

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".

Proverbs and sayings are the nominative language units that express history, culture, traditions and customs of the people who coined them. They contain valuable information that is transferred from one generation to another. Sociocultural factor plays a great role in the communication of people of different nationalities. As E.Sepir writes, «Language doesn't exist out of culture, out of social set of practical habits and ideas, characterizing our way of life»

The analysis of practical material in three languages- English, Russian and Karakalpak belonging to different language systems let us distinguish three main groups of proverbs and sayings according to their content:

1. Completely equivalent proverbs and sayings that coincide completely in content and image structure in different languages;

2. Partially equivalent proverbs and sayings that coincide not completely but partially, they may coincide in content but have different images;

3. Non-equivalent proverbs and sayings that don't coincide both in content and image structure. Here are some examples of equivalent proverbs and sayings in three languages:

Group 1. Completely equivalent proverbs and sayings

| № | English | Russian | Karakalpak |
|---|---------|---------|------------|
|---|---------|---------|------------|

|   |                  |                    |                       |
|---|------------------|--------------------|-----------------------|
| 1 | Walls have ears. | И стены имеют уши. | Тамның да қулағы бар. |
|---|------------------|--------------------|-----------------------|

|   |                                  |                        |                                                    |
|---|----------------------------------|------------------------|----------------------------------------------------|
| 2 | Strike the iron while it is hot. | Куй железо пока горячо | Темирди қызғанда соқ.<br>(Тандырды қызғанда жап ). |
|---|----------------------------------|------------------------|----------------------------------------------------|

|   |                       |                        |                     |
|---|-----------------------|------------------------|---------------------|
| 3 | Love cannot be forced | Насильно мил не будешь | Сүймегенге сүйкенбе |
|---|-----------------------|------------------------|---------------------|

|   |                                           |                       |                                  |
|---|-------------------------------------------|-----------------------|----------------------------------|
| 4 | The coward often dies, the brave but once | У страха глаза велики | Қорқақ мың өледі,батыр бир өледі |
|---|-------------------------------------------|-----------------------|----------------------------------|

|   |                        |                          |                  |
|---|------------------------|--------------------------|------------------|
| 5 | Better late than never | Лучше поздно чем никогда | Хештен кеш жақсы |
|---|------------------------|--------------------------|------------------|

The learners can understand the above given English proverbs and sayings well because they have equivalents in Russian and Karakalpak which coincide in content and image structure. It shows the fact that national world pictures have some common features. As V.A.Maslova states “phraseological units reflect in their semantics the long process of the culture development of people, they fix and transfer the cultural stereotypes, etalons and archetypes”

The second group consists of proverbs and sayings that partially coincide, mainly they coincide in content logically, but they differ in image structure. The image structure and the sources of image show different cultures and different world pictures. For example, there is an English proverb “Don't bring coals to Newcastle”, the Russian equivalent is «В Тулу со своим самоваром не ездят».

Both proverbs state an idea that it isn't necessary to take something that is much in the pointed place, but at the same time they show national peculiarities: there is much coal in Newcastle and Tula is famous for its samovars.

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## SOCIOLINGUISTIC ASPECTS IN TEACHING ENGLISH

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Linguistic units beginning from a word to more complex units as phraseological units (proverbs, sayings, stable reproducible units of speech) are the elements of the language. They do not act as signs of things and phenomena, but as signs of situations or relations between things. They are