

ROLE OF PHRASEOLOGY IN DEVELOPING INTERCULTURAL COMMUNICATION

Erkinova Madinabonu Botirjon qizi
Toshkent Davlat Iqtisodiyot Universiteti

Аннотация: *В статье рассматривается роль фразеологии в развитии межкультурной коммуникации. Авторы представляют обзор литературы по теме и проводят анализ использования фразеологических единиц в межкультурном общении. Рассматриваются понятие фразеологических единиц и их особенности, а также примеры использования фразеологизмов в кросс-культурном общении. Авторы заключают, что фразеология играет важную роль в формировании и развитии межкультурной коммуникации, так как знание фразеологических единиц помогает в понимании культурных различий, предупреждает недопонимания и способствует эффективному общению в межкультурной среде.*

Abstract: *The article examines the role of phraseology in the development of intercultural communication. The authors present a review of the literature on the topic and analyze the use of phraseological units in intercultural communication. The concept of phraseological units and their features are considered, as well as examples of the use of phraseological units in cross-cultural communication. The authors conclude that phraseology plays an important role in the formation and development of intercultural communication, as knowledge of phraseological units helps in understanding cultural differences, prevents misunderstandings and promotes effective communication in an intercultural environment.*

Phraseology is a unique phenomenon in the language, which not only enriches our speech, but also plays a role in the development of intercultural communication. Phraseological units are expressions or phrases that have a certain meaning and cannot be deciphered based only on the meanings of individual words. The use of phraseological units can have a huge impact on the understanding and perception of language culture, the formation of a respectful attitude towards other cultures.

The use of phraseological units avoids misinformation during intercultural interactions. For example, the same phrases may have different meanings in different languages, and the use of their phraseological units in another culture may lead to misunderstanding or even insult. Knowledge of the phraseology of other languages and cultures helps to avoid such misunderstandings and indicates a deep understanding of the culture of a native speaker.

Phraseology can also contribute to the formation of a relationship of mutual respect. Using phraseological units from another culture in a conversation with a native speaker of this culture can create a positive effect, showing deep respect for his language and culture.

It can also strengthen the bond between people who seek deeper study and understanding of other cultures.

In addition, understanding phraseology helps to give more accurate and emotional descriptions of events, feelings and opinions. Phraseological units include metaphors and symbols that can describe complex emotional states and events that are difficult to convey using literal language.

Finally, phraseology plays an important role in the preservation of cultural heritage and its transmission to future generations. Phraseological units are an important element of the cultural heritage of each nation, and their preservation is part of the preservation of culture as a whole. Studying phraseology in an intercultural aspect helps to understand and respect the cultures of other countries and pass on knowledge to the next generations.

In general, phraseology plays a special role in intercultural communication. Knowledge of the phraseology of other cultures helps to avoid misunderstandings and build relationships based on mutual respect. It takes more time to learn phraseology in another language, but this skill is important for the development of intercultural communication and is the key to a deeper understanding of other cultures and traditions.

Phraseological units can reveal the characteristic features of nations and the personalities of human 's sole consciousness. Human 's unique consciousness as well as individual and national, stimulates on language formation and advances the language units which are unique in non-cognate languages.

Phraseology is a scholarly approach to language which was developed in the twentieth century. It took its start when Charles Bally's notion of *locutions phraseologiques* entered Russian Lexicology and Lexicography in the 1930s and 1940s and was subsequently developed in the Russian and other Eastern European countries.

Cowie and Howarth pointed out that phraseology is one of the noteworthy components of native and non-native proficiency. The term phraseology refers to the study of word combination in terms of its structure, meaning and usage. The history of study of phraseology can be outlined back to the pioneer work, *Second Interim Report on English Collocations*, conducted by H. E. Palmer and A.

S. Hornby in 1933. Over the past thirty years, the study of phraseology has drawn considerable attention from scholars among a wide range of research areas and has developed from a marginalized field into a "major field of pure and applied research". Most of the studies not only descriptively investigated the various terminology (*e.g., phraseological units, word-combinations and phrasal lexemes*), but also focused on the function of ready-made memorized combinations in written and spoken discourse. Furthermore, they also focused on the role of phraseology in

the language learning procedure and development and in the first- and second-language productions produced by children as well as adult language learners.

Terminology is still one of the critical issues of the description of word combinations, since individual researchers utilize different terms to refer to the same category or use the same term to different categories in phraseology. For example, there is a variety of terms, such as *phraseological combination*, *phraseme*, *semi-idiom*, *transitional combination*, *restricted collocation*, *bound collocation*, and *collocation*, used by different scholars to refer to the same class of phraseological phenomena. There are some terms that are widely acknowledged as attempts at describing standardized phraseological expressions, for instance, *chunks*, *fixed expressions*, *formulaic language*, *formulas*, *lexical bundles*, *lexical phrases*, *multiword units*, *prefabricated patterns*, *prefabs* and *ready-made utterances*.

Thus, in order to reject such terminological problems, Wray proposed *sequence* as a principal term to comprehend a wide range of labels, although she found more than fifty terms that have been used in published literature. Wray defined, *formulaic sequence* as "a sequence, continuous or discontinuous, of words or other meaning elements, which is, or appears to be, prefabricated: that is, stored and retrieved whole from memory at the time of use, rather than being subject to generation or analysis by the language grammar". Consequently, the term stretches across two extents: form and function, so that simple fillers (e.g., *you know*), highly idiomatic expressions such as collocations (e.g., *shoot films*), idioms (e.g., *Shoot yourself in the foot*), proverbs (e.g., *You can't make bricks*

without straw), and sentence frames (e.g., *It seems to me that*) are all included. Thus, the term was soon acknowledged by researchers and has been widely exploited in the field since then.

Even though there is difficulty to set the limits the area and to classify the different types involved in phraseology because "it embraces the conventional rather than the productive or rule-governed side of language, involving various kinds of composite units and 'pre-patterned' expressions" some attempts have been made by scholars at categorizing word combinations in the literature. For instance, Aisenstadt claimed that the components involved in a great number of word combinations have certain commutability restrictions, which represent restricted collocability - a distinctive and important part of the wide field of collocability. Therefore, based on commutability and transparency, she divided all the word-combinations into two big categories: *idioms and non-idiomatic collocations*, and further subdivided the latter into *free and restricted collocations*

two subcategories by taking into account commutability restrictions as an only criterion. Aisenstadt viewed free collocations as the majority of collocations that combine "two or more words with free commutability within the grammatical and semantic framework", and restricted collocations as the sphere of collocations that are semantically unidiomatic, following certain structural patterns, restricted in commutability

by both semantics and usage. Therefore, restricted collocations are differentiated from free collocations by usage-restricted commutability and from idioms by their unidiomatic meanings being derivable from their components, and by their regular patterned variability. Furthermore, in the scope of restricted collocations, two types of commutability restrictions were identified:

✓ *restricted collocations* with both components restricted in their commutability;

✓ *restricted collocations* with only one component restricted, but the other is free.

Shrug one's shoulders, shrug something off, pay attention, give heed are some examples for the first type in which both components are restricted to a limited number of co-occurring words. *Have a walk, give a laugh, make a move, take a*

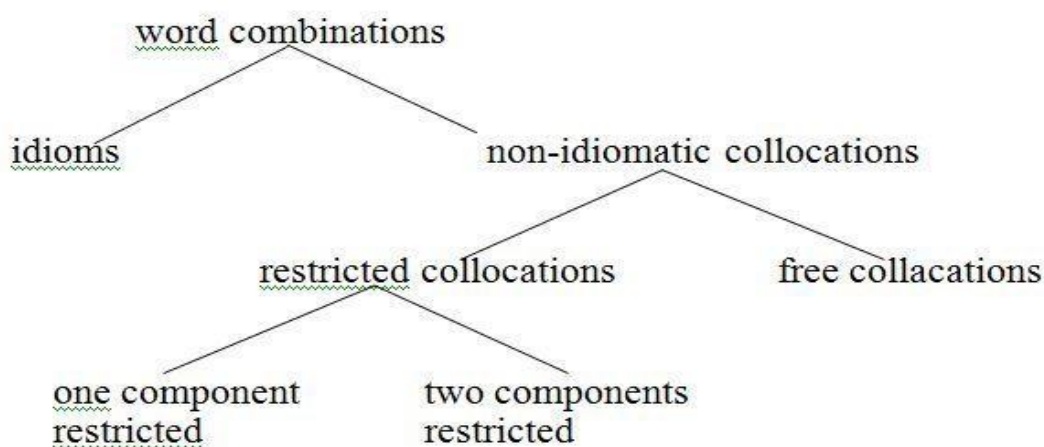
glance, auburn hair, hazel eyes are examples for the second type in which only one component is restricted in its commutability. Meanwhile, from semantic perspective, three types of meanings of components involved in restricted collocations were clarified:

1) Words with a narrow and specific meaning have a restricted commutability, e.g., *shrug one's shoulders* - *shrug* has the main meaning that can commute with *shoulders* only; *shrug something off, shrug something away* - *shrug* with its secondary, abstract meaning as putting something aside or moving it away;

2) many components function in a secondary, abstract meaning, e.g., *pay respects/compliments/condolence*, but not *pay greeting/welcome*, *bear a grudge/malice/rancor*, but not *bear hatred/scorn*, *poor progress* but not *weak progress*;

3) grammaticalized components with weakened meaning, e.g., *make/take a move, give/have a laugh, have/take/give a look* - delexical verbs *make, take, have, and give* have a rather wide and vague meaning that results in a possible interchange assynonyms, while they are not synonymous at all in their other uses¹⁴

Figure 1 represents Aisenstadt's classification of word-combinations:



Additionally, phraseological units are regarded as transit subjects, which reside between nominations and propositions, comprise of irreversible binomials, stereotyped

comparisons, proverbial sayings, fragments of proverb, and allusions and fragments of quotations, such as *wait and see, as blind as a bat, to swear like a trooper, to put the cart before the horse, a new broom, to be or not to be, a thing of beauty*. Glaser's classification is based on a primary division between word-like units and sentence-like units that function differently at the syntactic level or the pragmatic level. The former is further subdivided into idiom and restricted collocation according to their opacity and variability.

Wood argued that language patterns are set on a continuum pole with completely invariant prefabricated patterns at one end, freely creative syntax at the other end, and all degrees of combinational flexibility in between. Taking into account three parameters - compositionality, productivity, and flexibility, she precisely defined the continuum with true idioms (collocations with totally non-compositional, non-productive, and unpredictable in their meaning and form, e.g., *fly off the handle, hell for leather, by and large, happy go lucky*) at the one end, free combinations (totally compositional and productive, its meaning is the sum of the meanings of individual components, e.g., *see the river*) at the other end, and in between there are phrases called collocations and colligations in various degrees of compositionality, productivity and substitutability. Collocations, such as *kick the bucket*, are not completely frozen in compositionality and productivity as idioms (e.g., *hell for leather*), because the verb in the collocations can form other phrases in the same sense (e.g., *kick* also forms phrases *kick off and kick out* in the sense of die). On the other hand, colligations (e.g., *off with the head, down with the king, pay heed/attention, open-and-shut case/issue/problem*) that "involve the use of word-classes to name the collocational class" are less restricted in lexical items than collocations but more restricted than fully compositional phrases such as *drink milk/tea/coffee, see the river*, etc.

Wood's model can be presented as shown in Figure 2: Wood's model cited in Nattinger and DeCarrico.



Nattinger and DeCarrico differentiated idioms (conventionalized or frozen forms without particular function, e.g., *it's raining cats and dogs, kick the bucket, step on the gas, power room*) from other lexical phrases (conventionalized form/function composites, frequent occurrence, idiomatically determined meaning, e.g., *as it were, on the other hand, as X would have us believe*). Besides that, they also drew a distinction between three different phrasal combinations based on their form and function, namely, "syntactic strings" (strings of category symbols that underlie all grammatical structures of the language, e.g., NP + Aux + VP), "collocations" (strings of specific lexical items that co-occur with a mutual expectancy greater than chance, e.g., *rancid butter, curry favor*),

and "lexical phrases" (collocations with pragmatic functions, which consist of four subtypes: polywords —strings of specific (non-productive) lexical items with no substitution, e.g., *what on earth, at any rate, by and large, as it were*), institutionalized expressions-generalized (productive) frames consisting of strings of category symbols and specific lexical items with pragmatic function, e.g., *a year ago, would you pass the salt, could you shut the window, off with his head, down with the king*), (D phrasal constraints-associated with a wide variety of functions, e.g., *to tie/wrap this up, yours sincerely/truly, as far as I know/can tell*, sentence builders- provide the framework for whole sentences, e.g., *I think that, not only X, but also Y, let me start by/ with X*).

Obviously, the reason that collocations are distinct from lexical phrases (form/function composites) is because of its lack of particular pragmatic functions (e.g., rancid butter, curry favor). In the sense of pragmatic functions, the authors regard prefabricated phrases such as *kick the bucket*.

Howarth also recommended a phraseological categorization model for word combinations according to three criteria: semantic restriction, syntactic restriction and the blocking of lexical substitution. Two significant features of this model are:

the distinction between "functional expressions" and "composite units", which corresponds to Glaser's "propositions" and "nominations", and 2) the split between idiomatic and non-idiomatic combinations. Functional expressions are those combinations that have an emphatic or intensifying function in discourse. Referring to Alexander's categorization, it seems that this category encompasses his categories from (2) discourse-structuring devices, (3) proverbs and proverbial (metaphorical) idioms, (4) catchphrases, and (5) quotations and allusions.

On the other hand, composite units consist of two sub-categories of "lexical composites" and "grammatical composites". This is similar to Benson's classification of "recurrent phrases", in which he divided the phrases into "lexical collocations" and "grammatical collocations" based on the dependence of what class of words collocates with.

In other words, lexical collocations contain mainly of two (equal) open class lexical components (*adjectives modify, pure chance, compile a dictionary commit murder, set an alarm, reverse a decision*), whereas grammatical collocations consist of a dominant word (verb, noun, adjective) and a grammatical word (preposition) (*account for, access to, absent from, fond of, in advance*).

Furthermore, Howarth employed a widely discussed continuum model among scholars that was adapted from Russian phraseology as a framework to subcategorize lexical composites and grammatical composites in terms of three major criteria: restricted collocability, semantic specialization, and idiomaticity.

Consequently, free combinations, restricted collocations, and idioms are clarified as the three major categories that constitute the continuum model. First of all, at one end is

the free combination with the following characteristic features: highest degree of productivity, semantic transparency and substitutability of constituents in the collocations (*take learners to language, carry a trumpet, on top of the table*).

Meanwhile, idioms reside at the other end of the continuum, which are the most fixed, non-productive and non-substitutable word combinations that can be further divided into two sub-types: figurative idioms (with metaphorical meanings, e.g., *take smth on board, let off steam, hang on by the skin of one's teeth*), and pure idioms (with aunitary meaning, e.g., *take part in smth, shoot the breeze, spill the beans*).

Finally, in between the two ends are restricted collocations that usually consist of one verb or noun in a specialized sense. Restricted collocations can be subdivided into various levels by taking into account the degree of substitution permitted of one or more lexical elements involved (compare *take refuge in smth* with *take share in smth*):

The first significant difference between the two models is that Howarth divided idioms into pure idioms and figurative idioms, while Wood maintained that phrases with any element of compositional meaning or productive form are disqualified as idioms. Wood defined idiom as "a complex expression which is wholly non-compositional in meaning and wholly non-productive in form", and excluded those phrases with compositional meaning or productive form in any of their constituents from idioms. For example, *fly off the handle* and *pullx's leg* (invariant metaphors), *come a cropper* (cranberry - expressions that contain unique constituents, and *by and large* (syntactically anomalous) are idioms, whereas *shoot the bull* and *throw in the towel* (wholly non-compositional but productive as in *shoot the breeze* and *throw in/up the sponge-chuck up the sponge* - *taslim bo'ling, mag'lub bo'lganingizni tan oling; ≈ o'yindan chiqing (boks), melkor milch sigir (yoki sut) sigir "sog'in sigir", doimiy daromad manbai, boyitish*, and *at beck and call* (non-productive but sufficiently compositional) are collocations but not idioms. Another significant difference is that Howarth put restricted collocations in between the two ends of the continuum, while Wood had a colligation category between collocations and free combinations. The category of colligations describes less restricted in lexical items than collocations in the continua of compositionality and productivity.

On the other hand, Howarth's restricted collocations form another continuum by the degree of their restrictedness. A more detailed discussion with regard to Howarth's subdivision of the restricted collocations can be found later in this section. It is noticeable that in this continuum model the term "collocation" and "combination" are used interchangeably at this level of word-combination category.

CONCLUSION

In conclusion, the analysis presented in this article demonstrates the important role of phraseology in developing intercultural communication. The use of phraseological units can help to bridge cultural gaps, facilitate understanding and promote effective communication. Through a deeper understanding of the cultural implications of phrasal

expressions, speakers can enhance their ability to relate to others and appreciate different cultural perspectives. Therefore, it is recommended that teachers of foreign languages place greater emphasis on the teaching of phraseology as an essential component of language learning, especially in the context of intercultural communication. By incorporating phraseological units in language instruction, teachers can help their students acquire the necessary tools to communicate effectively in a multicultural setting, bringing them closer to successful intercultural communication.

RESOURCES:

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