



METHODS OF DEVELOPING SOCIOLINGUISTIC COMPETENCIES WITH THE PARTICIPATION OF PROVERBS AND SAYINGS

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Received: 8 th November 2022	As you know, throughout life, a person as a social subject communicates with various, often intersecting social groups, the number of which is constantly increasing. All of them together affect the personality of the individual. Within the framework of the intercultural approach, the main task of language education is the positive development of the individual and his self-awareness because of acquiring new linguistic and cultural experience. The experience of teaching foreign languages shows that to fulfill communicative tasks, a student who speaks a language uses his general abilities in combination with his own language competence, which includes both linguistic and pragmatic, and sociolinguistic competence. Sociolinguistic competence includes the knowledge and skills necessary for the effective use of language in a social context. Each nation has its own proverbs, sayings, proverbs, fairy tales, epics, epics, that is, everything that makes up oral folk art and determines the distinctive features of concept spheres in different cultures. The analysis of English proverbs allows us to identify similarities and differences in proverbial concepts when they are compared.
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The purpose of this study is to analyze the possibilities for developing sociolinguistic competence on the example of using proverbs and sayings. As the experience of teaching a foreign language to the Uzbek audience shows, the rules of politeness are one of the reasons that make people deviate from the so-called "principles of cooperation". It is the ignorance of the national specifics of the rules of politeness that often causes misunderstanding between speakers of different languages.

The new conditions of professional activity required a revision of both the general methodology and individual methods and techniques of teaching foreign languages. The rapid entry the world community, integration processes in various fields of politics, economics, culture, ideology, mixing and movement of peoples and languages raise the problem of intercultural communication, mutual understanding of communication participants belonging to different cultures. Thus, over the past few years, intercultural communication, ways of forming sociolinguistic competence and the development of a secondary linguistic personality as a necessary condition for successful participation in intercultural communication have become the object of numerous studies in both Uzbek and Western methods.

When characterizing the learning achieved as a result, the term competence, introduced by the American linguist N. Chomsky, is widely used. It is used to denote the inherent ability of a person to perform any activity based on the knowledge, skills, abilities, work experience acquired during training (from Latin competent is - capable). In the process of social interaction, a person develops several competencies, namely general and communicative competencies. General competencies are not linguistic, they provide any activity; communicative competencies allow us to carry out activities using the actual language means.

The formation of students' communicative language competence is a priority task of teaching a foreign language. Communicative competence is the ability to carry out speech activity by means of the language being studied in accordance with the goals and situation of communication within a particular field of activity. It is based on a set of skills that allow you to participate in speech communication in its productive and receptive forms. Communicative competence consists of linguistic, sociolinguistic and pragmatic components. We are interested in the phenomenon of sociolinguistic competence. Sociolinguistic competence reflects the sociocultural conditions of language use. due to the orientation towards social norms (rules of



good manners, norms of communication between representatives of different generations, genders, classes and social groups, the language design of certain rituals adopted in each society), the sociolinguistic component of communicative competence has a great influence on speech communication between representatives of different cultures.

Modern processes of globalization, characteristic of almost all spheres of life, have led to the activation of intercultural reflection and, as a result, one of the main goals of teaching a foreign language has become the formation of sociolinguistic competence, the possession of which allows a person to use a foreign language as a communication tool in the dialogue of cultures and civilizations of the modern world, because even in the absence of a language barrier, cultural differences can become an obstacle to communication representatives from different countries. To successfully conduct a dialogue of cultures, a person must, firstly, know a certain system of facts of the culture of the country of the language being studied and, secondly, have experience in communicating with the facts of a foreign culture. The idea of a dialogue of cultures is not new, it has already been considered both in philosophy, the history of culture, and in aesthetics, literary criticism and is reflected in the works of many domestic and foreign researchers who consider the dialogue of cultures as meetings in equal subjects of cultural personalities, when one meaning reveals its depths with the help of another, overcoming isolation and one-sidedness.

Developing the concept of the dialogue of cultures, scientists also invest in this concept the relationship of culture to culture as equal in all its respects, interesting and necessary precisely in its uniqueness and dissimilarity. Thus, when studying this issue, scientists conclude not only about the uniqueness of different cultures and the possibility of revealing them through dialogue, but also about the presence of dialogue as a vital condition in the modern world based on respect, mutual understanding, tolerance and openness towards each other. In studies of the theoretical foundations of the dialogue of cultures, two approaches can be distinguished: instrumental-adaptive and hermeneutic, which differ in research objectives and conclusions, methodology, problematic field and types of situations of intercultural interaction.

The development of language competence, along with the development of communicative competence, is one of the main goals of teaching a foreign language at different levels of the educational system of the English, including in higher education. This article discusses the typology of bilingual creative tasks developed by us on the example of proverbs with the concepts of "laziness" / "idleness"

/"laziness" as one of the ways to develop the language competence of students.

Each nation has its own proverbs, sayings, proverbs, fairy tales, epics, epics, that is, everything that makes up oral folk art and determines the distinctive features of concept spheres in different cultures. The analysis of Uzbek and English proverbs allows us to identify similarities and differences in proverbial concepts when they are compared.

For our study, the comparative approach is effective, because it emphasizes and focuses on the unique cultural phenomena indicated by linguistic units. "In order to develop language competence based on an ethnocultural approach and identify dominant and peripheral ethno-differentiating stereotypical features in Uzbek and English proverbs, we have developed a typology of creative tasks and will present several bilingual exercises from it using the concepts of "laziness" / "idleness" / "laziness" as an example". They constitute the cultural code of both cultures. It is all the more interesting to reveal the shades of the meaning of these concepts, since in the course of research you have the opportunity to answer important questions: why is laziness considered one of the main negative traits of English and what is its share in the cultural picture of the world of the British, how do English's and the British try to avoid laziness and idleness, and is it possible to become happy being lazy?

Write down word-reactions to the word-stimulus "idleness" / "laziness" (associations - nouns). Construct an association gram. Add your own examples with the concept "idleness" / "laziness" to the list of proverbs given below. 1) "Of idleness comes no goodness. An idle brain is the devil's workshop. (Nothing good comes out of idleness. Correspondingly, laziness does not lead to good). Idleness is the mother of all evil. (Accordingly, idleness is the mother of all vices. Labor feeds a person, but laziness spoils). The hardest work is to do nothing. (The most difficult job is to do nothing. Correspondingly, it is hard to live for someone who runs away from work). A lazy man is the beggar's brother. (A lazy person is the brother of a beggar. Respectively, you will become lazy, you will drag yourself with a bag). Idleness is the key to beggary. (Laziness is the key to poverty). 2) Idle folks lack excuses. (Loafers have no shortage of excuses. Correspondingly, the lazy Fedorka has only excuses. A loafer is laziness every day). Idle folks have the least time. (Slackers have no leisure. To whom work is a burden, joy is unknown to him. The lazy one always has no time). The tongue of idle people is never idle. (The idler's tongue never rests. Correspondingly, it grinds from day to evening, but there is nothing to listen to. You can't keep up with your tongue barefoot). Every day is a holiday with sluggards. (Laziness is always a holiday).



3) A lazy sheep thinks its wool heavy. (Literally: A lazy sheep and its own wool is heavy. Correspondingly, a lazy spinner and himself do not have a shirt). The sleepy fox has seldom a feathered breakfast. (Literally: A sleepy fox rarely has breakfast with a bird. Correspondingly, a lazy cat cannot catch mice). Lazy folks take the most pain. (Most of all, the negligent must pay (because they are lazy)). A sluggard takes a hundred steps because he would not take one in due time. (Literally: The lazy one takes a hundred steps, because he didn't want to take one step at the right time. Resp. The lazy one walks three times, and the miser pays three times)". When analyzing English proverbs, the first group of proverbs defines laziness as the cause of poverty, poverty and bad deeds. In this sense, English proverbs are similar. The 4th group of English proverbs denotes any inconvenience that laziness brings to its owner ("Laziness and cabbage soup without salt", "laziness of laziness and take a spoon ..."). English proverbs of the 3rd group have similar meanings and describe the concept of "idleness" / "laziness" in a similar way as English lexical units. The 2nd and 3rd groups of English proverbs give a negative description of a lazy person ("Send the lazy only for death", "you won't wait for the lazy").

English paroemias characterize the idler "more neutrally", without singling out a specific bearer of this attribute ("Idle folks lack no excuses". Compare with English: "The lazy Fedorka has only excuses",

When comparing English proverbs to other languages, there are no specific names of the owners of such characteristics in English proverbs. Even though specific proper names are mentioned in English proverbs, in the language they are used in a common sense, to express a negative assessment of loafers with any names. From this we can conclude that this group of English proverbs reflects the ethno-differentiating stereotypical features of the English people. Below we present an examples tasks aimed not at comparing the shades of meanings and establishing distinctive features, but rather at the accumulation of proverbs describing different concepts and familiarizing students with them.

Translate proverbs into English yourself using the dictionary and compare your variant with that one given in brackets.

1. "He gives twice who gives in a trice. (Road spoon for dinner).
2. Success is never blamed. (Winners are not judged).
3. Don't bite off more than you can chew. (Chop the tree for yourself. A nut is too tough)". English language Guess the adjectives missing from the following proverbs. Notice the adjectives in brackets.
 1. "And ... takes when a fool gives. (Smart, greedy, cowardly)

2. It's easy to pay from ... a wallet. (Large, alien, leather)
3. To ... seven miles is not a village. (Beautiful, generous, cute)
4. To ... the hut of the castle is not necessary. (Wooden, rich, alien)
5. Beautiful - for sin, but ... - for laughter. (Bad, timid, stingy)
6. ... a word is better than a soft pie. (Affectionate, flattering, careless)
7. A good horse is not without a rider, but ... a man is not without a friend. (Honest, rich, proud)".
8. For ... do not grab the iron. (Cold, hot, red-hot) English language Guess the adjectives skipped in the given proverbs. Pay attention to the adjective-prompts.
 1. "A ... ship asks deep waters. (Big ship - big voyage)
 2. Every cock sing in his ... manner. (Everyone goes crazy in their own way)
 3. Everything is ... in its season. (Everything has its time)
 4. ... words break no bones. Weed Sticks and stones will break my bones, but names will never hurt me
 5. East or West home is the... (Houses and walls help Wed. Visiting is good, but home is better.)
 6. The ... bird catches the worm. Wed First come, first served. (He who gets up early, God gives)
 7. Enough is as ... as a feast. (Good things come in small packages)
 8. Fortune favors the... (Who dared, he ate. Cf. Who dared, he ate two.) "Write down synonyms to the nouns in proverbs (concept "little"). Use the dictionary of synonyms. Construct your own sentences with written adjectives.
 1. "The great and the small have need of one another. (Great and small go hand in hand).
 2. Little bodies may have great souls. (The nightingale is small, but his voice is great).
 3. Little and sweet. (Small spool, but expensive)". "Since the structure of proverbs consists not only of denotative meaning, but also contains an evaluative component, motivational information, emotive-evaluative information, in proverbs to a greater extent than in other linguistic units, the subjective human factor is reflected, carefully preserved and skillfully passed on from generation to generation. Such linguistic creativity is created from the depths of the people's consciousness and reflects the realities inherent in a particular national language and culture. Proverbs are highly metaphorical and figurative. Such duality (literal and figurative meanings) affects several ethical systems (authoritarian and humanistic). The proverbs capture the special cultural and historical context of the development of the nation throughout the entire period of its existence". English proverbs emphasize the fact that the concept of "laziness" is interpreted negatively in folk consciousness.



For many centuries, laziness and idleness have been perceived by foreigners as one of the main features of the national character. For example, we can find similar ideas about Giles Fletcher's book "On the English State", published in London in 1591. The author describes our ethnos as follows: "... The people, although generally capable of enduring all sorts of labors, indulge in laziness and drunkenness, not caring about anything more than daily food ...". However, in fairy tales, epics, proverbs and sayings, the attitude towards laziness is negative. These Heter stereotypes (generalized representations of one ethnic group for other peoples and cultures) do not consider political, geographical, climatic features that force the English people to work not regularly, but spontaneously, from time to time. People have a short "hot time" for harvesting, when everything needs to be done sooner, before the cold weather, and not to collect the fruits of their labors all year round. Or, when in the face of mortal danger, the toil, sparing neither strength nor time, and endure where pragmatic Europeans give up. So, it was in times of local conflicts and world wars. These features are reflected in our proverbs: "Until the thunder breaks out, the peasant will not cross himself", "English's harness slowly, but then quickly jump", "English is patient until the beginning", "English man is strong in hindsight", "if he is tailored in English, and one warrior in the field", "English neither with a sword nor with he doesn't joke with a roll", "what is good for an English is death for a German". Also, this unique feature of the national character was reflected in the stereotypical expression of foreigners "the phenomenon of the mysterious soul." Everything that does not fit into the framework of a pragmatic, rational and predictable type of thinking can be designated by this ambiguous definition.

English proverbs also emphasize the negative attitude of the English towards idleness and laziness. We can observe similarities in the national character of Englishmen in this sense.

The ability to get up before dawn and work tirelessly brings wealth and social recognition and self-respect to diligent workers: "Never put off till tomorrow what you can do today" / "Do not put off until tomorrow what you can do today", "A lazy sheep thinks its wool heavy" / "To the lazy sheep and its own wool is heavy", "An idle brain is the devil's workshop" / "Laziness does not lead to good", "No pains, no gains" / "Without labor you cannot pull a fish out of the pond", "Not that will thrive, must rise at five" / "Who wants to succeed must get up early." The Oxford Advanced Learner's Dictionary (OALD) provides the following definitions for the concept's "laziness", "idleness", though only through attributes to these nouns: ". lazy adj. 1. willing to work; doing as little work as possible; idle adj ... 1(b) not doing or having any work; not

employed". The translation of these definitions allows us to conclude that the concepts "laziness" / "laziness", "idleness" largely coincide in their meanings and are interpreted as "unwillingness to work and lack of any business".

Proverbs, sayings, fairy tales, epics, clearly demonstrate the similarities and differences in the national character of Englishmen. And the found aspects of the integration of English and other languages lead us to the conclusion "about the effectiveness of using the ethnocultural approach in the development of language competence, since it allows you to build the learning process taking into account other interrelated competencies (linguistic, discursive, sociocultural, cultural studies, communicative), transfer universal skills from native to foreign language and automate these skills to the level of skills using the typology of bilingual communicative tasks that reflect the ethno-cultural component of the native and foreign languages". In our article, we also conclude that paremiologically texts succinctly and accurately reflect the peculiarities of the national worldview, values, behavioral patterns of the English peoples. It is this linguistic material that makes it possible to collect valuable information about the "spirit" of the people from ancient times to the present day, as well as to identify and highlight ethno-differentiating stereotypical features that are unique for each ethnic group.

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