

---

## TEACHING FOREIGN LANGUAGES THROUGH UNDERSTANDING A CULTURALLY SIGNIFICANT TEXT

*Mamadaliyev Abdumajit Mamosolievich*

*Tashkent state pedagogical university  
named after Nizami, Dean of Foreign  
Languages Faculty, PhD, associate - professor  
[abdulmajid2003@mail.ru](mailto:abdulmajid2003@mail.ru)*

**Abstract.** *The article discusses the issues of teaching foreign languages through understanding a culturally significant text. Sharing many scholars' views on the problems of intercultural communication, it is stressed that the goal of teaching a foreign language in the universities of Uzbekistan should be the formation of the ability to use it as a tool for communication and cooperation in the dialogue of cultures, as a way of bilingual and multicultural self-development.*

**Key words:** *bilingual, multicultural, self-development, intercultural communication, foreign languages, cultural competence, community, social development.*

**Introduction.** The key methodology of the new education system of the Republic of Uzbekistan was the competence-based paradigm as the most consistent with the principles of the Bologna process, the requirements of the innovative development of society and the personality of a modern specialist. The actual problem of education in the context of globalization and informatization of all aspects of social life is the formation of competencies in university graduates - general cultural and professional, necessary for their subsequent successful self-realization in the professional space and active interaction in a multicultural society.

In connection with the orientation of the domestic education system towards entering the world educational space, general cultural competencies (CC), and at the same time the issues of language education, are of particular importance. A search is underway for new models and technologies for teaching a foreign language that contribute to the formation of not only linguistic, but also to a greater extent linguocultural competencies of future specialists. And in this sense, the relevance and social development potential of the discipline "Foreign Language" can hardly be overestimated. A foreign language is an important means of social development of the individual, comprehension of the social experience of mankind, world culture. The fact of the growing role of a foreign language in conditions when integration processes in the world community - a mixture of peoples, cultures, languages - have reached global proportions is recognized as indisputable, which makes the problem of fostering tolerance, respect and interest in foreign culture extremely relevant.

Considering the problems of intercultural communication, many researchers agree that the goal of teaching a foreign language in the universities of Uzbekistan

---

should be the formation of the ability to use it as a tool for communication and cooperation in the dialogue of cultures, as a way of bilingual and multicultural self-development [6].

At the same time, a pragmatic approach often prevails in the university when teaching foreign languages, which excludes the very possibility of forming a multicultural personality as a prerequisite for its successful self-realization and self-promotion in the professional space. This necessitates making appropriate adjustments to the educational process that enhance the sociolinguocultural component of the educational process, due to which, first of all, such personal qualities are formed that, according to domestic linguists (G.T. Makhkamova and others), makes it possible to actively interact in society, proceeding from the rules of behaviour accepted in society, customs, moral norms [1]. Thus, the formation of students' sociocultural competence becomes a priority task of modern language education.

The main part. At present, the language educational policy of the universities of the Republic of Uzbekistan, as practice shows, is built taking into account the multilingual information and educational space and demonstrates a tendency to study several foreign languages. Thus, by developing sociocultural competence through the perception of culturally significant texts in a foreign language, we implement the principle of "sociocultural orientation of the learning process" (co-study of a foreign language and culture), thereby solving an important task of modern education - the formation and growth of students' multiculturalism. And a foreign language becomes "a means of performing academic and professional activities, a cognitive tool for professional self-expression and self-improvement" [8, p. 91].

So, the effective linguistic self-realization of the personality of the future specialist in the cultural environment of the university is an important indicator of both its cultural self-determination and competitiveness in the labour market.

Initially, the main function of language in culture was the transmission of cultural values from generation to generation and through this - the achievement of understanding and mutual understanding, i.e. provision of information and technical conditions for solving the problems of social co-organization. But in the twentieth century the focus of the problem of understanding has shifted from understanding a culturally significant text and through it - a person to self-understanding of a person, regardless of cultural norms and values. The language began to act in a new and unusual function - providing an individual, but presented in society, self-understanding. In the scientific literature, there is an active discussion about the concepts of "reflection", "understanding", "interpretation".

For the first time, the problem of understanding appears in ancient philosophy and is associated with the names of Socrates, Plato and Aristotle, in whom it has the status of a moment of rhetorical discourse, and its solution was reduced to the development of language standards at all levels. In early antiquity, the problem of understanding was not recognized as an independent one, and the elimination of

---

misunderstanding was reduced to emotional impact; only in late antiquity did normative logical-rhetorical forms of ensuring understanding begin to be developed.

In cognitive linguistics, an attempt is made to expand the rational foundations for the analysis of linguistic discourse by taking into account extralinguistic factors. However, two ways are possible here: to expand the traditional linguistic paradigm or to rationalize these factors. The activity-communicative approach proceeds from the fact that social communication is the source of situations of interpretation and understanding of language actions and discourses in general; then understanding turns out to be not a state of consciousness and not a means of transforming one of its states into another, but a means of solving the problem of misunderstanding. At the same time, the problem of determining the active grounds for the transition from misunderstanding to understanding comes to the fore.

The cultural-psychological direction formed in linguistics solved the problem of adequate understanding of cultural (moral, religious, spiritual) values through the language. Initially, it manifested itself through the problem of poetic translation. We are talking about "emotional elements of speech", which are not thoughts and therefore cannot be transmitted through linguistic categories. Therefore, they are traditionally considered "extra-linguistic".

Thus, in communication between people, in order to understand the transmitted information, it is necessary to determine the context in which this information acquires the meaning that is embedded in the message. An important point seems to be that mutual understanding will be possible if people have already gained experience in recognizing and responding in this context. Otherwise, he will perceive information only in the contexts of understanding available to him, and attempts to clarify the conditions of the contexts will not lead to understanding [2].

Our analysis of the philosophical, psychological and linguistic studies of the category of understanding allows us to assert that these same processes underlie the acquisition of foreign language speech activity. In addition, it is obvious that the creation of an artificial foreign language environment in the process of teaching foreign languages is an important problematic issue of modern methodology. Both of these facts allowed us to form our own concept of teaching a foreign language through the perception of culturally significant texts, which is based on the identification of a two-way process of interaction between language and culture.

Based on the results of the analysis of the above studies, we come to the conclusion that the solution of one of the important modern problems of teaching a foreign language - the formation of students' multiculturalism - is possible only if there is a certain strategy for the formation of this competence, implemented through the chain "interpretation - reflection - understanding".

The desire to understand the socio-cultural characteristics of the country of the language being studied, the norms and values of the world of native speakers of a foreign language is a powerful incentive for students of the tourist profile to

---

realize their cognitive needs when working with a foreign language culturally significant text. From this follows a universal cognitive attitude for all the humanities: it is impossible to know a person without understanding him. This also applies to a person's understanding of himself: "The correlate of self-understanding is the contemplation of another individuality, which is known as the opposite of one's own. Only those who constantly strive to contemplate the whole of humanity and oppose their worldview to another can come to comprehend their own originality. Own accomplishment in the circle of others is the highest meaning" [7]. This means that understanding is an action aimed at correcting misunderstanding, which is of a natural nature and origin. But misunderstanding separates people, while understanding unites people. From this follows the moral meaning of understanding as a way to achieve the universal unity of people. At the same time, language is not just a means of transmitting and receiving information, but, first of all, a means of ensuring understanding and mutual understanding between people, i.e. language performs a moral and ethical function.

Conclusion. Thus, learning a foreign culture through language, a person comes to a better understanding of himself - self-understanding and self-knowledge, and through the processes of self-reflection - also to an awareness of his place in a multicultural society. This explains the need to present culturally rich texts in foreign language classes. At the same time, "text" should be understood as the whole variety of existing information resources, including audio, video materials, Internet resources, etc. The use of various channels for the receipt of information (auditory, visual, motor perception) has a positive effect on the strength of the perception of regional and linguistic material.

We attach special importance to the authenticity of the language material. Authenticity creates the illusion of familiarization with the natural language environment, which, according to many researchers, is the most important factor in the successful mastery of a foreign language and allows students to get acquainted with speech clichés, phraseology, vocabulary associated with various spheres of life. Authentic materials are materials taken from original sources, which are characterized by the naturalness of lexical content and grammatical forms, the situational adequacy of the language means used [5]. This is important, because, without having sufficient contacts with native speakers, students have limited background knowledge about the country of the language being studied, which means that they can misinterpret the extracted information, as well as the verbal and non-verbal behavior of the speaker - a native speaker, from the standpoint of their culture and their norms of behavior in certain situations of communication. This often leads to a misunderstanding of the perceived information and disruption of contact.

To overcome such difficulties, language, being a phenomenon of a certain culture, must be studied in the context of this culture. And authentic materials are called upon to help in this, in the process of perception of which the students form the background knowledge necessary for adequate understanding about the country

of the language being studied and its people. In fact, their use in the educational process contributes to the implementation of the principle of co-study of language and culture, i.e. the formation of sociolinguocultural competence.

So, overcoming situations of intellectual difficulty associated with the processes of understanding culturally significant texts (in the broad sense of the word), students of tourism specialties form not only foreign language communicative competence, but also sociocultural competence, which is both general cultural and professional for them, and which is given special importance in modern scientific pedagogical literature.

#### References

1. Ариян М.А. Механизмы и условия социального развития студентов средствами иностранного языка. – М.: МГУП, 2011. – № 5. – С. 124–128.
2. Boykhanov, Shuhratjon and Mamadaliev, Abdumajit (2021) "COMPARATIVE ANALYSIS OF DEFINITIONS OF A POLYSEMANTIC WORD PROVERB IN THE REFERENCE BOOKS," *Mental Enlightenment Scientific Methodological Journal*: Vol. 2021 : Iss. 4 , Article 4.
3. Икромхонова, Ф. И. (2021). КОМПОЗИЦИОННАЯ СТРУКТУРА ИСТОРИЧЕСКОЙ ПОВЕСТИ МИРКАРИМА ОСИМА" ТУМАРИС". *Вестник Челябинского государственного университета*, (1 (447)), 55-60.
4. Jabbarov, U. A. (2021). Teaching A Foreign Language Using Foreign Experience. *International Journal of World Languages*, 1(2).
5. Контекст понимания. О системной нейрофизиологии // Достижения науки, техники и культуры. – URL: [http://www.scorcher.ru/neuro/neuro\\_sys/ego/context.php](http://www.scorcher.ru/neuro/neuro_sys/ego/context.php).
6. Makhkamova G. Culture matters. Tashkent, 2011
7. Mamadaliev, A. M. (2023). WORLD CULTURAL DIVERSITY IN IMPROVING MULTICULTURAL COMPETENCIES. *RESEARCH AND EDUCATION*, 2(1), 219–226. Retrieved from <https://researchedu.org/index.php/re/article/view/1447>
8. Махкамова Г.Т. Концепция формирования межкультурной компетенции студентов факультетов английского языка. – Т.: Изд.-во «Фан» АНРУ, 2010.
9. Носонович Е.В., Мильруд Р.П. Параметры аутентичного учебного текста // Иностранные языки в школе. – 1999. – № 1. – С. 18–23.
10. Осиянова О.М. Модернизация лингвистического образования – путь вхождения ОГУ в единое образовательное пространство // Вестник ОГУ. – 2004. – № 12. – С. 57–61.
11. Потера М. Этика и герменевтика у Шлейермахера // Герменевтика и деконструкция / под ред. Ф. Штегмайера, Х. Франка, Б.В. Маркова. – СПб., 1999. – С. 34–46. – URL: [anthropology.ru/ru/texts/potera/potera.html](http://anthropology.ru/ru/texts/potera/potera.html).

- 
12. Слесаренко И.В. Подготовка по иностранным языкам в техническом университете: от студента к преподавателю. – М.: МГУП, 2011. – № 4. – С. 90–94.
  13. Ulugbek, J. (2020). CRITERIA FOR THE EVALUATION OF PROGRESSIVE FOREIGN PEDAGOGICAL EXPERIENCE IN THE UK. *Mental Enlightenment Scientific-Methodological Journal*, 28-36.