

de tayın psixikalıq jaǵdayda súwretlenedi. Ulıwma, Sh.Seytov bul qosıǵı arqalı insan ruwın sheber poetikalıq qurallar járdeminde janlandıra alǵan desek qátelespeymiz.

Juwmaqlap aytqanda, Shawdırbay Seytovtıń lirikalıq qosıqlarında obrazlar sisteması júdá bay hám ruwxıy tárepten tereń. Onıń qosıqlarında obrazlar filosofiyalıq, tariyxıy, tábiyatlıq, hám insannıń ishki dúnyası menen baylanıslı súwretler tiykarında qalıplesedi.

Shawdırbay Seytovtıń “Jollar” poeziyalıq kompleksi qaraqalpaq zamanagóy lirikasınıń jaqtı úlgerinen biri bolıp, ol jaǵdayda shayırdıń poetikalıq dúnyaǵa kóz qarası, psixikalıq álemi hám kórkem ádebiyatqa baylanıslı uqıpı tolıq kórinetuǵın boladı. Usı jıyınqa lirikalıq qaharman obrazınıń qalıplesiwi, psixikalıq keshirmeleriniń súwreti, estetikalıq oylawdıń obrazlar sisteması arqalı ańlatılıwı ásirese dıqqatqa ılayıq. Shayır poeziyasında lirikalıq qaharman - bul ápiwayı shaxs emes, bálkim insaniyat dártin, muhabbatın, úmitin, saǵınısh, psixikalıq tınıshsızlanıwların ózinde sáwlelendirgen tımsallıq kúshke iye obraz bolıp tabıladı. Onıń muhabbatda, watanǵa sadıqlıqta, tábiyat penen uyqasıwında, ótken zamanǵa bolǵan sıylasıqta kórsetilgen jaǵdayları túrli janrlıq lirikalıq sırtqı kórinisler arqalı kórsetip beriledi.

Paydalanılǵan ádebiyatlar:

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2. Q.Jarımbetov,B.Genjemuratov Ádebiyat teoriiyası. “Sano-standart” Tashkent 2018-jıl
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NON-NATIVE ENGLISH-SPEAKING TEACHERS: CHALLENGES

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Non-native English-speaking teachers (NNESTs) often confront an array of linguistic challenges that can significantly impact their professional confidence, classroom effectiveness, and career progression. These challenges arise from the intricate nature of language proficiency, encompassing various dimensions beyond basic grammatical competence, including phonological accuracy, vocabulary breadth, pragmatic appropriateness, and sociocultural knowledge.

A primary linguistic challenge for NNESTs pertains to pronunciation, particularly regarding accent. Although an accent serves as a natural feature of language use that reflects one’s linguistic and cultural identity, NNESTs frequently encounter discrimination based on their non-native accents. This “accent stigma” may manifest in reduced perceptions of teacher competence among students, biases in hiring practices, and self-doubt concerning their teaching effectiveness. The pressure to conform to native speaker pronunciation models can induce considerable anxiety for NNESTs, especially during instruction in speaking skills or phonetics.

Research conducted by Golombek and Jordan (2005) has illustrated how concerns surrounding pronunciation can lead to “impostor syndrome,” wherein qualified teachers question their legitimacy as English instructors despite their pedagogical expertise. This linguistic insecurity can adversely affect classroom dynamics, as NNESTs may eschew certain instructional activities, such as pronunciation drills or spontaneous speaking exercises, due to apprehensions about their own language production.

The scope and depth of vocabulary knowledge present another notable challenge for many NNESTs. English possesses a remarkably extensive lexicon, featuring numerous idiomatic expressions, phrasal verbs, colloquialisms, and nuanced word choices that even proficient non-native

speakers may not fully master. This limitation can become especially apparent when instructing advanced-level courses or specialized English (such as academic, business, or literary English), where sophisticated vocabulary and idiomatic fluency are vital.

While many NNESTs demonstrate strong explicit knowledge of English grammar rules, often exceeding that of native speakers, they continue to experience difficulties with certain complex grammatical structures or usage nuances. Common areas of struggle include articles, prepositions, verb tense consistency, and conditional structures, which can present particular challenges for non-native speakers from specific linguistic backgrounds.

A more subtle linguistic challenge faced by NNESTs pertains to pragmatic and sociolinguistic aspects of language use. This encompasses the understanding and teaching of appropriate register, speech acts (such as requests, apologies, or compliments), discourse markers, and culture-specific communication patterns. Research by Kasper and Rose indicates that pragmatic competence is typically the last component of language acquired, and as a result, NNESTs may struggle to provide authentic models of sociolinguistically appropriate language usage, particularly if they have had limited exposure to English-speaking cultural contexts.

The influence of a teacher's first language (L1) on their English production may create specific linguistic challenges that vary based on the linguistic distance between the L1 and English. For example, NNESTs from languages that differ significantly in phonological systems, syntactic structures, or pragmatic conventions may encounter pronounced difficulties in certain aspects of English. In the context of Karakalpakstan, where teachers' first languages may include Karakalpak, Uzbek, or Russian, particular patterns of linguistic interference can affect English production in predictable ways.

It is essential to recognize that these linguistic challenges exist along a continuum, varying significantly based on individual factors such as education, exposure to English, professional experience, and personal linguistic aptitude. Moreover, these linguistic challenges should not be perceived as insurmountable barriers to effective teaching. As asserted by Canagarajah, NNESTs can utilize their linguistic awareness and learning experiences to develop pedagogical approaches that effectively address these challenges, often providing students with valuable insights into the language learning process that native speakers may not offer.

In addition to linguistic challenges, NNESTs encounter a variety of pedagogical challenges that influence their instructional effectiveness and professional identity. These challenges interact with linguistic factors but also extend to broader aspects of teaching methodology, curriculum design, and classroom management.

This methodological disconnect can create significant challenges for NNESTs, who must reconcile potentially conflicting pedagogical models while meeting institutional expectations and student needs. As Holliday has observed, the inappropriate transfer of Western-developed teaching methodologies to different cultural contexts can create a form of "methodological imperialism" that fails to account for local educational values and contextual realities.

The challenge of materials development is particularly acute in regions like Karakalpakstan, where resources may be limited and commercially published materials may not address the specific linguistic and cultural needs of local students. NNESTs must therefore develop skills in adapting, supplementing, or creating materials that bridge the gap between international ESL content and local educational contexts—a process that requires significant time, creativity, and pedagogical expertise.

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QARAQALPAQ XALÍQ DÁSTANLARÍNDÁ TÚS MOTIVINIŇ QOLLANÍLÍW ÓZGESHELİKLERI

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Tús haqqında kóp pikirler ayılǵan, jazılǵan, mine usı pikirlerdi bir jerge jıynap jámlew kóp waqıt hám úlken imkaniyattı talap etedi. Biraq tús arnawlı túrde az úyrenilgen. Sonıń ushın bul temadaǵı ilimiy ádebiyatlar barmaq penen sanap kórsetetuǵın sıyaqlı. Sonday bolsa da, ol barlıq dáwirlerde filosoflarda, tariyxshılarda, ádebiyatshılarda júdá úlken qızıǵıwshılıq oyatıp kelgen. Dáwirdiń rawajlanıwınıń barlıq basqıshlarında túske áhmiyet berilmegen jaǵdaydı kóre almaymız. Erte dáwirlerden-aq ata-babalarımız túske júdá úlken itibar menen qaraǵan, olardaǵı ramziy belgilerdiń sırtı hám mánisin anlawǵa háreket qılǵan. Mine usınıń nátiyjesi retinde, tústıń hártúrli jorılıwı kelip shıqqan. Qaraqalpaq xalıq dástanları xalıq awızeki dóretiwshiliginiń áhmiyetli janlarınan biri bolıp, onda xalıqtıń tariyxı, mádeniyatı, dúnyaqarası hám isenimi sáwlelengen. Qaraqalpaq xalıq awızeki dóretiwshiligi, ásirese, dástanshılıq dástúri, xalıqtıń mádeniy miyrası, estetikalıq dúnya qarası hám ruwxıy qádiriyatlarınń ayqın kórinisi ekenligi belgili. Bul dástanlarda tús motivi oraylıq orınlardan birin iyeleydi hám xalıqtıń arızıw-úmitleri, jeke insaniy isenimleri hám áyyemgi isenimleri menen tıǵız baylanışlı. Túsler arqalı waqıyaların rawajlanıwı, qaharmanlardıń ishki dúnyasınıń ashılıwı, sonday-aq, joqarı ádep-ikramlılıq ideyalarınń jámlengeni baqlanadı. Batırdıń tuwılıwı tuwralı xabar kóbinese onıń ata-anasınıń tús kóriwi, sol tústı pirleriniń ayan beriwı arqalı ámelge asadı. Bul ayılǵan tús kóriw motivi biziń kórkem ádebiyatımızda jaqın arada payda bolǵan termin emes. Onıń tıp-tamırı júdá tereńde, xalıq bolıp qalıplesip, awızeki ádebiyatı payda bolǵan waqıtlarda-aq jırawlar tárepinen onı dástanlarǵa ásirese qaharmanlıq hám ashılıq dástanlarǵa kórkemlew usıl retinde qosıp, ózleriniń aytar oyların ótkirlestiriw maqsetinde paydalanǵan. Folklorlıq qaharmannıń tús kóriwi burınnan kiyatırǵan motiv bolıp qaharmannıń batırlıǵın, aqıllılıǵın hám bolajaq islerdiń aldınnan boljanatuǵın kórsetetuǵın bolǵan.

Bul ayılǵan tús kóriw, tús jorıw jırdıń ekspoziciyasında ushırap, qaharmannıń ózgeshe ekenligi, onıń hámme menen birdey emesligi ájayıp jaratılısı tús motiviniń bayanlanıwınan kórinedi. Tuwılajaq batırdıń karamatlı áwliyelerdiń názerlerinen dúnyaǵa keliwi tuwılıw motiviniń quramında járdemshi wazıypasın atqarıp tur. Usı jerde biz, J.Eshonquldıń mına pikirlerine júginiwdi maqul taptıq. “Folklor ápiwayı sóz óneriniń úlgi emes, bálki hárbir millettıń ózligin, onıń ıllılıǵın kórsetiwshi, xalıq penen