

to be/look white as sheet (ghost, death) («нихоятда кучли оқариш (қўрқувдан ёки хаяжондан)»);

to be white-hot («ғазабланган, тиззаси очик даражага етказилган») (куруқ қўл билан қолмоқ).

Корақалпоқ тилида баъзи ФБлар ўзларининг деривацион имкониятларини ривожлантирган, натижада ФБ га мос келувчи ясалма гуруҳлар юзага келади:

ақ аяқ («алдовчи, айёр»);

ақ аяқлик («ҳаромзодалиқ, айёр»).

Бир образли сўз-компонент асосида фразеогруҳлар ҳосил бўлади:

ақ

ақ кўкирек («оқ кўнгил, ишонувчан»);

ақ куба («очик юзли, оқ юзли»).[2;37]

ХУЛОСА

Маданиятлараро мулоқот икки ёки ундан ортиқ ҳар хил маданиятлар вакиллари ўртасида бўладиган мулоқотнинг алоҳида бир туридир. Унда ўзаро таъсир этувчи маданиятлар ўртасида ахборот ва маданий қадриятлар алмашилиши юз беради.

Умуман, тил маданият шакли сифатида қўлланилади, маданиятнинг санъат маъносига тушунилиши айрим нутқ турларидагина содир бўлади, тил маданий ҳодисаларнинг ташқи шакли сифатида ишлатилади.

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BENEFITS OF USING LITERATURE IN DEVELOPING INTERCULTURAL COMPETENCE

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In the realm of foreign language teaching, the integrating cultural elements into teaching process is becoming essential, with the most pressing issue being the intercultural aspect. The intercultural approach is especially important when teaching foreign languages to students of language specialties, for whom foreign language is a professional activity.

Just as the concept of culture, literature can be difficult to define. Encyclopaedia Britannica defines literature as a body of written works and it can be divided into a variety of different categories such as language, national origin, historical period, genre and subject matter.

Erkaya puts attention on the benefits of using short stories in the classroom and mentions that short stories can be motivational and lead to cultural and higher order thinking. Since short stories often have a beginning, middle and an end it can encourage students to continue reading and finish it to find out how the conflict is being resolved [2;41].

Literature acts as a mirror to society, capturing its essence and reflecting its concerns. Playwright George Bernard Shaw actively used his work to expose social problems, while novelists like Charles Dickens and Thomas Hardy portrayed the social realities of their times. Even the natural world plays a role, with Hardy's novels influenced by the often-gloomy British climate. This focus on weather is reflected in the rich vocabulary for describing sunlight, a precious rarity in Britain.

The meaning of literature can also shift depending on cultural context. Shakespeare's sonnet comparing his love to a summer's day might be a compliment in Britain, where summers are mild, but carry a different meaning in India, where summers are scorching.

Language itself is defined by a culture. We cannot be competent in the language if we do not also understand the culture that has shaped and informed it [1;4].

Indirectness often manifests in various illocutionary acts. Saville-Troike recounts a fascinating example of indirect communication during a host-guest interaction [4;89]. Visitors from Asia, unfamiliar with English and American table manners, may unintentionally go hungry in Britain and the United States. When a Western host asks if they would like another serving, the guests respond with a seemingly straightforward 'no,' which actually implies 'ask me again.' Unfortunately, the hosts, equally unaware of the cultural norms specific to their guests' countries, interpret this negative response literally and refrain from offering more food or drinks. Interestingly, English individuals encounter the opposite situation in countries like India, where their 'no' is often perceived as polite refusal, leading them to reluctantly consume food they may not desire. This highlights how cultural context shapes the interpretation of language and underscores the importance of understanding indirect communication cues in cross-cultural interactions.

The way people try to convince others can vary greatly between cultures and even dialects of the same language. These differences in how conversations are structured can lead to misunderstandings when people from different backgrounds communicate [3; 102]. As Tannen remarks, all aspects of the content and form or matter and manner of human communication are culture-specific [5;240]. Communication is inherently shaped by culture. We learn to communicate within our social groups, which are local and not universal. This raises a question similar to Wierzbicka's point: why do we assume communication strategies are identical across cultures when our experiences are clearly local? The problem lies in ethnocentrism, where we view our own ways as the norm. In reality, communication norms differ greatly between cultures, languages, and even dialects [6;71].

Cultural influences, both observable and intangible, significantly shape people's thinking, linguistic expressions, and non-linguistic behavior. These cultural factors play a crucial role in determining our expectations and interpretations of others' actions. As cultures mold our behavior and our understanding of others, there are important implications for education. Lack of awareness regarding cultural conditioning in multicultural contexts can lead to miscommunication, amusing or embarrassing situations, and even conflicts. Therefore, syllabus designers, textbook writers and teachers need to work together to create an agenda that enables foreign language learners to switch over with comfortable facility from native variety-specific use of speech functions to non-native variety specific use of speech acts, and from their own variety specific use of speech acts to native variety-specific speech acts whenever it is necessary.

In addition to using literature to develop universal communicative competence, we can leverage various English literary works to enhance intercultural communicative skills. Initially, we can provide authentic language samples from English literature. Learners can then analyze the social and interpersonal functions of speech acts within these literary contexts.

By integrating literature and cultural context, we empower learners to navigate diverse communication norms effectively.

In conclusion, the integration of cultural elements into the foreign language teaching process is imperative, particularly with the growing recognition of the intercultural aspect as a pressing issue, especially among students specializing in language studies. Literature, often challenging to define, serves as a profound reflection of societal dynamics, encapsulating cultural nuances and shaping perceptions. Through literature, learners delve into diverse cultural contexts, unraveling the intricate

relationship between language and culture. Moreover, literature acts as a conduit for understanding the dynamic shifts in meaning across cultural landscapes, emphasizing the inseparable bond between language and its cultural underpinnings. The significance of cultural awareness extends beyond language proficiency, influencing communication patterns and interactions. Awareness of cultural conditioning is pivotal in fostering effective cross-cultural communication, mitigating misunderstandings, and fostering mutual understanding. Educators, syllabus designers, and textbook writers must collaborate to develop comprehensive educational frameworks that enable learners to navigate diverse communication norms seamlessly. Leveraging literature alongside cultural context enhances learners' ability to navigate communication nuances effectively, facilitating the development of intercultural communicative skills essential in today's globalized world.

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ÁDEBIY SHIGARMALARDAĞI FRAZELOGIYALIQ SÓZ BIRLIKLERINIŇ PRAGMATIKASI

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Inglis tili hám ádebiyatı kafedrası oqıtıwshısı

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Dúnya til biliminde xalıqlardıń tili tariyxı, turmıs tárizi, milliy ózgeshelikleri, úrp-ádet hám dástúrleri, milliy-mádeniy ózine tán ózgeshelikleri ulıwma hám ózinshelik táreplerin frazeologizmler tiykarında úyreniwge qaratılǵan ilimiy-izertlewler kólemi kúnnen-kúnge keńeyip barmaqta. Sońǵı dáwirde alıp barılıp atırǵan ilimiy izertlewlerde tildıń pragmatikalıq ózgesheliklerin úyreniw baǵdarı rawajlanıp barmaqta.

Olardıń arasında óziniń qurılısı, mánilik ózgeshelikleri menen ajralıp turatuǵın birlikler – frazeologiyalıq sóz dizbekleri de bar.

Dúnya til biliminde, sonday-aq tuwısqan tillerde de frazemalardı lingvomádeniy, psixolingvistikalıq, kognitalogiyalıq, paralingvistikalıq, pragmalogiyalıq táreplerin úyreniwge úlken itibar qaratılmaqta. Tildegı bay frazeologiyalıq materiallar tiykarında bunday etip talqılaw til ilimi ushın úlken jetiskenlik, bay ilimiy derek bolıp xızmet etedi.

Lyonz bılay deydi; «Pragmatika tıńlawshını berilip atırǵan axborottı tap sóylewshi qálegenindey qabıl etiwge shaqırıw, maqseti ushın say keletuǵın tillik birliklerdiń kommunikaciya qollanıwı» dep túsindiredi. Pragmatika lingvistikalıq qurallardıń shaxslarara sóylesiwindegi rolin anıqlaw menen shuǵıllanadı. T.V.Kolshanskiydiń aytqanıday, sóylewshi subekt tuyǵı sezimlerde tán bolǵan belgilerden ajralǵan halda belgili bir xabardı jetkeriwı múmkın emes. Sóylew mazmunına únles, say tuyǵı sezim hám barlıq bahalar anıq tıńlawshıǵa qaratılǵan boladı. Áne usı tıńlawshı ushın