



TA'LIMDA TILLARNI O'QITISHNING MUAMMO VA YECHIMLARI
XALQARO ILMIY-AMALIY KONFERENSIYA

O'ZBEKISTON RESPUBLIKASI TASHQI ISHLAR VAZIRLIGI

JAHON IQTISODIYOTI VA DIPLOMATIYA UNIVERSITETI



YEVROPA VA TURKIY TILLAR KAFEDRASI

O'ZBEK VA RUS TILLARI KAFEDRASI

**TA'LIMDA TILLARNI O'QITISHNING
MUAMMO VA YECHIMLARI
(ПРОБЛЕМЫ ЯЗЫКОВОГО ОБУЧЕНИЯ
И ПУТИ ИХ РЕШЕНИЯ/
PROBLEMS OF LANGUAGE LEARNING
AND WAYS TO SOLVE THEM)**

MAVZUSIDAGI XALQARO ILMIY-AMALIY KONFERENSIYA

TO'PLAMI



2026-YIL
4-IYUN



TOSHKENT
2026

Jahon iqtisodiyoti va diplomatiya universitetining Yevropa va turkiy tillar kafedrası hamda O'zbek va rus tillari kafedrası tomonidan 2026-yil 4-iyunda o'tkazilgan **“Ta’limda tillarni o’qitishning muammo va yechimlari (проблемы языкового обучения и пути их решения// problems of language learning and ways to solve them)** mavzusidagi xalqaro ilmiy-amaliy konferensiya to’plami JIDU Ilmiy muvofiqlashtiruvchi kengashning 2026–yil 26-iyundagi 24–sonli majlisi qarori bilan nashrga tavsiya etildi.

“Ta’limda tillarni o’qitishning muammo va yechimlari (проблемы языкового обучения и пути их решения// problems of language learning and ways to solve them) mavzusidagi xalqaro ilmiy-amaliy konferensiya to’plami // – Toshkent: JIDU, 2026. – 396 bet.

Mas’ul muharrir:

O'zbek va rus tillari kafedrası mudiri, dotsent
Yevropa va turkiy tillar kafedrası mudiri,
dotsenti, f.f.n
Oliy ta’limdan keyingi ta’lim ofisi boshlig’i, s.f.n.

M.Abduraxmanova

V.Mamatkasimova

M. Siddiqova

Taqrizchilar:

P.Nishonov – O'zbekiston davlat jahon tillari universiteti fransuz tili (amaliy fanlar) kafedrası professori, f.f.n.

Sh.U.Narmatova – Jahon iqtisodiyoti va diplomatiya universitetining O'zbek va rus tillari kafedrası dotsenti, f.f.n.

Ushbu ilmiy–amaliy konferensiyaning maqolalarini tahlil qilish va chop etishga tavsiya etish uchun tahririyat–noshirlik guruhi:

Sh.A. Xasanova – Yevropa va turkiy tillari kafedrası katta o’qituvchisi, f.f.f.d.(Phd)

G.Yu.Rofiyeva – Yevropa va turkiy tillari kafedrası katta o’qituvchisi, f.f.f.d.(Phd)

TEACHING INTERCULTURAL COMMUNICATION THROUGH AGRO-ECONOMIC LEXIS

Kazimova Roya Elkhan

PhD Candidate, Faculty of Foreign Languages and Translation,
Azerbaijan University

Foreign Language Instructor,
International Language Center, Garabakh University
Khankendi, Azerbaijan

E-mail: roya.kasimova@karabakh.edu.az

ORCID: 0009-0006-2956-9219

Abstract

Phraseological units are culturally saturated linguistic forms that preserve collective memory and encode community values. Because idioms and fixed expressions frequently carry implicit cultural models, they are also a common source of misunderstanding in intercultural communication and a persistent challenge in foreign language learning. This paper explores how **agricultural and economic vocabulary** becomes **semantically and pragmatically transformed** into phraseological units that characterize the **human factor** (e.g., diligence, skillfulness, idleness), and how these linguacultural meanings can be systematically integrated into **foreign language teaching (FLT)** to develop **intercultural communicative competence (ICC)**.

Drawing on a contrastive linguacultural perspective, the study illustrates how Azerbaijani phraseology tends to conceptualize work through images of **land, bread, honest earning, and embodied effort**, whereas German and English phraseology more often foregrounds **discipline, industrial efficiency, time management, and economic rationality**. Such conceptual differences are not merely lexical; they reflect distinct cultural value hierarchies and discourse traditions (e.g., moralized labor vs. mechanized productivity vs. commodified time). These divergences have direct pedagogical consequences: literal translation is rarely sufficient, and teaching idioms without cultural commentary can produce pragmatic failure, stereotyping, or oversimplified “equivalence” assumptions.

The paper proposes a classroom-oriented framework that combines (1) conceptual metaphor awareness, (2) linguacultural annotation, (3) contrastive phraseological mapping, and (4) reflective intercultural tasks. The recommended approach supports learners' ability to interpret idioms as culturally situated meaning-making devices rather than as isolated vocabulary items. Ultimately, phraseology becomes a practical tool for teaching not only language form and fluency but also intercultural understanding, empathy, and communicative appropriateness.

Keywords: phraseology, linguaculture, intercultural communication, foreign language teaching, conceptual metaphor, agricultural lexis, work ethics, intercultural communicative competence

1. Introduction

In intercultural communication, misunderstanding often arises not from grammatical errors but from culturally embedded meanings that interlocutors assume to be “obvious.” Phraseological units—idioms, fixed expressions, proverbs, and stable collocations—are among the most culturally dense elements of language because they encode shared historical experience, moral evaluation, and social norms in compressed form (Wray, 2002). For foreign language learners, phraseology is difficult not only because meaning is frequently non-compositional, but also because usage is pragmatically constrained: who can say what, when, with what tone, and with what implied evaluation (Cowie, 1998; Moon, 1998).

In many speech communities, work and livelihood have been central to social identity and moral order. Consequently, agricultural and economic vocabulary has served as a productive source domain for figurative meaning, including the characterization of human personality. In Azerbaijani, culturally salient images such as *bread*, *sweat*, and *land* often function as moral symbols of honest effort and dignity. In English and German, the industrial era and capitalist modernization contributed to phraseological models where effort is linked to *efficiency*, *time*, *mechanization*, and *productivity*. These conceptual contrasts matter for intercultural

communication: the same behavioral trait (e.g., diligence) may be praised through different cultural narratives and metaphorical frames.

This paper has two goals. First, it illustrates how agricultural/economic lexis undergoes **terminological and semantic transformation** into human-characterizing phraseology across Azerbaijani (as a Turkic language case), English, and German. Second, it argues that contrastive phraseological analysis is pedagogically valuable for **intercultural communicative competence** in foreign language teaching. Rather than treating idioms as decorative “extras,” the paper positions them as a structured entry point into linguaculture—how culture is lived, negotiated, and evaluated through language (Agar, 1994; Kramsch, 1993).

2. Theoretical Background: Linguaculture, ICC, and Phraseology in FLT

2.1 Linguaculture and cultural meaning in language

The concept of **linguaculture** highlights the inseparability of language and culture in real communicative practice: cultural meanings are not simply “added” to language; they are embedded within lexical choices, metaphorical patterns, discourse norms, and evaluative frames (Agar, 1994; Kramsch, 1993). Phraseological units are a particularly clear manifestation of linguaculture because they preserve social memory and circulate cultural scripts—shared assumptions about what counts as normal, moral, or admirable behavior.

From a linguacultural perspective, idioms are not only semantic units but also **cultural indexes**: they signal membership, stance, and shared interpretive background. They may simultaneously describe a trait (e.g., “lazy”) and evaluate it (e.g., condemnation, humor, irony). Therefore, when learners acquire phraseology, they are indirectly acquiring cultural models of judgment and social relations.

2.2 Intercultural communicative competence (ICC) and pragmatic risk

In ICC-focused pedagogy, competence includes interpreting and relating cultural meanings, decentering from one’s own perspective, and communicating appropriately across cultural difference (Byram, 1997; Deardorff, 2006). Phraseology is relevant to ICC because idioms often encode culturally preferred

explanations for behavior—why diligence matters, what laziness implies, what “skill” means socially, and how success should be narrated.

A key risk in intercultural communication is **false equivalence**—assuming that an idiom in one language has a direct counterpart in another. Even when dictionary equivalents exist, their connotations can differ in intensity, politeness, register, humor, or moral framing. For example, an expression about work that sounds motivational in one culture may sound harsh or moralizing in another. Thus, phraseological competence is inseparable from pragmatic competence, and both are fundamental to ICC.

2.3 Conceptual metaphor and phraseology

Conceptual Metaphor Theory (CMT) explains how abstract human traits are understood through more concrete domains (Lakoff & Johnson, 1980; Kövecses, 2010). In phraseology about labor and character, frequent source domains include **agriculture, craft, machinery, energy, and money/time**. Metaphors can be culturally stable (shared across languages) yet culturally inflected (different “moral conclusions” drawn from similar images). For teaching, metaphor awareness helps learners interpret idioms systematically rather than memorizing them as random exceptions (Boers, 2000; Kövecses, 2010).

3. Data Orientation and Method

This paper is conceptual and contrastive in design. It uses **illustrative phraseological examples** to demonstrate how agricultural and economic lexis becomes transformed into figurative human-characterizing expressions. The analysis follows three steps:

1. **Source-domain identification:** isolating agricultural/economic terms that act as imagery bases (e.g., bread, sweat, steam, money/time).
2. **Target-domain mapping:** identifying the human trait evaluated (diligence, mastery/skill, laziness, responsibility).
3. **Linguacultural interpretation:** explaining what social value is communicated (moral dignity, discipline, efficiency, profit orientation), and what pragmatic stance the expression tends to carry.

The purpose is not to claim exhaustiveness, but to show a **pedagogically usable model**: how teachers can guide learners to interpret idioms through cultural scripts and metaphorical mappings.

4. Analysis: Work, Character, and Linguacultural Value Frames

4.1 Azerbaijani phraseology: land, sweat, bread, and moral dignity

In Azerbaijani linguaculture, agricultural livelihood and land-based labor have historically shaped everyday conceptualization. Idioms linking work with **sweat** and **bread** function not only descriptively but normatively: they elevate honest earning and present effort as dignity.

Expressions such as “to earn bread by the sweat of one’s brow” (a close functional rendering of the Azerbaijani idea) typically frame labor as **embodied** (sweat), **ethical** (honest), and **life-sustaining** (bread). The cultural implication is that work is not only economic activity but also moral self-realization and social legitimacy. In such models, laziness is condemned not merely as inefficiency but as a violation of fairness and community expectations—especially when connected to benefiting from others’ labor.

In pedagogical terms, these idioms are valuable because they reveal the **axiological layer** (value system) embedded in language. Learners can be guided to notice how “bread” functions as a cultural symbol of livelihood and legitimacy, and why references to land and earning may carry stronger moral resonance than direct “work” vocabulary.

4.2 German phraseology: discipline, obligation, and industrial imagery

German phraseology frequently reflects the moralization of work through discipline and duty, reinforced by historical narratives of order and productivity. The well-known proverb *Müßiggang ist aller Laster Anfang* (“Idleness is the beginning of all vices”) encodes laziness as a moral gateway to social disorder, not merely a personal weakness. Even without overgeneralizing cultural stereotypes, it is clear that many German expressions evaluate work through social responsibility and self-regulation.

Industrial imagery also becomes a productive metaphorical resource. Expressions like “to work at full steam” (comparable to German *Unter Volldampf arbeiten*) conceptualize work through machinery and energy output, foregrounding intensity and efficiency. This framing shifts attention from “honest earning” to “maximum functioning,” reflecting a different cultural narrative: competence is associated with systematic productivity, reliability, and performance under structured conditions.

For foreign language learners, the pragmatic load is important: such expressions can signal determination and professionalism, but depending on context they may also suggest pressure, overwork, or harsh expectations. Therefore, teaching must include context and stance—what the speaker implies about themselves or others by choosing this metaphor.

4.3 English phraseology: commodified time, efficiency, and economic rationality

In English, modern phraseology about work strongly reflects the economic conceptualization of everyday life. Expressions like “Time is money” compress a cultural model in which time is treated as a limited resource that can be invested, wasted, saved, or spent. This does not simply describe an economic fact; it promotes a particular evaluative logic—efficiency is moralized as rational behavior.

Likewise, industrial-era expressions like “to work at full steam” emphasize energy and output. Compared with Azerbaijani models, the English framing is often less land- and community-centered and more oriented toward productivity and time management. Compared with some German frames, English idioms can appear more strongly market-rational: the value of action is measured through results, profit, or efficiency.

From an intercultural perspective, this matters when learners interpret “hard work” narratives. In some contexts, the English idiom may sound motivating; in others it may sound utilitarian or impersonal to interlocutors whose linguaculture frames work primarily as moral dignity or communal duty. Teachers can use such contrasts to develop learners’ ability to **decenter**—to recognize that evaluation systems differ and that idioms often carry ideological assumptions.

4.4 Cross-linguistic comparison: shared metaphors, different cultural conclusions

Across Azerbaijani, German, and English, shared metaphorical tendencies exist: labor is conceptualized through embodied effort, tools, energy, or resources. However, the **cultural conclusions** differ:

- **Azerbaijani** tends to emphasize **ethical livelihood**, land-based imagery, and honest earning (bread/sweat).
- **German** often emphasizes **discipline**, moral responsibility, and industrial intensity (order/steam/obligation).
- **English** frequently emphasizes **efficiency** and **economic rationality**, especially through time-as-resource metaphors.

5. Pedagogical Applications: A Linguacultural ICC Model for Teaching Phraseology

5.1 Why phraseology is an ICC resource (not just vocabulary)

Phraseology provides a high-impact pathway for ICC because idioms are condensed cultural narratives. Teaching them can develop:

- **Interpretive skills** (what is meant beyond literal sense),
- **Relational sensitivity** (how an expression positions speaker/listener),
- **Cultural reflection** (what values are assumed),
- **Pragmatic competence** (register, politeness, irony, evaluation).

5.2 A classroom framework (4-step model)

Step 1: Conceptual mapping (Metaphor awareness).

Students identify the source domain (e.g., bread/sweat; steam/machine; money/time) and infer the target trait (diligence, laziness, competence). This reduces “idiom panic” by giving learners an analytic tool (Boers, 2000; Kövecses, 2010).

Step 2: Linguacultural annotation.

The teacher adds short cultural notes: why bread matters symbolically; how industrial metaphors encode “maximum output”; how “time is money” reflects a resource ideology. This step explicitly connects language to culture (Agar, 1994; Kramsch, 1993).

Step 3: Contrastive phraseological mapping.

Learners compare expressions across languages not only by “meaning,” but by:

- stance (praise, condemnation, irony),
- register (formal, informal),
- intensity (mild vs strong judgment),
- cultural script (communal dignity vs productivity vs efficiency).

Step 4: Reflective intercultural tasks (ICC practice).

Students perform role-plays and reflection:

- Choose an idiom appropriate to a context (teacher feedback focuses on pragmatics).
- Rewrite an idiom-based statement in a culturally neutral way (for diplomacy).
- Discuss when an idiom could be misunderstood or perceived as offensive.

This aligns with ICC principles (Byram, 1997; Deardorff, 2006).

Conclusion

Agricultural and economic lexis provides a powerful metaphorical base for characterizing human traits in phraseology. While Azerbaijani, German, and English share general metaphorical resources, they frequently encode different linguacultural evaluations of work: moral dignity and honest earning; disciplined productivity; and efficient time-profit rationality. These differences are central to intercultural communication because idioms function as cultural scripts that shape judgments about people.

For foreign language teaching, the implication is clear: phraseology should be taught as a structured cultural-pragmatic system. A linguacultural ICC model—combining metaphor awareness, cultural annotation, contrastive mapping, and reflective tasks—helps learners interpret and use idioms appropriately, reducing misunderstanding and strengthening intercultural competence. Phraseological education thus becomes an applied method for teaching not only language accuracy and fluency, but also cultural sensitivity and communicative ethics.

References (APA 7th)

1. Agar, M. (1994). *Language shock: Understanding the culture of conversation*. William Morrow.
2. Boers, F. (2000). Metaphor awareness and vocabulary retention. *Applied Linguistics*, 21(4), 553–571.
3. Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.
4. Cowie, A. P. (Ed.). (1998). *Phraseology: Theory, analysis, and applications*. Oxford University Press.
5. Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266.
6. Kramsch, C. (1993). *Context and culture in language teaching*. Oxford University Press.
7. Kövecses, Z. (2010). *Metaphor: A practical introduction* (2nd ed.). Oxford University Press.
8. Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.
9. Moon, R. (1998). *Fixed expressions and idioms in English: A corpus-based approach*. Oxford University Press.
10. Sinclair, J. (1991). *Corpus, concordance, collocation*. Oxford University Press.
11. Wray, A. (2002). *Formulaic language and the lexicon*. Cambridge University Press.