

Juwmaq. Ulıwma alganda, qaraqalpaq jańıltıpaşları tilinde ornitonimlerdiń sırtqı kórinisi, ózine tán qásiyetleri, is-háreketleri, reńleri, shıǵaratuǵın sesleri de sóz etilip, olar xalıqtıń turmısın, ómirin, qorshaǵan ortalıqqa bolǵan qatnasların sáwlelendiriw ushın kórkemlew quralı

xızmetinde jumsalǵan. Jańıltıpaşlar quramındaǵı qus atamaları óz ornında, qollanıwı jaǵınan júdá sheberlik penen ornalastırılǵan. Olardıń folklorlıq shıǵarmalarda, ásirese, jańıltıpaşlar quramında ózine tán ózgesheliklerin, kórkemlik xızmetlerin úyreniw ayrıqsha áhmiyetke iye.

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РЕЗЮМЕ. Мақоллада қарақалпақ халқы тез айттырылғандығы тіліндегі орнитонимдердің лексикалық және стилістік қасиеттері, олардың белгілері бойынша зерттеу орынырылады. Онда қушның оларға қос қасиеті арқылы, бүтін бір халыққа қос болған белгінің ашық берілуі, қуштарды аулақ алуға олардың қуштардың аттары, орнитонимдердің рәміздік суретте берілуі соңы атылады. Қуш аттарының орнитонимдік қызметінен тыс қызметтерде де олардың қолданылуы, қуштарға бағылған қарақалпақ халқының шұғылланған кәсіп-өнер аттарының берілуі мұны мысаллар негізінде ғылыми жағынан талдан атылады.

РЕЗЮМЕ. В статье проводится исследование лексических и стилистических особенностей, своеобразных признаков орнитонимов в языке каракалпакских народных скороговорок. В ней рассказывается об особой особенности птицы, раскрытии признака, характерного для целого народа, охоте на птиц и употреблении их мяса в пищу, создании в символическом образе названий священных птиц, орнитонимов. На основе соответствующих примеров научно анализируется использование названий птиц не только в орнитонимической функции, но и в служебных целях, присвоение профессиональных названий каракалпакского народа, связанных с птицами.

SUMMARY. The article examines the lexical and stylistic features and distinctive features of ornithonyms in the language of Karakalpak folk tongue twisters. In it, through the peculiarity of the bird, the disclosure of a sign characteristic of an entire nation, the hunting of birds and the consumption of their meat, the creation of sacred bird names and ornithonyms in a symbolic image are discussed. In addition to the ornithonymic function, the use of bird names in services, the assignment of professional names of the Karakalpak people related to birds are scientifically analyzed based on relevant examples.

DEVELOPING INTERCULTURAL COMPETENCE FOR EFFECTIVE ENGLISH LANGUAGE TEACHING

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Tayanch so'zlar: madaniy aloqa, madaniy hissiyat, madaniy intellekt, ko'p madaniyatli ta'lim, global fikrlash, sinfdagi xilma-xillik, madaniy o'ziga xoslik, til va madaniyat integratsiyasi, madaniy moslashuv.

Ключевые слова: культурная осведомленность, культурная восприимчивость, культурный интеллект, глобальный образ мышления, разнообразие в классе, культурная идентичность, интеграция языка и культуры, культурная адаптация.

Key words: cultural awareness, cultural sensitivity, cultural intelligence, multicultural education, global mindset, diversity in the classroom, cultural identity, language and culture integration, cultural adaptation

Introduction. Using the term "intercultural competence," it is important to note the existence of numerous other terms in the literature, such as "cross-cultural awareness," "global competitive intelligence," and "international communicative competence," among others [4:74]. Some of these terms convey similar meanings, while others diverge significantly.

For instance, "cross-cultural competence" and "cross-cultural communication" are often used interchangeably with "intercultural competence" and "intercultural communication." However, there is a notable distinction between the two. "Intercultural" primarily focuses on interactions between individuals from different cultures, whereas "cross-cultural" pertains more to comparing and contrasting differences and similarities between cultures [5:135].

Another example arises from the field of foreign language learning, where the term "intercultural communicative competence," coined by Byram, is commonly employed. While similar, this term implies communication between individuals who do not share the same language [1:76]. We acknowledge its relevance, yet

find it overly specific, as it seems to concentrate solely on communication between individuals from different language backgrounds. Moreover, its emphasis on communication, while crucial to intercultural competence, overlooks the possibility of aspects of intercultural competence beyond interpersonal communication. For instance, it appears to neglect considerations of equality, diversity, and inclusion, which we believe are significant.

In an increasingly globalized world, intercultural competence (IC) is essential for effective communication, particularly in English as Foreign Language (EFL) contexts. IC encompasses the knowledge, skills, and attitudes required to interact effectively with individuals from diverse cultural backgrounds. For students, who possess intermediate proficiency in English, integrating IC into language instruction can enhance their ability to navigate cross-cultural interactions while improving linguistic fluency.

Despite its recognized importance, IC is often underexplored in EFL curricula, with a predominant focus on linguistic accuracy over cultural fluency. This study addresses this gap by examining how targeted intercultural

activities can foster IC among EFL students. The research questions are: (1) How effective are intercultural activities in developing IC among EFL students? (2) What are the students' and teachers' perceptions of these activities? The study aims to provide practical insights for educators to integrate IC into language teaching.

Methods. A mixed-methods approach was employed, combining quantitative and qualitative data to assess the impact of intercultural activities on EFL students. The study was conducted at the English language and literature department in a third year students over a 15-week semester.

Participants. The sample consisted of 25 EFL students (aged 18–25, 75% female) and 5 EFL teachers. Participants were selected via purposive sampling to ensure diversity in cultural backgrounds.

The intervention involved a series of intercultural activities integrated into the B2 curriculum, including role-plays, case studies, and reflective discussions based on real-world cross-cultural scenarios. Activities were designed using Byram's IC framework, focusing on knowledge (cultural facts), skills (interpreting cultural cues), and attitudes (openness to diversity) and Hofstede's framework — is the Onion Model of Culture. There are a number of interpretations of this model but the simplest one consists of three key layers surrounding the core (the fourth and innermost layer), as seen in Figure 1

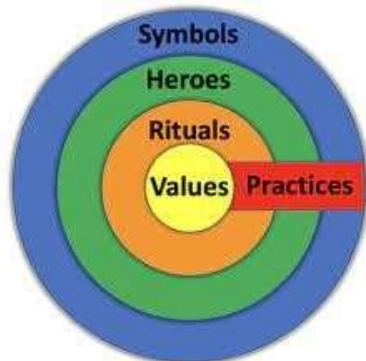


Figure 1. The Culture Onion Model

Figure shows how cultural practices emerge from the core layer, transecting the other layers. Definitions and examples for each layer in the Onion Model follow:

1. Core: The core stands for the values of a certain culture, which are slow to change and are heavily influenced by the history of that country or culture. Even if something seems to be outdated, it still can subconsciously play a role in a modern society.

2. Rituals and Traditions: The first layer around the core is described as rituals. Rituals are conventionalized behavior patterns that occur in particular situations. For example, there are language rituals — greeting, small-talk, agreeing and disagreeing, personal hygiene rituals — bathing times of day and frequency, personal odor preferences (fragrances, personal scent, or no scent), eating rituals — number of times per day, selection of food, table manners.

3. Heroes: The second layer around the core is the “heroes.” A hero can be a fictitious person, national heroes, photo-models or scientists — all people, who have characteristics that are highly prized in the culture. They are commonly associated with politics, sports, classic arts, media (music or movie stars, cartoons), or oral traditions.

4. Symbols: The third layer is composed of symbols, such as flags, architecture or traditional clothing. Symbols can be any kind of pictures, objects (pins, clothes, and hair style), gestures or words (idioms, jargon, and accent) which carry a particular meaning only recognized by the members of one culture. This layer can change over a short time. For example, brands can serve as symbols like BMW, Apple or Louis Vuitton, but they change with the trends. Each session included 30 minutes of intercultural tasks, delivered twice weekly.

Data Collection

The study employed a mixed-methods approach to collect both quantitative and qualitative data.

Quantitative Data: The Intercultural Development Inventory (IDI), a validated tool for measuring levels of intercultural competence, was administered before and after the intervention to assess changes in students' IC.

Qualitative Data:

Semi-structured interviews were conducted with 25 students and 5 teachers to explore their perceptions of the intercultural activities.

Classroom observations were also performed to monitor student engagement and the practical implementation of activities.

Data Analysis

Quantitative Analysis: Paired t-tests were used to compare pre- and post-intervention IDI scores, assessing statistical significance in changes to students' intercultural competence.

Qualitative Analysis: Interview transcripts and observation notes were coded and analyzed thematically using software.

Recurring themes such as cultural awareness, engagement, and communication skills were identified and examined.

Results. This section presents the key results of the study that explores the integration of intercultural competence (IC) in teaching English to students. The data was collected through surveys, interviews, auditory observations, and focus group discussions. The results are presented in both quantitative and qualitative formats to provide a comprehensive understanding of the effectiveness of these methods.

To evaluate the impact of integration intercultural competence to teaching English to students, pre- and post-test survey data were collected. The survey included questions assessing students' cultural awareness, communication skills, and attitudes toward students from different ethnic backgrounds. The mean scores on the post-test survey demonstrated a significant increase across all indicators of intercultural competence. In particular, students who participated in integrated intercultural competence to English learning activities showed significant improvements in cultural awareness, interpersonal communication, attitudes toward diversity, and collaboration skills.

Discussion. The significant increase in IDI scores aligns with prior research indicating that structured intercultural activities can enhance IC in language learners [3; 74]. The qualitative findings suggest that activities like role-plays and discussions foster not only cultural awareness but also practical communication skills, aligning with Byram's framework. The initial discomfort reported by some

students underscores the need for gradual exposure to intercultural topics to build confidence.

These findings have implications for EFL curriculum design, suggesting that IC should be explicitly integrated into language instruction. Teachers should be trained to facilitate intercultural activities effectively, addressing potential student discomfort. Limitations include the study's relatively small sample size and short duration, which may limit generalizability. Future research could explore long-term impacts and the role of teacher training in IC development.

Conclusion. In conclusion, integration intercultural competence to teaching English language is a highly effective method for enhancing intercultural competence among students. By fostering collaboration and intercultural

dialogue, it equips students with the necessary skills to thrive in a globalized and interconnected world. As educational practices evolve to meet the challenges of an increasingly diverse and multicultural society, the findings of this study suggest that cooperative learning should be further promoted and integrated into the curriculum to prepare students for the demands of the 21st century.

Future research should continue to explore the long-term effects of cooperative learning on intercultural competence and examine ways to overcome the identified challenges. Expanding this research to other regions and contexts would provide a broader understanding of how cooperative learning can contribute to the development of intercultural competence in various educational systems.

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REZYUME. Maqolada madaniyatlararo kompetensiyani (IC) ingliz tiliga chet tili sifatida (EFL) o'qitish talabalarning madaniy ongi va kommunikativ ko'nikmalarini, talabalar va o'qituvchilar bilan aralash usullardan foydalangan va tadqiqot bir semestr davomida olimlarning asoslangan tadbirlarni amalga oshirgan holda rivojlantirish berilgan. Natijalar talabalarining ICda sezilarli yaxshilanishlarni ko'rsatgan, bu yuqori madaniyatlararo rivojlanish inventarizatsiyasi (IDI) ballari va sifatli fikr-mulohazalarda aks ettirilgan. Tadqiqot EFL o'quv dasturlariga ICni kiritish va madaniyatlararo tushunishni rivojlantirish, o'quvchilarni global muloqotga tayyorlash uchun o'qituvchilarni tayyorlash muhimligini ta'kidlaydi.

РЕЗЮМЕ. Статья посвящена интеграции межкультурной компетенции (МК) в обучение английскому языку как иностранному (EFL), которое повышает культурную осведомленность и коммуникативные навыки студентов. Используя смешанный подход к студентам и преподавателям, исследование реализовывало мероприятия, основанные на научных рамках в течение семестра. Результаты показали значительные улучшения МК студентов, отраженные в более высоких баллах по инвентаризации межкультурного развития (IDI) и качественной обратной связи. Исследование подчеркивает важность внедрения МК в учебные программы EFL и обучения преподавателей для содействия межкультурному пониманию, готовя учащихся к глобальной коммуникации.

SUMMARY. The article deals with integrating intercultural competence (IC) into English as a Foreign Language (EFL) instruction enhances students' cultural awareness and communicative skills. Using a mixed-methods approach with students and teachers, the research implemented activities based on scientists frameworks over a semester. Results showed significant improvements in students' IC, reflected in higher Intercultural Development Inventory (IDI) scores and qualitative feedback. The study emphasizes the importance of embedding IC in EFL curricula and training teachers to foster intercultural understanding, preparing learners for global communication.

MAXMUD QASHQARIYDIN «DEVONU LUGATIT TURK» MIYNETINDEGI QARAUYSHILIK ATAMALARININ QOLLANILW

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Tayanch so'zlar: qora uy, uy, eshik, uviq, o'tov, chodir, накл-мақол.

Ключевые слова: кочевое жилище, дом, дверь, уык, отау, шатёр, пословицы и поговороки.

Key words: nomadic dwelling, yurt, house, door, uyk (roof pole), otaw (family yurt), tent, proverbs and sayings.

Kirisiw. Dúnya ilimi hám mádeniyatınıń rawalanıwına, áyyemgi túrkiy tili, tarıyxı hám mádeniyatı haqqında jazılǵan miynet menen salmaqılı úles qosqan Maxmud Qashqariy (Maxmud bin al-Xusayn bin Muhammad al Qashqariy) XI ásirde jasaǵan til ilimine óziniń miynetleri menen orın alǵan iri tulǵa. Onıń miynetleriniń ishinde «Devonu lúgat it túrk» miyneti bizge jetip kelgen hám qoljazba túrinde saqlanıp qalǵan. «Devonu lúgat it túrk» («Türk tiliniń sózligi») miynetiniń 3 tomlıǵınıń 1072 – 1077-jıllar dawamında jazılǵanı haqqında maǵlıwmatlar bar. Ol óziniń bul miynetinde túrkiy xalıqlarınıń arasında

bolıp, olardıń tillerin, sózlerin, hár qıylı sóz ózgesheliklerin úyrenip, anıqlap shıqqanlıǵın kórsetedi.

Ádebiyatlar analizi hám metodlar. Bul miynetniń tek ǵana bir kóshirme nusqası saqlanıp qalıǵan. Bul nusqanı Muhammad bin Damashqiy isimli kátip 1266-jılı Maxmud Qashqariydiń tıp nusqasınan qayta kóshirgen. Bul qoljazba házirgi kúnde Stambuldıń milliy kitapxanasında saqlanbaqta. Bul baspadan soń da bul miynet birneshe ret baspadan shıǵarıldı. Máselen, Stambul qalasında Axmet Rifat baspaxanası tárepinen 3 tomlıq kitap bolıp basılıp shıqqan bolsa, nemes alımı Bryugelman tárepinen nemes