

LINGUOCULTURAL APPROACH IN TEACHING BODY PART IDIOMS TO UNIVERSITY STUDENTS OF THE REPUBLIC OF UZBEKISTAN

S. Khujamova¹

Abstract:

The teaching and learning of English phraseology have long been recognized as an essential component of language acquisition. To enhance students' language proficiency and cultural understanding, educators are increasingly incorporating the linguocultural approach in their teaching methodologies. This article explores the significance of the linguocultural approach in teaching body part idioms to students and the vital role of English movies which are one of the parts of English culture to explain the idioms easily. The research proved that there are both differences and similarities between the English and Uzbek body part idioms. The analyzed units have one common feature: the functions of the somatic constituents of idioms are very important, since in the majority of cases, they constitute the semantic cores of given idioms which reveal the meaning of the whole unit. The results of the new method and the usage of the program "Quizziz" as a system of exercise are also the aims the article is dedicated to externalizing.

Key words: linguocultural approach, body part idioms, usage of English movies in teaching idioms, cultural similarities and differences between Uzbek and English body part idioms, the translation types, the program "Quizziz".

doi: <https://doi.org/10.2024/f7x0zs32>

1. Introduction

English has become a very essential language in Uzbekistan. It is currently the most frequently taught second language and when we speak about its importance, we should think how to help learners achieve communicative competence. English is not just about grammar rules and vocabulary lists. It's a living, breathing language that thrives on the phrases and expressions that give it its unique flavor. Teaching English phraseology is crucial to help students navigate real-life conversations with native speakers and truly understand the nuances of the language.

Linguist V.A. Maslova noted that "phraseological units in their semantic structure express a long process of development of folk culture, transmit, fix and fix cultural stereotypes, standards, archetypes from generation to generation. Learning idioms develops students' cultural awareness that benefits their proper usage in communication". The scientists who did their best in learning and teaching phraseological units are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcachev, V. Telia, V. Shaklein, F. Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok. A number of works are being carried out in the field of linguoculturology in Uzbek linguistics. In particular, Ashurova D. U and Galiyeva M. R "Cultural linguistics", Mamontov

¹ *Khujamova Sadoqat Sobir qizi, Student of Master's degree, Uzbekistan State World Languages University*

A.S. "Language and culture: a comparative aspect of the study" A.Nurmonov's "Linguoculturological direction in the Uzbek language", N.Mahmudov's "In search of perfect research ways of language", G.Mahkamova's "Culture matters", Azizova's articles "Linguoculturological aspect of phraseological units as an object of translation", "National-cultural specificity of English and Uzbek phraseological units in teaching", "The system of exercises in teaching translation of english phraseological units from english into uzbek language", Sayidrahimova's articles "Some remarks on the scientific basis of linguoculturology", "Components of linguoculturology", D.Khudoyberganova's "Anthropocentric study of the text" articles and monographs can be marked as a fact of the researches that are being carried out in the field. The above-mentioned works investigated the essence, subject and objects of linguoculturology This approach combines language instruction with an exploration of cultural context, aiming to provide learners with a deeper understanding of phraseological expressions and their cultural significance. By integrating cultural nuances and authentic materials, the linguocultural approach offers a comprehensive framework for teaching English phraseology.

The scholar Vorobyov gave a clear explanation to the term "Linguoculturology". "It is a scientific discipline of the synthesizing type, bordering between the cultural sciences and philology (linguistics). The main object of linguoculturology is the relationship of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single systemic integrity; the subject of linguoculturology is the national forms of society, reproduced in the system of linguistic communication and based on its cultural values, everything that makes up the "linguistic picture of the world" (Vorobyov. 2006).

Let us consider in more detail how to implement the linguocultural approach when working with somatic idioms. "The multifunctionality and substantial capacity of the text makes it possible to assert that in it, to one degree or another, all significant components of the linguocultural reality of the country of the language being studied will be reflected" (Shukurova.B, 2020). Since language is the way, by which we penetrate not only the modern mentality of the nation, but also the views of ancient people on the world, society and ourselves. In this case phraseological units namely, idioms contained in the text are the most valuable source of information about the culture and mentality of the people, in them myths, legends, and customs are preserved, as it were. (Maslova, 2004)

2. Main body

Difference between cultures causes some misunderstandings in the communications between a foreigner and a native-speaker. A lot of people travel around the world and they all need to communicate in some way. They need to acquire not only linguistic competence but cultural awareness as well. Materials can be provided by cross-cultural investigations that assist language learners in dealing with the problems of unknown environments. The native speaker puts in language his world vision, mentality, and the relation to other people in cross-cultural conversations, and the non-native speaker receives that vision. "It is clear that there is a difference between the native and the non-native speakers' focus when they evaluate an oral discourse. The former focuses on the vocabulary related to the cultural and social factors. On the other hand, the latter lacks the ability to consider such factors. This is one of the major problems

of the non-native speakers both at production and comprehension level (Goshkheteliani, 2019).

Special interest should be drawn to idioms which are the most difficult items of language. If one can use them correctly in communication, like native speakers, we say definitely that one's English is fluent. The lingua-cultural approach in teaching phraseology aspires to be approached to reality; it is focused on the maximum explication of processes that occur in the reproduction and perception of the English idioms. This approach goes beyond memorizing phrases and encourages students to explore the cultural context behind them. By understanding the cultural background of idioms and expressions, students can grasp their true meaning and use them appropriately in real-world situations.

While learning English and Uzbek somatic idioms we can face some similarities and differences between them. They are classified according to three categories. Some of them are universal idioms and they can be understood without difficulty and special cultural knowledge. However, there are partial-equivalent and non-equivalent variants of idioms. They demand special cultural knowledge and linguocultural approach helps to understand them widely.

Among the reasons for the similarity of semantic relations and expressive values of English and Uzbek somatic idioms are the "functions of the parts of the body of the person". (Nguyen Thu Hanh, Nguyen Tien Long, 2019). The distinctions can be seen if look at them semantically. Sometimes idioms can be translated directly. For example: to make one's blood boil-qonini qaynatmoq; go in one ear and out the other- bir qulog'idan kirib ikkinchisidan chiqib ketmoq; bite one's tongue-tilini tishamoq: Body parts names sometimes can change in translating from English to Uzbek language. The partial equivalence of somatic idioms includes partial inter-language equivalence in semantics, incomplete identity of an internal form (immediate constituents), which can be defined as inter-language phraseological synonyms and complete distinction of structural characteristics. For example: sweet tooth- shirin tomoq (ingliz tilida tish- o'zbek tilida tomoq shaklida o'zgarmoqda); one's hands are full-ishi boshidan oshmoq; the reason for that is the origin of the idioms come identically in both languages. The phrase "sweet tooth" has been used in English for hundreds of years, since the late fourteenth century, and it comes from toothsome, an even older word meaning "delicious or tasty." This sense of tooth standing in for taste gave rise to sweet tooth, or "particularly enjoying sweet tastes". (Vocabulary.com) "In uzbek language this idiom has been used for a long time. In old uzbek families, the child who ate more sweets, jam, cakes were called "shirin tomoq". (Hamdamova.Z. 2023)

The non-equivalent (parallel equivalent) somatic idioms include incomplete semantic identity, non-identical internal forms (immediate constituents) and the completely distinct grammatical organisation. These somatic idioms, having absolutely different values, belong to the somatic idioms expressing national judgment of the world image. Non-equivalent somatic idioms reflect a national, historical and cultural origin of the phraseology of each language. The English idioms: "born with a silver spoon in one's mouth" (if the baby's family is rich, that baby spoon might very well be made of silver — in a way it represents the luxury and ease of the rest of the baby's life, especially compared to those who were fed from regular plastic spoons. The phrase seems to be American in origin, and it was first used around 1800.)(Vocabulary.com) or "keep your fingers crossed"(crossing fingers dates to a pre-Christianity belief in Western Europe in

the powerful symbolism of a cross. The intersection was thought to mark a concentration of good spirits and served to anchor a wish until it could come true) (plansponsor.com). The origin of non-equivalent idioms mostly belongs to the religion of the country. Uzbek idioms such as: “ko`zining paxtasi chiqdi”, “ko`zi yorimoq”, “ko`zini moshdek ochmoq” are identical idioms which they have not equivalents in other languages. (Rahmatullayev, 1978)

2.1. Teaching somatic idioms through movies and the system of exercises “Quizziz”

The linguocultural approach is a teaching methodology that integrates language learning with cultural understanding. When applied to teaching somatic idioms, which are idiomatic expressions related to body parts or bodily sensations, the linguocultural approach can play a significant role in enhancing comprehension and usage. Here are some aspects of the linguocultural approach that can be beneficial:

Cultural Context: Somatic idioms often have cultural connotations and may be used differently across cultures. The linguocultural approach helps students understand the cultural background behind these idioms, including the beliefs, values, and practices associated with them. This knowledge enables learners to use somatic idioms appropriately in various cultural contexts.

Contextualized Learning: The linguocultural approach emphasizes learning idioms in authentic contexts. Teachers can provide real-life examples, multimedia resources, or discussions that highlight how somatic idioms are used in everyday conversations, literature, or media. This approach promotes a deeper understanding of the idioms and their usage.

Metaphorical Analysis: Somatic idioms often involve metaphorical expressions that go beyond their literal meanings. The linguocultural approach encourages students to analyze the metaphoric connections between the body parts and the intended meanings of the idioms. This analysis helps learners grasp the figurative aspects of somatic idioms and use them effectively.

To effectively teach phraseology, instructors can employ a variety of strategies and techniques. These may include using multimedia resources such as videos and songs to demonstrate phraseological expressions in context. “Role-playing activities can also be utilized to encourage students to practice using the expressions creatively” (Jumayeva.2023). Furthermore, incorporating authentic cultural materials, such as literature or movies, helps students appreciate the cultural significance of phraseology and students can get a glimpse into the language as it is spoken by native speakers. They can see how phraseological expressions are used naturally and gain a better understanding of their meanings and contexts. Watching movies in English can also expose students to different accents and dialects, further enriching their linguistic and cultural competence. Authentic materials also expose students to different registers and styles, helping them develop a more versatile and nuanced command of the English language. The phraseological units which were used in the material can develop the linguistic intuition of students, establish the habit of thinking with linguistic concepts. They have equivalents in the students’ native language. Their comparison shows not only structural differences of a typological nature, but also touches on the deep questions of the figurative thinking of native speakers. The task of the linguocultural approach to enhance these figurative thoughts. Teaching English somatic idioms should ultimately lead to the formation of

linguocultural competence, which is impossible without a linguocultural approach. For example, the idiom “

Our research suggests the best way to teach idioms is by showing film cuts that include body part idioms in small groups. In this paper mostly “head”, “heart”, “eye”, “finger” and “tongue” somatic idioms were classified. Students elicit information from the piece of a film, trying to guess the meaning of the idioms; Of course, linguocultural approach helps them to predict the meaning of the idioms. Because if they know more about culture, way of living, and traditions, they can find the possible equivalents of the given idioms. Then students share their suggestions with other groups. After watching the real meaning of the idiom, they discuss and try to interpret the understanding of the culture or tradition of the people through the idiom meaning by comparing English and Uzbek. In order to analyze the results, the following specific methods are used: the method of the component analysis, the descriptive method, a comparative analysis of the English and Uzbek somatic idioms, a semantic and pragmatic analysis of the idioms, and a method of statistical data analysis.

First of all, students watched sixteen film cuts which idioms are used during the dialogues. The sixteen body part idioms written sheets of paper were distributed and their task was to guess a translation or equivalent of those idioms in the Uzbek language.

- Rule of thumb-a principle that is kept to-bosh qoida; asosiy qoida;
- One’s lips are sealed-not tell anyone-og’zi qulf; og’zi bog’langan;
- By the skin of one’s teeth-just barely; zo’rg’a; arang
- Head over heels (in love)-to be very much in love with someone-yurakdan urmoq; ishqiq tushmoq; ko’ngil qo’ymoq;
- An arm and a leg-very expensive-otamning narxi;
- Give the cold shoulder-to be unfriendly to someone;yuzini burmoq; sovuq qaramoq
- Hit the nail on the head-to do or say exactly the right thing; gaping po’stkallasini aytmoq;
- Bite your tongue- not to say what one wants to say, keep one’s mouth shut- tilini tishlamoq; tilini tiymoq; og’zini yopmoq
- Break a leg- good luck-omad yor bo’lmoq;
- Have a sweet tooth- to like to eat sweet food; -shirin tomoq;
- “Cat got your tongue?”- have you nothing to say? - tilini yutmoq;
- Pull the wool over one’s eyes-to deceive- ko’ziga cho’p solmoq/tashlamoq; ko’zini bo’yamoq;
- Work one’s fingers to the bone-to work hard-itday ishlamoq;eshshakdek ishlamoq;
- One’s eyes are bigger than one’s stomach-one wants more food than one can eat-ko’zi och;
- Keep one’s fingers crossed-to wish for good luck; to hope for a good outcome; -omad yor bo’lmoq
- Achilles’ heel- a weakness in a person or system which might cause them to fail-nozik joy;

After collecting the answers, the explanations were shown two times and students took notes. In order to check the understanding of the students the program “Quizziz”was used. In today’s digital age, technology offers a wealth of resources to enhance teaching everything. Online dictionaries, language learning apps, and interactive websites can provide students with instant access to a wide range of phraseological expressions. Quizziz is one of the interactive online

programs and it can check and assess the students' comprehension and knowledge immediately. It can make learning more engaging and enjoyable. By incorporating technology into teaching, educators can make the learning process more interactive, dynamic, and accessible to students.

Every learned thing should be revised, otherwise, it can be forgotten. Usage of the idioms in speech: dialogues, different situations, presentations, essays, and everyday speech can consolidate the knowledge. In terms of finding translations, we can draw two intersecting circles on the board and label them with the names of two countries, e.g. "England" and "Uzbekistan," write common idioms into the space where the two circles intersect, and idioms that are different to the spaces of their respective circles outside the intersecting part.

There are more possibilities to train idioms in speech. This is the most important stage, as it shows achieved results; this is accurate and creative usage of idioms in proper situations. The creativeness is a creation of a new, original image, idea. The image is something similar to real-life. Development of creative usage of idioms promotes understanding of English culture; it accumulates students' bright images about the language picture of the world. Linguistic creativity much depends on how language is used by speakers in relation to local contextual purposes and especially interpersonal interactions with language.

3. Conclusion

The current paper has dealt with two primary issues: describing semantic features of English and Uzbek idioms containing human-body parts and then working out the similarities and differences between English and Uzbek idioms containing human body parts used in different sources. The chosen materials for practicing were taken from films.

In short, it is expected that readers of this paper will, to some extent, draw out useful experience for themselves to enrich their idiom vocabulary and facilitate their translation competences. As cultural barriers among languages are still in existence, the teachers should equip themselves with suitable and effective strategies for teaching idioms in general and somatic idioms in particular from English into Uzbek. The Lingua-cultural approach helps them to do it successfully. Because it broadens cultural awareness of students; they learn not only language but the traditions and customs of the English people, they become more tolerant of other cultures, they start to respect other people's beliefs through the prism of Uzbek lingua-cultural heritage.

References:

- [1]. Hamdamova.Z (2023). "G`afur G`ulomning "Shum bola " qissasida qo`llangan somatik frazeologizmlar". Tashkent
- [2]. Irine Goshkheteliani (2019). "Culture as reflected in somatic idioms". Batumi
- [3]. Jumayeva.M (2023). "Somatik iboralarning semantik tadqiqi (Ingliz-italyan-o`zbek tillari misollarida). Tashkent.
- [4]. Majitova.A.T (2021). "Linguacultural features of phraseological units in English and Uzbek languages". Toshkent
- [5]. Maslova V.A. *Cognitive Linguistics: A Training Manual* / V.A. Maslova. M.: Tetra Systems, 2004. P. 36.

- [6]. *Nguyen Thu Hanh, Nguyen Tien Long (2019). "English idioms containing human-body parts and their Vietnamese equivalents: a case study of two English novels and their Vietnamese translation versions". Vietnam*
- [7]. *Sh.Rahmatullayev (1978). "O'zbek tilining izohli frazeologik lug'ati". Tashkent*
- [8]. *Shukurova N.B.(2020) "The implementation of linguoculturology in teaching English"*
- [9]. *Vorobyov V.V. Linguoculturology and intercultural communication / V.V. Vorobyov, 2006.*
- [10]. *<https://www.vocabulary.com/dictionary>*