



The importance of phraseology in teaching English

Jamila Sharipovna Djumabaeva, Associate Professor, Doctor of Sciences in Philology, National University Uzbekistan named after Mirzo Ulugbek, djumabaevajamila@gmail.com

Mavjuda Bolibekova Mardievna, Associate Professor, PhD, National University of Uzbekistan, Faculty of Foreign Philology

Dilnoza Khaydarova, Teacher of English Philology Department, The National University of Uzbekistan named after Mirzo Ulugbek, dilnozakhaydarova98@gmail.com

Abdurahimova Noila, Teacher of English Language, National University of Uzbekistan named after Mirzo Ulugbek, nellynelly9160@gmail.com

Kushmanov Jasur Bakhodirovich, Doctoral Student, Urganch State University, qushmanov@mail.ru

Abstract. This article discusses the importance of phraseology in teaching English and gives some examples. The field of phraseology, which is one of the most important branches of modern linguistics today and is gaining more and more interest of many linguists, is constantly evolving. Naturally, the success of research in this area depends not only on a good knowledge of foreign languages, but also on translation, translation theory and the problems that are associated with them, solved and not solved. In addition, it is important to know the living conditions, level of development, customs and traditions of the two bilingual peoples, English and Uzbek, and to understand, feel and comprehend their essence receipt is also important.

Keywords: Phraseological unit, linguistic culture, national specifics, analysis, comparative-comparative analysis, associative method, phraseological meaning, newspaper reports, speeches, debates.

Received: 22.10.2020

Accepted: 13.11.2020

Published: 15.12.2020

INTRODUCTION

Language is a unique means of reflecting a person's existence, a product of his activity [Safarov, 2008, p. 5]. This statement about language is shared by many linguists who believe that in linguistic units reflect the richest information about a person, his appearance, character, intellectual and creative abilities role in society and family relations. One of the important factors that distinguish man from animals, the means of communication, is the language that separates and unites humanity. People all over the world communicate with each other through more than two thousand languages, but the languages they communicate with are completely different from each other. However, human beings have found a way to communicate with each other. That was the way to translate. As the need for communication between different peoples, nations, tribes, and nations grew, so did translation. Nowadays, through translation, people from different parts of the world can understand each other and express their opinions to each other, and all the nations of the world, large and small, communicate with each other through translation.

The purpose of this study is to make a comparative and comparative analysis of the phraseological units of the English and Uzbek languages, to identify similarities and differences between them.

In the work used the following methods of research: descriptive analysis, cognitive-conceptual analysis, comparative-comparative analysis, associative method, etc.

In human society, there has always been a distribution of society into two groups - men and women. So, for each individual in society, a gender role has been fixed.

It should be noted that today the role of translation is growing, and poems, prose works, journalistic and scientific texts, working papers and political documents, newspaper reports, speeches, debates, films are being translated from one language to another.

Translation is the best way to pass on the spiritual riches of one nation to another. Phraseological units are one of the main assets of this nation.

Most linguists rely on A.V Kulin's definition of phraseology: "Phraseologisms are such phrases whose components are fully or partially figurative, that is, components that have a phraseological meaning. Phraseological units are generally stable, and word components are legally interconnected and are characterized by a structural semantic model" (Kulin. 1970, 24).

MAIN PART

Phraseological synonyms also play an important role in the field of phraseology. Phraseologisms can be used to express any idea, but with the help of phraseological synonyms they can be used in different contexts in different stylistic ways.

The components of phraseology are often figurative. Phraseologisms, which are composed of components that have a figurative meaning has their original meaning hidden behind them.

There are also synonyms that have the same meaning in different languages and can be equivalent to each other. "The exact equivalent is a phraseology that has the same meaning in different languages," said Borisova in her scientific views. Such phrases can be found in different languages. However, the translations of their meanings do not always match. Also, if we want to translate them as expressions, expressions such as from head to toe from thread to needle from hair to tail are synonymous phraseological units that are equally suitable for translating these phraseologies.

The family is an important society of intra family relations between people. The group of phraseological units reflecting family or kinship relations includes units that reveal the national and cultural characteristics of marriage, family, clan and family relations [Terpak, 2006, p. 9].

The group of phraseological units reflecting family or kinship relations includes units that reveal the national and cultural characteristics of marriage, family, clan and kinship [Terpak, 2006, p. 9].

In the Uzbek linguistic culture, the male stereotype consists of the following concepts: education, work, marriage, family, the role of breadwinner, responsibility, caring for parents, career advancement, ensuring the future for children, caring for grandchildren.

As can be seen from the components of the male gender stereotype, masculinity, career growth, the role of breadwinner, and family are identical in both languages. However, in the Uzbek linguistic culture, the stereotype of a man requires more responsibility and care, and not only about his family, but also about his elderly parents and even grandchildren. Such a chain of mutual concern in Uzbek culture strengthens family ties and removes a man from unnecessary entertainment.

The concept of "kinship relations" is reflected in linguistic units with kinship terms that convey information about the types of kinship [Bagicheva, 1993, p. 79]. The study of phraseological units with the terms of kinship made it possible to divide kinship into two main groups:

1. Blood relations and close family relations;
2. Distant kinship relations, including clan ties.

This classification of family relationships was first proposed by Yu.I. Levin, who distinguished blood and non-blood relationship [Levin, 1982, p. 97] From multi-system languages in this paragraph to the analysis English and Uzbek phraseological units related to the concept sphere "family" are involved. The diversity of these languages makes it possible to conduct a typological study of the reflection of the concept of "family" in English and Uzbek phraseological units and to identify the national specifics of family traditions and relationships.

The gender stereotype of a man in English and Uzbek is formed from biological and social names: man / *erkak* (man), boy / *o'g'il bola* (boy), father / *ota*, brother / *aka*, son / *o'g'il*, husband / *er*, grandfather / *bobo*, uncle / *amaki, tog'a*, father-in-law / *qaynota*, grandson / *og'il nevara*, nephew / *o'g'il jiyani*, friend / *do'st*, comrade / *o'rtoq*, sir / janob (sir, lord), Mr. / janob (Mister, lord), etc.

RESULTS AND DISCUSSION

Uzbek phraseology is also replete with similar expressions praising masculinity, decency, willpower and self-control of male nature: *hurmati baland odam* is a respected man, *mard yigit* is a resolute young man, *doviyurak erkak* is a fearless man, *lafzi halol* is true to his word, *uddasidan chiqadigan* is an important person, *dadil odam* is a decisive person, *irodasi baquvvat* is a strong person, with willpower, etc.

Phraseology states: a man should also lead in the family: man of the house - head of the family = *oila boshqaruvchisi*. In the Uzbek example, the role of the breadwinner of the family is emphasized. The man continues to play the role of a breadwinner [4, p. 16], who has hostages to fortune in charge - wife and children = *xotin va bola-chaqa*. Male laziness and unemployment are rated negatively.

In the English and Uzbek phraseological funds, a stereotype has been entrenched that money and high positions belong to men, which is proved by the presence of a large number of relevant expressions:

English phraseological units: *a man of mark* - a prominent, famous person; *butter-and-egg man* - (Amer.) rich man, mot; *a man of position* - a person in a high position, with a high position; *a man of rank* - a person of high rank; *a man of business* - business man, businessman, *a man of means* (or property) - monetary, wealthy person.

Uzbek expressions: *katta amaldor* - a great official, *boyvacha* - a rich man, *ish bilarmon tadbirkor* - a businessman, *itining yalog'i tilladan* - chickens don't peck money, *aslzoda* - an aristocrat, etc.

The female stereotype in English linguistic culture consists of the following concepts: having an attractive appearance, love, marriage, family, the role of a wife, childbearing and childcare, housekeeping, raising children, girlfriend.

In the Uzbek linguistic culture, the stereotype of a woman is formed from the same concepts with the addition of the role of "*kelin*" (daughter-in-law, daughter-in-law). This role is one of primary for a woman.

The gender stereotype of a woman consists of designations that characterize a woman by age, marital status, degree of relationship, social status, etc.: woman / *ayol, girl / qiz bola*, sister / *opa, singil*, daughter / *qiz*, wife / *xotin*, grandmother / *buvi*, aunt / *hola, amma*, mother-in-law / *qaynona*, granddaughter / *qiz nevara*, niece / *qiz jiyan*, girlfriend / *dugona*, lady / *xonim* (lady, mistress), Mrs. / *xonim* (Mrs - an appeal to a married woman), Miss (Miss - an appeal to an unmarried girl), etc.

Religious specificity in the analyzed linguistic cultures can be traced on the example of the English expression mother Superior - the abbess, who does not have an Uzbek equivalent, which is due to the absence of such a model of a woman in the Uzbek culture, therefore we have to limit ourselves to the literal translation: *ayollar monastering boshlig'i*.

In connection with the high moral and ethical principles of the Uzbek mentality, phraseological units containing the component *oila* (family) are very popular: *oila tebratmoq* - to feed, support the family head the family [Sadykova, 1989, p. 193]. In most cases, this expression nominates a man who must work and support his family. In the Uzbek speech discourse, the phraseological unit *oila qurmoq* is popular - to acquire a family [Sadykova, 1989, p. 193]. A married man is nominated by the enmity *oilali erkak* - a family man, etc.

Consanguinity is demonstrated in the Uzbek phraseological unit by a number of phrases: *ona -bola tutinmoq* - to be named by the mother and son (or daughter) [Sadykova, 1989, p. 196]; The phraseological unit of the given topic represents favorable material from this point of view, for here there is a closeness of family relations, i.e. blood relations. The above expressions have no English equivalents or analogues, which once again proves the closeness of consanguinity in Uzbek mentality.

For quite a long period, the stereotype of the need for marriage for women continued to exist in the English and Uzbek linguistic cultures. However, according to the phraseological fund of the modern period, the stereotype of an unmarried woman ceases to be negative in both English and Uzbek.

Thus, gender stereotypes noted in the English and Uzbek phraseological systems are based on the personal characteristics of men and women, their social roles, types of appearance and age categories. Some gender stereotypes tend to be dynamic, which is explained by changes in the development of human society. The panorama of the female image, as can be seen from the above female qualities, is much more diverse than the representation of the male image. This speaks of the mysteriousness of the female soul, which paradoxically contains both positive and negative traits.

Uzbek phraseology says: children should not teach their fathers, as they have more life experience and knowledge: *otangizga o'rgatmang* - (ironic) whom do you teach? Don't teach me, I know myself [Sadykova, 1989, p. 202].

In the Uzbek language, the image of a father can be actualized with the help of the lexeme *padar* "father": *padari buzrikvor* is a venerable father (used when referring to and referring to a respectable father or teacher, mentor) [Sadykova, 1989, p. 214] Comparative analysis of the English and Uzbek phraseological units with the components mother and she proved: 1) the use of the Uzbek lexeme she in the direct meaning of this word (in almost all cases); 2) the use of the English lexeme mother with the implementation of direct meaning, as well as the widespread use of this lexeme in phrases that do not denote motherhood; The use of the expression she is essentially "*mother's milk*" in a number of Uzbek phraseological units, the absence of such an expression in the English language. This reflected the national specificity of the image of the mother in the Uzbek language.

Modern phraseography increasingly focuses on the reflection in dictionaries (including translations) of the phraseological system of the language. Systematicity in phraseology consists of a set of manifestations of regular relations between the components of phraseological units (phraseological units) (consistency in the internal structure of individual phraseological units as special microsystems), between different phraseological units, as well as between phraseology and the language system, its levels, for example, vocabulary (external manifestation of phraseological consistency). As a system, phraseology is a unity of regularly located and functioning parts. At the same time, phraseological consistency is distinguished by the specificity that is caused by the secondary (supra-word) nature of the formation of phraseological units and the strong influence of extralinguistic factors. In general, the process of phraseological reflection of the surrounding reality is carried out extremely unevenly, because phraseology appears in the language not only as a means of nomination, but also as an evaluative-figurative image of the world. The study of the patterns in the formation and functioning of phraseological

units, the elucidation of the “constructive” capabilities and the verbal mobility of their components allows us to assert the existence of the systemic-hierarchical co-location of phraseological units in the language.

CONCLUSION

Comparison of multilingual phraseological material should be characterized as a comparison of two phrase systems. In this case, the description is carried out within each system separately, followed by consideration of their similarities and differences. As for the system analysis of FEP on the material of a particular language, it is important to take into account the following patterns of their formation and functioning: the principles of image-building, structural organization, ways of formalizing phraseological units according to the models of sentences of a certain syntactic-communicative type, variability of phraseological forms, stylistic status. Equivalent expressions in the target language are analyzed accordingly.

The components in the structure of phraseologies are often figurative. At the heart of phraseology, which consists of word components with a figurative meaning, its original meaning is hidden.

Concluding from the analysis of the phraseological combinations considered, it can be said that when it comes to the translation of phraseological units that discover figurative meaning, when translating them and their meanings from one language to another, it is not the separate meanings of the constituent components but it will be necessary to pay attention to the primitive, original meaning which the urban components give as a whole.

REFERENCES

- Kunin, A.V. (1970). *Phraseology of Modern English*, 167.
- Chernysheva, I.I. (1970). *Phraseology of the modern German language*, 149.
- Bagicheva, N.V. (1993). *Lexical and pragmatic semantics of kinship terms*. Functional semantics of the word. - Yekaterinburg, 77-84.
- Comprehensive English-Russian Dictionary. Under the general hands. VC. Müller. Ed. 23rd stereotyped. Moscow: Russian language, 1990, 848
- Kunin, A.V. (1967). *The English-Russian phraseological dictionary*. - Ed. 3rd, rev., In two books. - Moscow: SE, 1967. 1, 738, T.2. - 739-1264.
- Levin Yu. I. (1982). Algebra of Kinship. *Science and Life*, 8, 94-101.
- Nasrullaeva, N.Z. (2018). *Formation of gender concepts in the English and Uzbek phraseological pictures of the world*. - Diss. ... doc. philol. sciences. Tashkent: 250.
- Sadykova, M. (1986). *Concise Uzbek-Russian phraseological dictionary* - Tashkent: Main edition of the Uzbek Encyclopedia, 336.
- Smirnova, O.B. (2009). *Images of mother and father in the phraseology of languages of different structures*. Author's abstract diss.... *Cand. philol. sciences*. Pyatigorsk: GOU VPO "Astrakhan State University", 27.
- Terpak, M.A. (2006). *The English linguocultural concept "family" and the ways of its connotative content in the language (on the material of the semantic field "Relationship")*. Avtoref. diss.... *Cand. philol. sciences* - Samara: SamGPI, 26.
- Avdeeva, O.I. (2000). All-Russian scientific conference "Phraseology at the turn of the century: achievements, problems, prospects". *Philological sciences* - Moscow, 5, 122-125.
- Zykova, I.V. (2002). *Gender component in the structure and semantics of phraseological units of modern English*, Dis.... *Cand. Philol. Sciences*. Moscow: Moscow State University, 219.
- Kirilina, A.V. (2003). Development of gender studies in linguistics. *Philological sciences*, 5, 51-56.
- Kornilov, O.A. (2003). *Language pictures of the world as derivatives of national mentality*. Moscow: Nauka, 348
- Kreidlin G.E. (2003). Men and women in non-verbal communication: cultural-universal and cultural-specific features of non-verbal communicative behavior. *Gender: language, culture, communication: Proceedings of the Third International Conference* - Moscow: Moscow State University, 67-68
- Mardievna, B.M., Mukhamadjanovna, J.S., Nematovich, N.O., & Azamovich, T.V. (2020). The importance of modern methods and technologies in learning English. *Journal of critical reviews*, 7(6), 143-148.