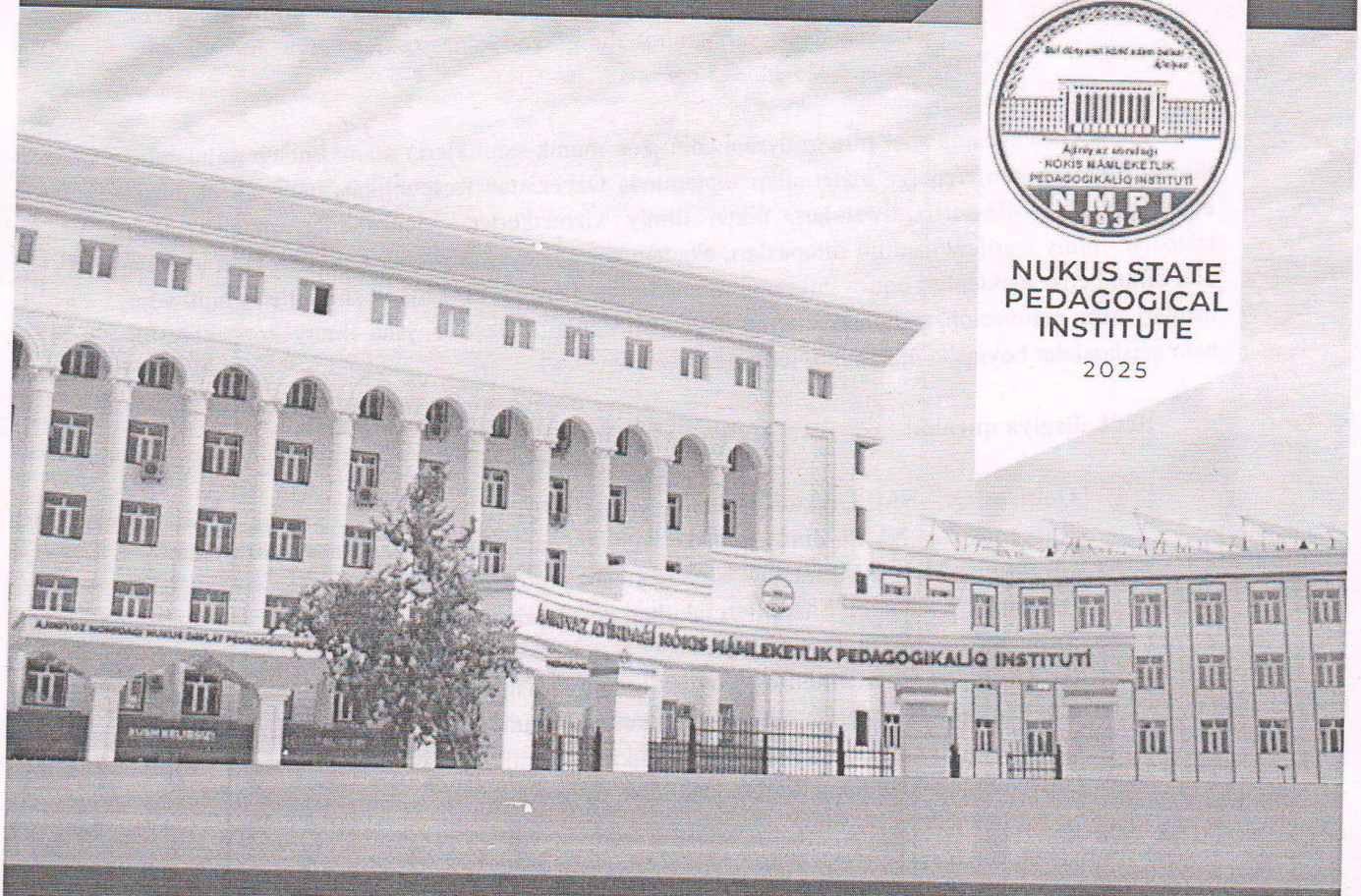
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NEW OPPORTUNITIES FOR LEARNING FOREIGN LANGUAGES IN NEW UZBEKISTAN

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xalıqaralıq ilimiy-teoriyalıq konferenciya materialları

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« Jańa Ózbekstanda shet tillerin úyreniwdiń jańa múmkinshilikleri» atamasındağı xalıqaralıq ilimiy-teoriyalıq konferenciya materialları. Nókis. 2025-jıl. 345 bet

«Jańa Ózbekstanda shet tillerin úyreniwdiń jańa múmkinshilikleri» atamasındağı xalıqaralıq ilimiy-teoriyalıq konferenciya materialları toplamında Ózbekistan Respublikası hám sırt el joqarı oqıw orınları professor-oqıtıwshıları, úlken ilimiy xızmetkerler, izleniwshiler, magistrantlar, talabalar, ilimiy izertlew institutı ilimpazları, akademiyalıq licey, kásip-óner kollejleri hám ulıwma orta bilim beriw mektepleri oqıtıwshılarınıń miynetleri jámlengen. Sonday-aq shet tillerin oqıtıwdıń usulları hám innovacion texnologiyalarına baylanıslı aktual máseleler, jańa ilimiy koncepciyalar hám mashqalalar boyınsha materiallar toplanǵan.

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Esletpe: Toplamda berilip atırǵan materiallardağı maǵlıwmatlar hám mazmunınıń durıslılığına avtorlar juwapker, olardıń pikirleri redakciyanıń pikirleri bolıp esaplanbaydı.

«bala» konsepti degenimiz ne, onıń leksikalıq mánisi, semantikaliq ózgeshelikleri hám mádeniy ornı qanday ,- degen soraw tuwıladı.

Qaraqalpaq tilinde «bala» konsepti bir neshe terminler menen bildiriledi, hám olar hár túrli mánası hám stilistikalıq ayrıqshalıqlarǵa iye. Mısalı,balalar, jas náreste,geyde qız bala da,ya er bala da uliwmalıq atama menen «bala» dep ataladı.Al,ayırım waqıtlarda bala, náreste, bóbek, gódek hám basqa da til birlikleri arqalı da ańlatıladı.

Qaraqalpaq xalqı balanı baylıq, shańaraǵınıń bekkemligi hám áwladlardıń jalǵasıwınıń negizi dep qaraydı.

Balaǵa tiyisli túsinikler qaraqalpaq xalıq naqıl-maqal, dástúrlerinde, awızeki danalıǵında kóp kórsetedi.«*Bala* – úydiń gúli» – bala hár bir shańaraqtıń ósip kiyatırǵan adamı, úydiń gúli dep sanaladı. «*Perzent* – ata-ananıń aynası» – ata-ana balanı qanday etip tárbiyalasa, ol sonday bolıp ósedi degen uǵımda.

«*Jaqsı bala* – ata-anaǵa maqtanısh, *jaman bala* – qayǵı» – bala jaqsı bolsa, ata-ananıń táshwishsiz otırıwı, jaman bolsa – qayǵı, mashqalalardıń kóp bolıwınázerde tutılǵan. «*Bala* – xalıqtıń keleshegi» – bala tek shańaraqtıń ǵana emes, pútkil xalıqtıń da keleshegi.

Bala menen baylanıslı dástúrler de qaraqalpaq xalqınıń qanına sińip ketken.

Qaraqalpaq xalqında balanıń dúnyaǵa keliwi hám onı tárbiwalaw menen baylanıslı kóplegen dástúrler bar:«Besik toy» – jańa tuwılǵan nárestеni besikke salıw toyı bolsa,«tusaw keser» – bala dáslepki qademin basqanda ótkeriletuǵın dástúr. Al,«súnnet toy» – balanıń musulmanlıq dástúrlerinen biri, onıń dín menen baylanıslı ruwxıy úlken dárejege kóteriliwi.

Bul dástúrler qaraqalpaq xalqınıń ruwxıy hám dástúrli tıǵız baylanısın kórsetedi.

Bala– bul tazalıq hám pákliktiń simvolı bolıp ta sanaladı.Shańaraqtıń mazmunı, xalıqtıń áwladlar jalǵasıwınıń baslı belgisi retinde de sáwlelenedi.

Folklorlıq miyraslarda bolsa, «bala» konsepti arqalı jamanlıq penen jaqsılıqtıń, áwlad penen ata-babanıń baylanısı da sáwlelenedi. Bala – ata-babadan qalǵan ruwxıy baylıqtı saqlaytuǵın dáreje dep qaraladı.

Juwmaqlap aytqanda,qaraqalpaq tilinde «bala» koncepti tek jas penen baylanıslı bolǵan sóz emes, ol úlken mádeniy, ruwxıy, úrp-ádet,milliy qádiriyatlarǵa da baylanıslı mánige iye. Bala xalıqtıń keleshegi, shańaraqtıń isenimi,úmiti, ata-babalar menen baylanıstı, tutasлıqtı saqlaytuǵın úlken uǵım bolıp sanaladı.

Bul koncepttiń tildegi kórinisi tek birew-emes, ol hár turli birlikler hám terminler menen bildiriledi. Mádeniy jaǵınan bala shańaraqtıń aǵzası hám pútkil bir xalıqtıń ruwxıy baylıǵı dep qabıl etiledi.

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LINGUOCULTURAL APPROACHES IN TRANSLATION

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In today's globalized world, translation is not merely the process of converting words from one language into another. Rather, it involves the transmission of culture, values, and context from one linguistic community to another. The key to fostering strong intercultural communication

competence skills lies within the classroom itself [1; 214]. Therefore, translation education must go beyond the structural and semantic levels of language to include the cultural dimensions that influence meaning. In this regard, linguocultural approaches have gained significant importance in training. This article explores the principles, significance, and practical application of linguocultural approaches in translation education, emphasizing the need for culturally competent translators in the 21st century.

To begin with, it is essential to define what is meant by "linguoculture." Linguoculture refers to the complex interrelationship between language and culture, whereby language reflects the worldview, values, beliefs, and traditions of a community. In other words, every language embodies its unique cultural concepts, idioms, metaphors, and communication norms. Consequently, translation involves not only transferring linguistic elements but also interpreting and recreating culturally-bound meanings for the target audience. Moreover, linguocultural competence includes the ability to recognize and adapt to cultural nuances, such as idiomatic expressions, humor, politeness strategies, and connotations. This competence is especially crucial in translating literary, audiovisual, legal, and marketing texts, where cultural sensitivity directly impacts the accuracy and effectiveness of the translation.

Translation education has traditionally focused on grammar, syntax, and vocabulary. However, with the growing recognition of the role of culture in communication, educational paradigms have shifted toward more comprehensive approaches. Linguocultural approaches aim to prepare students not only as bilingual professionals but also as intercultural mediators. First of all, these approaches help students become aware of their own cultural frameworks, which influence how they interpret and render meaning. Secondly, they equip students with the tools to analyze the source and target cultures critically. As a result, future translators develop strategies to deal with culture-specific elements, such as realia, proverbs, taboos, religious references, and socio-political norms. Furthermore, linguocultural approaches foster empathy and intercultural understanding, qualities that are indispensable for professional translators. For instance, translating a healthcare brochure for immigrant patients requires not only medical terminology knowledge but also awareness of the cultural attitudes toward health, illness, and authority [6: 174-177].

To implement linguocultural approaches effectively, translation educators must integrate diverse methods into the curriculum. One effective strategy is the use of contrastive cultural analysis, where students compare parallel texts from different cultures to identify and discuss culturally-bound elements. Through this, learners develop the ability to detect cultural allusions, stylistic choices, and implicit messages. In addition, case-based learning offers students opportunities to work on real-life translation problems involving cultural discrepancies. For example, students might be given a news article, advertisement, or poem to translate, followed by a group discussion on how cultural context influenced their decisions. Another useful method is authentic material analysis, which involves exposing students to media texts, literature, films, and speeches from both source and target cultures. By analyzing tone, register, and sociocultural references, learners build a repertoire of culturally-informed translation solutions. Equally important is the role of reflective practice. Students should be encouraged to reflect on their own translation process, decisions, and challenges. Through reflective journals or peer reviews, learners gain deeper insight into the cultural variables affecting their translations [4: 21-23].

Although linguocultural approaches offer substantial benefits, there are also challenges to consider. One major challenge is the vastness and diversity of cultures, which makes it nearly impossible for students to master every cultural context. However, developing general intercultural competence and research skills can help students navigate unfamiliar cultural terrains. Another issue is the risk of ethnocentrism, where translators may unconsciously impose their own cultural values on the target text. To prevent this, educators must emphasize cultural relativism and neutrality. Likewise, ethical considerations arise when translators face culturally sensitive material. In such cases, translation strategies may include localization, adaptation, or even annotation to preserve both meaning and respect for cultural integrity. Moreover, translation technology poses new questions regarding culture. While machine translation tools can aid in linguistic conversion,

they often fail to account for cultural nuance. Therefore, human translators trained in linguocultural competence remain indispensable.

In conclusion, the integration of linguocultural approaches in translation education represents a necessary evolution in the training of translators. By emphasizing the interdependence of language and culture, these approaches equip students with the awareness, skills, and mindset needed to handle culturally complex translation tasks. Furthermore, they enhance the translator's role as an intercultural communicator in a world increasingly shaped by diversity and international interaction. As translation education continues to evolve, it is imperative for institutions and educators to prioritize linguocultural competence as a core component of the curriculum. Only then can we prepare future translators who are not only linguistically proficient but also culturally insightful, ethical, and effective in bridging global communication gaps.

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GRAMMATICAL FEATURES OF FUNCTION WORDS IN KARAKALPAK AND ENGLISH LANGUAGES

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In English grammar books, function words are words that have little lexical or ambiguous meaning and express grammatical relationships which is totally matched with the definitions in Karakalpak language.

Grammar is traditionally subdivided into two inter-related studies: Morphology and Syntax. Morphology is the study of how words are formed out of smaller units called morphemes while syntax is concerned with how words are strung together to form larger units of expressions such as (partial) Phrases, Clauses, and (full) Simple Sentences. [3;3]

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