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## *FORMATION OF EFL STUDENTS' LINGUOCULTURAL COMPETENCE THROUGH PAREMIOLOGY IN KARAKALPAKSTAN*

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### **Abstract**

The article emphasizes the effectiveness of developing the linguocultural competence of students who study English as a foreign language through learning paremiology. Positive impacts of studying proverbs and ways of teaching them are described in the article. Also, classification of Karakalpak proverbs is interpreted, and some proverbs related to animals in the English and equivalents given in the Karakalpak language comparatively. The paper aims at giving students a clear understanding of the linguocultural interactions throughout its development, and to assist them in forming linguocultural competence with the help of materials in the English and Karakalpak languages based on empirical, qualitative, comparative, semantic methods analyses. Participants were the 1st year students of the departments of General pedagogy and psychology and Methods of teaching Physics at Nukus state pedagogical institute. Furthermore, interviews for the research problem were based upon fifteen questions and questionnaires were administered and interviews were conducted. The author concludes that through learning national proverbs based on a comparative analysis, students will be able to learn national and foreign culture, and develop linguocultural competence as well.

**Keywords:** English as a Foreign Language (EFL), Karakalpak Language, Linguocultural Competence, Classification, National Proverbs, Teaching Process.

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## 1. BACKGROUND OF THE RESEARCH

Currently, it is important to take into consideration how technology is changing the way we teach and learn, especially in preparing highly qualified professional future teachers, leading to the emergence of a new pedagogy. In Uzbekistan, the reforms in foreign language teaching mainly touch upon teaching English as a foreign language in all levels and stages of education. In the world the Common European Framework of Reference (CEFR) is the most comprehensive, and the most widely used set of foreign language education standards, and in Uzbekistan CEFR is used as the main framework to be adopted in developing the national standard. Linguoculturology is a new branch of science, deals with manifestations of culture of different nations, and are reflected in the language. This new field of linguistic research represents a merger of two distinct sub disciplines of linguistics that are sociolinguistics and culturology. Much interest in culturology and its actual rise from the state of amateur speculation to a serious science date from the late 20<sup>th</sup> century. Researches in this field mainly use sociolinguistic methods to explain different language phenomena. This approach was useful when language internal data was unable to account for some inexplicable facts. Linguoculturology is aimed at examining linguistic units in connection with historical and social development of the nation at different periods. Thus, Linguoculturology ensures general broad comprehension of the language as a complex system.

Research questions

- (i) How does the educational system of Uzbekistan include the teaching of foreign languages (English as a foreign language)?
- (ii) What impact comparative study of Proverbs (Paremiology) does make on Karakalpak students?
- (iii) What does Linguoculturology deal with?
- (iv) What are the ways of forming students' Linguocultural competence?

## 2. INTRODUCTION

Teaching and learning foreign languages has always been significant throughout long time. According to the Decree of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev (2017) "On the State Program for Implementation of the Action Strategy on five priority areas of development of the Republic of Uzbekistan in 2017-2021", which was adopted on January 22, 2018 in chapter 4.4., which named "Development of Education and Science", was noted, that it is important to make "maintaining the policies aimed at further improving the system of continuous education, increasing access to quality education, training of qualified personnel in accordance with the demand of the labor market". In secondary and higher educational institutions classes were mainly dedicated to the study and analysis of grammatical rules, analytical reading, and grammar translation exercises and student-centered approach and other modern method were implemented in the teaching process.

According to Byram (1997), he states that when people are talking to each other their social identities are a main part of the social interaction between them. In language teaching the concept of communicative competence takes this into consideration by emphasizing that language learners need to acquire not just grammatical competence but also the knowledge of what is appropriate language. In teaching English as a foreign language Linguoculturological approach mainly focuses on the semantic concept. Through this angle the process of learning the English language implies not only traditional study of phonetics, grammar, and vocabulary, but also the English language mastering through its national concepts. In this case, this process can create opportunities for learners to acquire ethno cultural knowledge of language that is being learned, culture and history, resulting in formation of linguocultural competence.

In Zimnyaya's words (2003), the concept *competency* is defined as intellectual and personal ability of an individual to practical activities, and *competence* as content's component of the given ability in the form of knowledge, and skills. Linguoculturology deals with lots of issues related to the language, such as the role of culture in formation of linguistic concepts, connection between the linguistic symbol and cultural sense of a



word. It is important to identify cultural semantics which could be obtained from the interaction of two different fields that are language and culture. When we analyze the relationship between Language and culture, we can see that language shapes cultural interactions and cultural interactions shape language. Therefore, we should consider that the relationship of language to culture can involve many contradictory problems. For instance, a problem might happen when cultural information of linguistic items mainly acquires some hidden implication as the meanings of some words sometimes can change in course of time.

### 3. LITERATURE REVIEW

The word competence is a set of abilities, considered as final qualitative result of education and there are various types of competencies such as intellectual, methodological, personal, social, socio-cultural, and communicative competence. To develop interpretive, interactive and productive competencies, learners need to develop supporting competencies. One of the most essential supporting competencies is linguistic competency. This competency includes the learning and mastery of grammar, pronunciation and the vocabulary needed in a given context. This classification of competencies is quite understandable but it should be completed. However, it is assumed that linguistic awareness may never be sufficient unless it is along with cultural awareness. Therefore, linguocultural, socio-cultural and non-verbal competences should be taken into consideration. Also, as Chinh (2013) pointed out that culture governs the behaviors which a person encounters and it also governs how a person acts in or reacts to certain situations. Cultures have different ways of practices that indisputably reflect verbal and nonverbal language problems.

Proverbs are often considered to be *traditional items of folklore* (Norrick, 1985) in a language, possess their own generic and linguistic properties. Also, in Wolfgang Mieder's (2004) words "Proverbs should be used in teaching as didactic tools because of their content of educational wisdom because they belong to the common knowledge of all native speakers, and they are indeed very effective devices to communicate wisdom, truth, morals, traditional views and knowledge about human nature and the world" (Hanzén, 2007). Thus, we assume that one of the major paradoxes of proverbs is that they are usually recognized to epitomize common sense and simplicity, but it seems that they are both complex and challenging to define. Therefore, dealing with proverbs is a way through which language learners can immerse themselves into the way of life of the foreign community, seeking for both the topic and the proverb to finally link them together and reach cultural understanding. It is the proverbs that are in use today that ought to be taught since these are the ones students are likely to come across and need to internalize (Hanzén, 2007).

Linguists have decided to refer to all formulaic phrases as phraseological units or phraseologisms. They have created a new subfield of study, which they have designated as phraseology. In Mieder's works, the term *phrase* serves as an umbrella for all phrasal collocations, including the entire area of paremiology. Linguists also occupy themselves with phraseography (collection and classification of phrases) incorporating paremiography as well. Furthermore, the majority of linguists deal only tangentially with proverbs as such in their publications. When they do so, they usually employ the Greek term based on paremia (proverb), clearly indicating that proverbs are very special phraseological units. While phraseologists include proverbs in their linguistic studies, paremiologists usually look at proverbs from a more inclusive point of view as they draw on such fields as anthropology, art, communication, culture, folklore, history, literature, philology, psychology, religion, and sociology (Mieder, 2004).

There is a general presumption that proverbs are the smallest folklore genre that is mediated through verbal language. On the other hand, they could be analyzed as linguistic units as well. As the usage of proverbs is can be mentioned in everyday speech, slogans, literature, journalism and other forms of communication, it is multidimensional. When we utilize proverbs in conversation, we aim at strengthening our arguments, expressing general ideas, making generalizations about a certain idea and conveying information. The organization of thousands of proverbs into a meaningful order presents major lexicographical challenges. We



should note the following international classification system of proverbs in English created by Kussi (1998) that starts out with 13 main themes, which for the most part represent basic aspects of human life:

- A. Practical knowledge of nature
- B. Faith and basic attitudes
- C. Basic observations and socio-logic
- D. The world and human life
- E. Sense of proportion
- F. Concepts of morality
- G. Social life
- H. Social interaction
- J. Communication
- K. Social position
- L. Agreements and norms
- M. Coping and learning
- T. Time and sense of time.

There are given the 13 main themes there are 52 main classes, and the 52 main classes are subdivided into 325 subgroups with various numbers of subgroups for each main class. Some subgroups register 7 or fewer proverb types, but there are subgroups that list 50 or more types. This classification system is considered complex with the intent of establishing universals or archetypes of human thinking. Kussi's (1998) idea of a universal *proverb type* in the broadest sense "encompasses similar proverb types from different nations, presenting them as a global type having a common idea. For this reason, we can speak of universal proverb types if we wish to compare them to our local proverb titles or proverb types in the narrowest sense of the word. It is assumed that there are no standard models or patterns for a proverb type. In the type system by Matt Kussi (1998), the concept of type is not very strict, to a cluster of proverbs using different images but having the same idea" (Mieder, 2001).

In the Karakalpak language, phraseology was not studied thoroughly, however, we can see that a little research in the field of phraseology made in the works of E. Berdimuratov (1968), S. Naurizbaeva (1972), J. Eshbaev (1985), A. Bekbergenov (1979), T. Jumamuratov (1985), G. Aynazarova (2005), B. Qurbanbaeva (2011), Q. Qoshanov (2012), B. Yusupova (2014) and others. A. Bekbergenov studied stylistic use of phraseological units, J. Eshbaev published a dictionary of Karakalpak phraseological units. In 1985, T. Jumamuratov wrote Russian-Karakalpak phraseologisms for school pupils, G. Aynazarova (2005) analyzed phraseological units related to lexicology, stylistic, and lexicography. G. Bekbergenova with B. Shaniyazov made and published a dictionary of Karakalpak proverbs with translations in the Russian language. Rich culture, history of Karakalpak people and national character can be described in the national proverbs. J. Eshbaev (1985) in his work in Karakalpak language, pointed out the relationship and differences between phraseological units and proverbs in the following way:



1. Proverbs are consisted of the main meaningful words without adding the supportive words. The structure of the proverbs can be similar to literary words. For example: “Qa’wmetine isengen, qa’ddin bu’gip o’tedi, Ko’pshilikke isengen, Maqsetine jetedi” (Meaning: A man who believes in many and achieves his goal).

2. In proverbs, the national character of people’s life is very strong. For example: “Alg’is alg’an arimas, Qarg’is alg’an jarimas” (Meaning: He who takes people’s dua (make dua-to pray for something) will live happily, he who is cursed (saying bad wishes) will be unhappy).

3. Each time the meaning of these words is determined from the second line, and this line completes the word in the first line. For example: “Ha’r kimdiki o’zine, Ay ko’riner ko’zine” (Meaning: Blood is thicker than water/The black crow thinks his own birds white).

4. The structure of proverbs is different, and repetition of words in the form of a compound word is can be seen in the following way. For example: “Tama tama ko’l boladi, Jawin jawsa sel boladi” (Meaning: Many a little makes a mickle).

5. Proverbs have the character of an exhortation in the sense of educating people with the norms of the best of humanity. For example: “Jamannan qash, Jaqsig’a jantas” (Meaning: Better be alone than be in the bad company).

6. Proverbs do not contain unimaginable superfluous words and they are mostly figurative in the literal sense. For example: “Qizim sag’an aytaman, Kelinim sen tin’la”, “So’z-gu’mis, U’ndemew-altin” (Meaning: My daughter, I tell you, my daughter-in-law, listen to me / Speech is silver but silence is gold).

7. In some articles, some components are repeated individually in the same state, while others are repeated using additions to the second component. The meaning of the first word is confirmed and complemented by the repeated second word. For example: “Ko’z ko’zge tu’sedi, Miyrim shapaat ju’zge tu’sedi”, “Mal iyesine usaydi” (Meaning: Eye to eye, Mercy intercession to face / The work shows the workman).

8. Although some components in proverbs come in the possessive pronoun and are repeated several times in a proverb, their syntactic function will be different. For example: “El u’stine el kelse, ol eldin’ da’wleti, El u’stinen el ketse, ol eldin’ miyneti” (Meaning: When nations unite, it is the wealth of the people, When nations are scattered, it is the labor of the people). The word “el” is repeated many times in the proverb. However, with the word “el” (nation) in the first line, the word “el” in the second line is different in terms of within member of the sentence service. These words are interconnected by meaning. Many proverbs are lexically close to phraseological units and have a portable meaning. For instance: “Ko’rpen’e qarap ayag’in’di soz” or “Shaman’di bil” (means Stretch your legs according to the coverlet). However, proverbs like this should be considered as proverbs, not as phraseological units in terms of meaning. Because this proverb has full meaning of exhortation and it has the characteristics of other proverbs. Exact synonym or equivalent of all Karakalpak proverbs may not be found in the English language. However, in the examples above, we tried to find the meaning of Karakalpak proverbs in the English language.





#### 4. METHODOLOGY

Currently, teaching vocabulary has become essential in foreign language teaching and learning based on a comparative method analysis, particularly in the latest years. Phraseology has been one of the major components of language due to its high and spontaneous occurrence in daily communication. Hill (2001) states that mental lexicon on an individual is in great deal consisting of a vast repertoire of learned phrases of varying degrees of fixedness. This means that such fixed expressions are usually considered rather difficult especially for foreign language learners owing to two main reasons: their cultural backgrounds and their conventionality, normally significantly different from the learners' mother language. However, it is obvious that they are primary to achieve a good command of the language, and ultimately, a proper communicative competence. Therefore, we can state that language is not isolated, but a social and cultural tool. For this reason, phraseological competence includes cultural knowledge of the linguistic system when a speaker is involved in communicative process (Castillo Carballo, 2001).

In order to include phraseological content in everyday teaching of the foreign language, the teacher's role might become more complicated and involves a greater effort as they should also cope with historical, social and ethnographic teaching, but this proposal is said to ensure success. In Peter Skehan's words: "the role of instruction is not necessarily therefore in the clarity or in the explanation it provides, but rather in the way it channels attention and brings into awareness what otherwise would have been missed" (Lewin, 2001).

To date, proverbs were used as helpful tools especially in teaching to teach moral values and social skills. Dumitru Stanciu (1986), in his article on "The Proverb and the Problems of Education" points out that there exist special proverbs that deal with such matters as the mind, wisdom, experience, learning, authority, and the teacher. Proverbs usually include educational wisdom, and in pedagogy, they have been used in teaching about general human experiences, as didactic tools in child upbringing, and in linguistic instruction in schools. Furthermore, proverbs are accounted for a major role as a pedagogical tool in modern societies, especially at schools. We assume that proverbs should be taught as part of general education as they belong to the common knowledge of basically all native speakers. Also, they are considered to be very effective devices to communicate wisdom and knowledge about human nature and culture.

Students who are not competent enough in using proverbs may be limited in conversation, might have difficulty comprehending a wide variety of printed matter, radio, television, and may not understand proverb parodies which presuppose a familiarity with a stock proverb (Hanzen, 2007). In this case, the activities in the foreign language teaching proposed should be communicative and authentic. Proverbs are employed in native language instruction and to bring cultural traditions to a foreign language auditorium.

In Karakalpak auditoriums, English is taught as a foreign language and English as a specific purpose for some specialties. Course books and textbooks on both the teaching of native and foreign languages usually include at least some lists of proverbs. A content related curriculum program with a list of Karakalpak proverbs with translations in other foreign languages should be created in order to reach the aim, accompanying by providing a series of exercises and activities that will help the learner to discover what each proverb means and how to apply it in particular situations. And the program based on semantic-structural analysis of proverbs can be used in teaching the subject Pedagogy, especially in the chapter Didactics. When students learn proverbs, they can employ them in meaningful contexts, and they act according to wisdom, thus, they can deal with abstract and metaphorical proverbs as rules of moral conduct. Also, proverbs can play a major role in the teaching of English as a foreign language, where they are included as part of metaphorical and cultural teaching and learning. As teachers plan the curriculum and devise textbooks for teaching English as a foreign language (EFL), they should choose those proverbs for inclusion that part of the Anglo-American paremiological minimum. It is the proverbs that are in use today that ought to be taught, as Michael Abadi (2000) has argued in his survey of "Proverbs as ESL (English as Second Language) Curriculum". Proverbs



have a great potential in developing linguocultural competence and all kinds of speech activity. Proverbs could be used at EFL classes as a means of improving skills in speaking and writing, in listening and reading.

## 5. RESULTS

Proverbs are considered as a means of improving linguocultural competence and communication skills of students supporting different debates and discussions, writing essays and compositions. Also, in the process of learning EFL on the basis of proverbs, socio-cultural knowledge of students can be improved, and semantic understanding of proverbs can result in increasing students' lexical knowledge.

The analysis of the test results has shown that more than 90% of students of General pedagogy and psychology and Methods of teaching Physics departments have difficulties in the learning process at the institution. The main reason for the difficulties was insufficient knowledge of English, which was indicated by 62% of respondents. 32% of respondents indicated the lack of educational materials and literature adapted for the students. Learning of a large number of new words in English with equivalents in Karakalpak within a short time was the cause of learning difficulties for 45% of students. The program of educational process, unusual for the students, caused difficulties for 12% of students. About 15% of students pointed out that they had spent too much time for their self study of incomprehensible material. About 15% of respondents said that their poor training and discouragement was the cause of problems in their study. Only 5% of students reported no difficulties in their learning. We found out the following educational forms used in teaching Pedagogy (Didactics) in the class: Teacher's monologue (at lectures); Discussion; solving problems and doing written exercises (in practical classes, when performing tests and individual assignments); Presentations, media.

It is important to note that according to the working program of Pedagogy about 40% of learning time was given for the self study work (to study theoretical material, do homework and individual tasks, prepare for tests, exams). The students noted that they had used electronic resources for the independent study. During the independent work 67% of students found the examples for solving tasks in the Internet, 35% - in lectures, 44% - in electronic manuals, 22% - in tests and tasks. The majority of the students took guidance from the program of the course, manuals, glossaries and electronic dictionaries. We should note that 95% of the Karakalpak students used electronic dictionaries at the lessons. The analysis of the survey has shown that searching new forms of classroom and independent work for Karakalpak students in order to form linguistic competence in a discipline is relevant to the present day. After learning the materials students were able to understand the meaning of phrases, find synonyms of national proverbs in the two languages comparatively. The following materials were selected for the organization of work (to test).

Table 1: Proverbs related to animals in the English language with their equivalents in the Karakalpak language

No	English	Karakalpak
1	To kill two birds with one stone	Bir oq penen eki qoyandi atiw.
2	A bird in the hand is worth two in the bush	Alistag'i arbalidan jaqindag'i dorwali.
3	The Leopard cannot change its spots	Qara qoydin' terisin, Sabinlap juwsan'da ag'armas (Bu'kirdi go'r tu'zeydi).
4	The early bird catches the worm	Erte turg'annin' irisqisi mol boladi (Erte jat ta, erte tur, Bir piskekti artiq ur).
5	It is the last straw that breaks the camel's back	Sabirdin' da shegi bar. (Son'g'i pushayman, o'zin'e dushpan)
6	When the cat is away, the mice will play	Iyt joqta, Shoshqa u'rer.
7	Birds of a feather flock together	Baliqshi baliqshini uzaqtan taniydi.
8	Catch the bear before you sell his skin	Suwdi ko'rmey etik sheshpe.



9	Don't count your chickens before they are hatched	Sanamay segiz deme (Sho'jeni gu'zde sanaydi).
10	Every dog has his day	Bizin' awilda da toy bolar.
11	A cat in gloves catches no mice	Shimshiqtan qoriqqan tari ekpeydi (Shegirtkeden qoriqqan, Egin ekpeydi).
12	Crows do not pick crow's eyes	G'arg'a g'arg'anin' ko'zin shoqmaydi (Don'iz don'izdi jarmaydi).
13	Curses like chickens come home to roost	Birewge go'r qazsan' o'zin' tu'sersen' (Birewge etsen' jamaliq bolmaydi keyni amanliq).
14	A live dog is worth more than a dead lion	Alistag'i arbalidan, Jaqinag'i dorballi artiq. (Alistag'I ag'ayinnen jaqindag'i qon'si jaqsi)
15	A dog has dog's tricks	Mal malg'a usaydi, Adam adamg'a usaydi.
16	What is death for the mouse, laughter for the cat	Tishqannin' o'limi, Pishiqqa ku'lki.
17	Fish begins to stink at the head	Baliq basinan shiriydi.
18	A wolf in sheep's clothing	Sirti pu'tin, Ishi tu'tin.
19	Sell the bear's skin before one has caught the bear	Sekirmey turip, "ha'p" deme.
20	A fox can change his skin but not his habits	Awiriw qalsada, A'det qalmaydi.
21	Don't use an elephant to crack a nut (Don't burn your house to smoke out a rat.)	Biytke o'kpelep, Tonin' di jaqpa.
22	It is the last straw that breaks the camel's back	Keyingi pushayman, O'zin'e bolar dushpan.
23	Every dog is a lion at home	Ha'r kim o'z u'yinde ha'kim.
24	Dogs that put up many hareskill none	Eki kemenin' basin uslag'an suwg'a ketedi.
25	One swallow does not make a spring	Bir g'arg'a menen qis kelmeydi.
26	No bees, no honey (no labor, no income)	Miyнет etsen' erinbey toyadi qarnin' tilenbey.
27	Big fish eat little fish	Bay soyiwg'a qoy tappay, Jarlinin' o'gizin soraydi.
28	All is fish that comes to his net	Soqir tawiqqa ba'ri tari.
29	An ox is taken by the horns, and a man by the tongue	Mal shaqinan, adam tilinen baylanadi.
30	Every bird likes its own nest	Baqa ko'linde, Ha'rkim tuwg'an elinde.
31	There is a black sheep in every flock	Gu'l tikensiz bolmaydi. (Sali shiginsiz bolmas).
32	Hares may pull dead lions by the bread	Jaw qashsa batir ko'beyer (Jaw ketkenson' qilishin'di tasqa shap). (Jumis pitkenson', ken'esgo'yler ko'beyer).
33	He that would have eggs, must endure the cackling of hens (Love me, Love my dog)	Gu'ldi su'ygen, tikenin de su'yedi. (Tu'yege jantaq kerek bolsa, moyinin sozadi).
34	Let sleeping dogs lie	Eshkinin' a'jeli jetse, Shopannin' tayag'ina su'ykenedi.
35	Never fly a fish till it's caught	Suwdi ko'rmey, Etik sheshpe.
36	One barking dog sets the whole street a barking	Eshektin' aqirina at baylasan', ta'psisi uradi. (Qazang'a jaqinlasan' qarasi jug'adi).
37	One scabby sheep will mar a whole flock	Bir qumalaq bir qazan maydi iritedi.
38	The scalded dog fears cold water	Awzi ku'ygen, qatiqti da u'plep isher.
39	The black crow thinks his own birds white	G'arg'a balasin appag'im der, Kirpi balasin juumsag'im der (Ha'rkimdiki o'zine, ay ko'riner ko'zine).
40	When pigs fly	Tas gu'llegende (Tu'yenin' quyrig'i jerge tiygende).





**Table 2:** Questionnaire for students of higher educational institutions in Karakalpakstan on linguoculturology.

No	Karakalpak	English
1	Siz neshinshi kursta ta'lim almaqtasiz?	What course are you in?
2	Siz "ma'deniyat" degende neni tu'sinesiz?	What do you understand by "culture"?
3	Siz lingvoma'deniyat degende neni tu'sinesiz? (Lingvokul'turologiya)	What do you understand by "linguoculturology"?
4	Lingvoma'deniy kompetenciya degende neni tu'sinesiz?	What is linguocultural competence?
5	Lingvoma'deniy kompetenciyanin' Lingvistikalıq, Sotsio - lingvistikalıq, Sotsio-ma'deniy ha'm Pragmatikalıq kompetenciyalar menen baylanisi qanday?	How is linguocultural competence related to Linguistic, Socio-Linguistic, Socio-Cultural and Pragmatic competencies?
6	Siz shet (inglis tili) tilin u'yreniwdi qay da'rejede na'tiyjeli dep esaplaysiz?	How do you think learning a foreign language (English as a foreign language) is effective?
7	Siz Lingvoma'deniy kompetenciyasini qa'liplestiriwde qaraqalpaq xaliq naqilların teren' u'yreniw za'ru'r dep oylaysizba?	Do you think that it is necessary to study Karakalpak national proverbs in depth in the formation of linguocultural competence?
8	Siz qaraqalpaq xaliq naqilların inglis tilindegi xaliq naqillari menen salıstırmalı u'yreniw a'hmiyetli dep esaplaysizba?	Do you think that it is important to study Karakalpak national proverbs with English national proverbs comparatively?
9	Siz frazeologizm degende neni tu'sinesiz?	What do you mean by phraseologism (phraseology)?
10	Siz ku'ndelik turmista, so'ylesiwde ko'binese qanday frazeologiyalıq birliklerdi qollanasiz?	What phraseological units (or phrases) do you use most often in everyday life?
11	Siz qaysi didaktikalıq miynetlerdi bilesiz ha'm su'yip oqiysiz?	What didactic works do you know and like to read?
12	Siz Lingvoma'deniy kompetenciyani qa'liplestiriwde shet el ma'deniyatin u'yreniwdin' a'hmiyeti qay da'rejede dep oylaysiz?	How do you think the study of foreign culture is important in the formation of linguocultural competence?
13	Ha'zirgi rawajlanıp atirg'an ja'miyette, ma'deniyatlarara bilim ha'm ko'nlikpelerdi iyelewdin' a'hmiyeti qanday?	What is the importance of acquiring intercultural knowledge and skills in today's evolving society?
14	Sizin' oqitiwshin'iz sabaq o'tiw protcessinde, qanday zamanago'y pedagogikalıq texnologiyalardi qollanadi?	What modern pedagogical technologies does your teacher use in the classroom?
15	Sizin' oqitiwshin'iz sabaq o'tiw protcessinde, lingvoma'deniy kompetenciyani rawajlandiriwda qanday zamanago'y metodlardan paydalanadi?	What modern methods does your teacher use during the lesson to build linguocultural competence?

At the beginning, students used grammar translation method to learn proverbs and phrases that is a traditional method for EFL learners. However, it was difficult to find exact meaning of the phraseological units, proverbs into the Karakalpak language, thus the method was not useful in studying in some cases. The analysis shows that the total linguocultural competence level became significantly higher in the experimental group of EFL students than in the control group. The results have shown that the use of three types of tasks at the lessons and two types of tests (on the Moodle platform and in face-to-face classroom) in the self study has a significant impact on the development of formation of linguocultural competence in a discipline. We assume that blended learning can be one of the most effective forms of teaching foreign languages in a discipline.



## 6. DISCUSSION

Burke's (1974) points out that, *proverbs are strategies for dealing with situations* implies that some situations may eventuate to be alike or identical. Thus, we assume that they can have similar linguistic structures. However, making an analysis on proverbs of different languages, which emerged in different times, across different cultures, can be challenging. Thus, we presume that languages can have proverbs with similar structure. In order to accomplish our objective and justify the proposed hypothesis, we intend to trace patterns of similarities and differences in English and Karakalpak proverbs on the basis of semantics.

As Kussi (1998) explains that proverbs can be regarded as tools of verbal communication since the use of proverbs by a language user is an attempt at supporting an individual point of view, in response to a particular situation, by referring to a collective view, representative of a particular culture. Proverbs in the full form can be transformed. These changes can encounter at the lexical and morphological, syntactic levels. For this reason, proverbs are influenced by two different factors: 1) a tradition, ensuring the preservation of the proverb for centuries; 2) the opportunity to adapt to new conditions and communicative tasks of speakers.

Furthermore, in the course of our study we tried to understand what students expect from teachers and what form of feedback they would prefer. Accordingly, 65% of respondents noted that it is important for them to receive feedback at the lessons, when the teacher checks their mistakes in pedagogical terms. About 23% of students said that it is better if the teacher explains their mistakes individually. About 12% said that it is enough for them when the teacher points out the mistakes to all group at the classroom board. These comments of students could be important for the work of the teacher.

Thus, we assume that forming students' linguocultural competence should be a critical aim of linguistic and non-linguistic classrooms, and teachers are emerged as essential players for accomplishing this purpose. Teaching foreign language can provide a chance for students to reflect their own language and culture through the experience with foreign language and culture (Byram, 1997). Furthermore, making additions to the program of the subject Pedagogy, and to introduce culture in both the foreign language classrooms and non-linguistic specialty classrooms could be efficient in improving students' linguocultural competence.

## 7. CONCLUSION

The link language-culture is significant in foreign language education because culture plays a role in helping EFL learners to be proficient in the target language (Nault, 2006). In addition, Alptekin (2002) states that: learning a foreign language becomes a kind of enculturation, where one acquires new cultural frames of reference and a new world view, reflecting those of the target language culture and its speakers. In the process of learning a foreign language, at the students learn a new world, a new culture. Language and culture have a function of communication because they both carry meanings. According to Kramsch (1998), culture learning is a process of interpretation and teaching cultural facts or information has not enabled learners to understand foreign attitudes, values, and mindsets. The comparative analysis of the peculiarities of proverbs in the two languages has revealed a lot of similarities in meaning and syntactical features. This is evidence that even though English and Karakalpak are classified in different language groups, their mutual root-the Indo-European family and cultural heritage engendered similar and equivalent ways of forming proverbs.

Students who learn the foreign language are expected to gain knowledge of form, meaning, and pronunciation of the foreign language. As EFL and English for specific purposes (ESP) students' majors are not the English language, they might have no personal interest in learning EFL as their future career. In this case, students' perceptions of motivating strategies are influenced by the classroom atmosphere and environment. The process of learning a foreign language can be a challenging experience and the students possess some difficulties in the process of acquisition. Thus, encouragement and motivation are considered as



one of the fundamental factors that determine the accomplishment in the field of foreign language learning. For this reason, the subject teachers should understand that some of the students have a low enthusiasm

during the teaching process. Those factors might cause students' anxiety to increase as ESP students also realize that English language is not their major and they have no high competence in acquiring it (Lutfi Ashar M, 2021).

In the foreign language learning, both students and teachers are required to be creative to apply different modern techniques of teaching English proverbs in comparison with Karakalpak language, with component expressing currency units (including proverbs and sayings). In order to study grammatical, semantic, structural, synonymous peculiarities of proverbs, phraseological units in the Karakalpak language thoroughly, literary works by famous national and English writers should be deeply analyzed. Thus, we put forward and came to the following conclusions:

1. Comparative cultural studies could make explicit connections between culture and society is an appropriate theoretical frame in which to study paremiology.

2. Culture based activities that are content related curriculum can help to overcome some linguistic challenges caused by learning phraseological expressions and proverbs in the two languages.

3. Comparative study of Proverbs (Paremiology) can have positive impact on Karakalpak students to improve linguocultural competence.

4. Contrastive and comparative study phraseological units (in the English and Karakalpak languages) could make impact on the development of speech competence, linguocultural competence, and improve cultural knowledge.

## 8. LIMITATIONS AND SUGGESTIONS FOR FURTHER STUDY

It should be pointed out that there are some limitations to the current study and propositions for future studies. This study aims at explaining how comparative study of paremiology work to improve Karakalpak students' linguocultural competence, but it cannot predict further impacts. Also, data interpretation is limited since it only includes a test and a questionnaire (Table 2). Increasing teachers' awareness of how relevant materials provided in classrooms is considered as significant as predicting its effect. In our further study, we will try to survey phraseological units comparatively by making a research analysis on the works and novels by Karakalpak writers such as T. Qayıpbergenov, I. Yusupov and others. Also, in this article, data is based on two departments in Nukus state pedagogical institute, actually, not only students, but also, teacher participants should be selected randomly from other higher educational universities in the country.

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