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INTERCULTURAL APPROACH IN TEACHING ENGLISH SOMATISMS TO STUDENTS OF PHILOLOGY IN KARAKALPAKSTAN

Abstract: In this paper author focuses on an intercultural approach to teaching somatisms within the framework of a cross-cutting cultural theme. The author advises to expand and deepen this practice in relation to the problem of teaching idiomatic expressions of the English language, in particular somatic idiomatic expressions to philology students studying the Karakalpak language.

Key words: intercultural, competencies, dialogism, idiomatic expressions, linguocultures, educational center, somatisms.

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Introduction

The main priority of modern teaching, particularly the English language is mastering it at a full extent. Learners strive to acquire it being educated all language and social skills. However, any language can not be obtained without culture awareness. Therefore, the main goal of the educators is to choose teaching techniques and methods for organizing students' educational activities that are maximally focused on the personal development of each student. The most essential elements in training are authenticity, communication and interactivity, as well as the development of intercultural competence" [15, 20]. Apparently, culture is characterized by such a parameter as dialogism. This is especially true of linguistic culture, the specificity of which, strictly speaking, becomes obvious almost exclusively in the conditions of intercultural communication. In light of this, the concept of "dialogue of cultures", which was substantiated in the works of the Soviet philosopher V.S., becomes relevant. Bibler, who understood by it the communication of representatives of different national cultures in a single society [2]. In the process of teaching a foreign language, this term should be understood as the ability of students to realize their national-cultural identity and, through this awareness,

to adequately perceive the culture of the language being studied.

In the article by A.V. Barmina presents an extremely capacious and meaningful definition of this phenomenon: "Dialogue of cultures is a process of interaction between different cultures, as a result of which each culture not only gets to know the other, but also becomes aware of itself.

This is a natural result of the development and deepening of cultural relationships. The most important element of dialogue is not so much the cultural information itself, but the ability to receive, record, preserve and transmit this information, as well as the ability and ability to establish a dialogue between different cultures (cultural forms, language systems, national traditions, religious systems) and ensure its stability" [1]. It is this "skill" that constitutes the key content of intercultural competence, and its inculcation, in our opinion, should be one of the priority goals of teaching a foreign language in general and teaching foreign language idiomatic expressions in particular.

The subject of intercultural dialogue usually contains values as preferences of a person or society, expressed in behavioral practice: "Value is the meaning of an object for a subject, it is a special type of meaning, it is a relationship, and not a property of

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things, people or their activities. It is the value attitude towards the world that determines the specificity of culture as a phenomenon" [3]. Among other things, it follows from this that values as a phenomenon are of a purely social nature and, therefore, they are never absolute. This is proven by the fact that the system of values accepted in society not only varies across different regions and social strata, but also constantly changes dynamically over time, in accordance with changes in the cultural and historical living conditions of the ethnic group. Along with this, the idiom may contain some universal values, as well as "anti-values": "Thanks to the study of the semantics of Russian and French phraseological units, it has been established that many of them represent universal values, as well as individual universal anti-values associated with the fact that in society is unlawful, illegal" [5].

However, the idiom of a language, fixing certain values in itself, changes with much less dynamics, "lagging behind" the value system in time. Therefore, as a result, the "internal form" of the idiom as a kind of "frozen" linguistic unit becomes obscured not only from the point of view of representatives of other cultures, but even from the point of view of the native speakers themselves, since the values implicitly conveyed by them lose relevance over time or are subject to some rethinking. It is clear that this circumstance greatly aggravates the difficulties of students mastering foreign language idioms, requiring the teacher to provide targeted explanations of both a cultural and etymological nature. For example, in the article by N.K. Skoruk gives the etymology of a similar phraseological unit with "value" semantics: An arm and a leg: "An arm and a leg ("This will cost you an arm and a leg").

The phrase sounds firm: this is a sacrifice, this is painful, this is a very high price. Where does this idiom come from? Let's go back to the time of George Washington, when it was not possible to take photographs in order to paint portraits or make sculptures from them. A very interesting fact: if you look at the portraits of that time, you will notice that people are depicted with one hand behind their back or even with two: portraits of that time are filled not only with a minimum of characters, but also with a minimum of limbs. If customers of a portrait wanted the painting to cost less, then it "was worth either an arm or a leg": artists priced the painting cheaper if it did not depict limbs, since painting them required more effort and time" [8].

It is quite obvious that the use of this kind of etymological references is not only methodologically justified, but also extremely useful for the general development of students' personality, because helps broaden their horizons.

It is no coincidence, from the point of view of N.D. Galskova, an intercultural approach to teaching foreign languages has great personal development

potential [3]. In particular, this is justified by the skills it is aimed at developing the ability to use a foreign language (in all its manifestations) in authentic situations of intercultural communication (the process of developing skills and the ability to explain and assimilate (at a certain level) someone else's way of life/behavior (cognitive processes) the ability to expand the individual picture of the world by introducing native speakers of the language being studied to the linguistic and conceptual pictures of the world and better understanding their native language and their culture (development processes)

Skills instilled within the framework of an intercultural approach to teaching foreign languages (according to the concept of N.D. Galskova)

To the skills indicated one can also add the fact that O.A. Leontovich called cognitive flexibility, i.e. some complex ability [5] readiness to perceive phenomena unfamiliar to the individual from previous experience refusal to try to squeeze new experience into the rigid framework of one's own ideas recognition of the right of representatives of another culture to perceive the world from other positions ability to overcome stereotypes Factors of cognitive flexibility formed during the application of an intercultural approach to teaching a foreign language. Against this background, it is important to emphasize that one of the important conditions for applying the intercultural approach should be "the protection of one's own culture and language as a condition for preserving national identity" [3]. However, we believe that all of the skills shown in What was called above idiomatic competence is undoubtedly in demand in the process of intercultural communication.

Today, there is a very impressive practice of applying an intercultural approach to teaching phraseology within the framework of a cross-cutting cultural theme (see, for example, [11]). However, we intend to expand and deepen this practice in relation to the problem of teaching idiomatic expressions of the English language to philology students studying in the Karakalpak language.

The concept of a cross-cutting cultural theme was developed and introduced into use by V.V. Vorobyov, along with the concepts of linguoculturological field, linguoculture and educational concentration. All these concepts were formulated and recommended by the author in relation to the problems of teaching Russian as a foreign language. The concept of a linguoculturological field should be distinguished from the traditional concept of an associative field for linguoculturology, used in the conceptual analysis of linguistic units (see [3]).

According to V.V. Vorobyova, "the linguoculturological field is a hierarchical system of units that have a common meaning and reflect the system of corresponding cultural concepts" [13]. The unit of the linguoculturological field is the

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linguocultureme. Its characterization by V.V. Vorobyova is as follows: "Linguocultureme as a complex inter-level unit represents a dialectical unity of linguistic and extralinguistic (conceptual or subject) content. This is a unit that is more "deep" in its essence than the word: word (LSV): sign – meaning; linguoculture: sign - meaning - concept/subject" [13]. This means that a linguocultureme is a word in form, but its content also includes a cultural meaning: "A linguocultureme absorbs and accumulates both the actual linguistic representation ("form of thought") and the "extralinguistic" closely and inextricably linked with it, cultural environment" (situation, reality) - a stable network of associations, the boundaries of which are unsteady and mobile. Therefore, the word-signal inevitably awakens in a person who knows the language a special cultural communication, not only the meaning as a hint [Potebnya], but also the entirety of the "cultural halo" [13.]

From these definitions we conclude that the components of a phraseological unit are also nothing more than linguoculturemes, since, losing the status of a lexeme, they do not generally lose the cultural associations that they have in the language. Let's take the following example. In Russian idioms, House built on sand, Like at home, Feel at home, House is a full cup, Live as a full house, Fend off the house, Not all at home, Hospice house, Yellow house, Crazy house there is no lexeme "house", but there is a linguocultureme of the same name, which forms around itself a linguoculturological field with the same name - "house". This allows idioms with the same component to be grouped into a learning focus, i.e. "self-sufficient classes of educational material, interconnected by content continuity, increase and complication of information, movement from basic information to peripheral information, and also correlated with the intellectual capabilities of students and learning conditions" [13]. In turn, the process of

mastering idioms included in the training concentration will in practice be carried out as the internment of a cross-cutting linguocultural topic into the main subject of training sessions. We intend to implement this idea within the framework of the research we are undertaking, limiting the range of English idiomatic expressions to be studied to those that include linguoculturemes with somatic meaning, i.e. components like arm, leg, eye, nose, head, ear, hair, forehead, neck, shoulder, back, belly.

The appropriateness of this approach is confirmed by the opinion of a number of researchers, according to which "somatic idioms are the core of idiomatic speech" [Smith, URL] and "manifest in almost all spheres of human activity" [14]. We accept the term somatic idioms as a working one. It acts as a synonym for a number of similar terms, such as "somatism", "somatic phraseological unit", "phraseological unit with a somatic component". According to the definition of M.G. Sulimova: "Somatism, somatic phraseology or phraseology with a somatic component is understood as a type of idiom that refers to gestures, facial expressions and psychosomatics of the human body, the imagery of which goes back to typical universal and culturally conditioned reactions" [10]. The enormous importance of somatic idioms in the English language is also evidenced by the existence of a fairly large body of actual philological research on this issue - see the works of [Orlova, 2011], [Magomedova, 2015], [Pushkina, 2017], [Pishkova, 2017], [Likhachova, 2019] and many others. etc.

Taking into account the fact that somatic idioms are characterized by high frequency, we are convinced that turning to somatic idioms will allow us not only to optimize the selection of language educational material (to form educational concentrations), but also to pay enough attention to a detailed study of the linguocultural aspect of the taught idioms.

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