informativity and value of phraseological units they emphasize: "Among the wide range of sociocultural realia, expressing the history and culture of the people, we can find the most socio-cultural value in the words and phraseological units" [1;82]. The comparative study of the English phraseological units, especially proverbs, sayings and idioms in different languages is of a great importance. According to V.A.Maslova the object of study in Linguoculturology is those language units that "have symbolic, metaphorical meaning in culture and are expressed and fixed in myths, legends, folklore and religious discourses, poetic and prosaic fictional texts, phraseologisms and metaphors, symbols and paremias (proverbs and sayings).

Some English proverbs and sayings are clear for learners but there are some that require linguosociocultural competence which means "the ability to understand a wide range of phenomena connected with the people's life, the ability to study the language under the microscope of culture". "Learning a foreign language is a process of getting bilingual abilities and at the same time of sociocultural knowledge in the result of interconnected, inseparable functioning of language in the sphere of culture".