

CULTURAL APPROACH IN FOREIGN LANGUAGE CLASSES

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Abstract:

Teachers focus on students' professional acquisition of different languages at the university. The article describes the process of foreign language acquisition in non-linguistic classes. The main idea in this process is to develop students' ability to speak languages of different cultures in the direction of their future professions, taking into account the intercultural approach. It is important to connect a professional approach to education with cultural background. It should be closely related to the bright components of culture: stereotypes, clothing, eating habits, behavior, etc. Students want to learn how to become aware of specific strategies for intercultural communication. We live in a colorful world and relationships with representatives of other cultures are very important. Culture affects both verbal and non-verbal communication. Learning a foreign language in the cultural center is of particular importance. Cultural immersion helps students effectively understand professional, business, and academic issues and successfully communicate with foreign colleagues. They also try to understand business issues from a cultural perspective and present themselves as equal partners in global processes.

Keywords: Culturology, linguoculturology, culturological approach, foreign language, acculturation, problem situation, sociocultural approach, communicative-ethnography, content analysis, comparative studies.

Introduction

We have entered the third millennium, the culturological century of the 20th century, a real dialogue of cultures, and the effectiveness of this dialogue depends on us. The success of the dialogue of cultures is determined by the extent to which it responds to the cultures of the peoples and peoples with whom it communicates, their life and cultural-historical experience. This article draws attention to the importance of studying the impact of the cultural aspect on English language education, on the upbringing of a modern linguistic personality [see: Galskova N.D, 2003, 192 p]. According to V.V. Safanova, "cultural studies" and "culturology" are sometimes used as terminological synonyms [see: Safanova V.V, 2014, 123-141 p]. In linguodidactics, it is appropriate to dwell on the term "cultural studies". This term is interpreted, on the one hand, as a comparative study of spiritual, material, physical culture and the joint study of values, and on the other hand, as a person, culture, society and community



culture. The philosophical definition of these terms given by I.Ya.Levyash is that “culturology” is a system of non-philosophical “blocks”, factual knowledge about culture. “Culturology, at its core (essence), is the science of the general laws of the free, creative activity of a person...” [Egorova O.S, 2016, 160b]. The works of fellow linguists E.M.Vereshchagin, V.G.Kostomarov, M.N.Betyutnev, T.D.Tomakhin on the issue of the relationship between language and culture are of great importance both theoretically and practically. Thanks to their work, the direction of “linguo-local studies” emerged in the methodology of teaching a foreign language in the 70s of the last century. Linguistics is “a branch of foreign language teaching that uses the cumulative function of language to ensure the communicative nature of education in order to fulfill the general educational and humanitarian tasks of linguistic didactics. In this process, the acculturation of the addressee occurs. Because the teaching methodology is philological in nature: familiarization occurs through language tools and in the process of studying them” [Belonogova A.A, 2014, 134-137 p].

This definition, which fully expresses the essence of linguistics, states that it is a field of language teaching, that in the process of education, representatives of one people adopt the forms and features of the culture of another people, and not the formation of personal culture, but “acculturation” occurs. In linguistics, the methods and means of introducing the informative and expressive potential of the language into the process of teaching this language to foreigners are studied. The use of specific methods and means is based on five methodological principles that form the basis of linguistics [Miloradova I.B, 2014, 333-334b].

The first principle is to accept the fact. According to this, the social nature of language is an objective opportunity to bring foreignness into a new reality.

The second principle is to understand foreignness as a language of the process of acculturation for the process of learning and teaching a foreign language.

The third principle is based on the tasks of linguistic local studies and involves the formation of positive attitudes towards the people in students, being the owner of the language.

The fourth principle requires the language teaching process to be holistic and uniform: information on local studies is obtained from the natural forms of the language and reading texts, and should not be obtained from the outside, artificially, in a way external to the language.

The fifth principle clarifies the nature of linguistic local studies: the linguistic local studies aspect of education implements the philological method of knowing the world in the reading process.

Acculturation is the process of interaction of cultures, the full or partial adoption by one people of the culture of another. In this case, the original cultural patterns of one or both groups may change, but they do not merge.

These five methodological principles determine the rules for introducing a culturological approach into the educational process and directly affect the selection of materials for language teaching purposes, and their appropriateness from an educational and methodological point of view is the highest criterion for selecting educational texts: 1) the saturation of the text with materials on local history; 2) modernity - the requirement of being intended for modern culture.



This requirement should not be confused with chasing after temporary information; 3) topical (new from the student's point of view) historicism. According to this principle, textbooks should not include historical information that is already known to all speakers of the language: the closer a certain historical period is to us, the more information can be obtained from it; 4) the typicality of the texts in terms of the arguments presented [See: Prokof'eva V.L., 2014].

Thus, studying a foreign language from a linguo-cultural and cultural perspective, teaching folk culture, ethics, traditions and customs, proverbs and sayings, and the level of cultural teaching of all sections of a foreign language contribute to the moral and aesthetic education of modern linguistic individuals. The cultural approach adapts the professional creativity of a person, the formation of a creative way of living in his cultural development to the system of interpersonal and social relations, knowledge of language and culture of students.

Intercultural competence is the basis for communication between the peoples of the world and is of great importance in teaching a foreign language. Intercultural competence requires the ability to patiently perceive the phenomena of other cultures, the desire to see the behavior of their owners through their eyes. The teacher himself must fully master intercultural competence and be able to instill it in his students. Because in every society, in every country, people communicate differently. In this, it is necessary to strictly adhere to the established morality, customs, traditions, and culture. Culture is primary, it affects the economy and politics. Communication between peoples occurs, first of all, through culture and language [See: Saffonova V.V., 2014, 123-141p].

We rely on the definition of culture given by V.Z. Bibler: culture is a common form of communication and life of people of different cultures at the same time. Consequently, each of them is also a common form of communication and life of people at the same time: in this communication of cultures, communication of individuals with each other occurs. According to the very convincing opinion of Yu.E. Prokhorov, the structure of communication, being constantly in interaction and mutual movement, includes the following components: a closed (introverted) phenomenon - text, an open (extroverted) phenomenon - discourse, a real phenomenon - the reality of the communication situation [Kirpicheva G.Yu., Shishkina O.V 2014, 29-32 p].

According to the well-founded opinion of V.G. Kostomarov, teaching communication, the basics of cultural dialogue goes beyond the scope of pure pedagogy, acquires a household, political and economic status. The problems of the interaction of language, personality, mentality and culture have been exciting the minds of many researchers. Because understanding and knowing one's own science, one's own language, one's own country and the culture of other peoples makes life meaningful. We need a "dialogue of cultures" wrote M.M. Bakhtin.

The concept of "cultured person" has had different meanings in different eras. "In our time, a cultured person is a person who is not limited by the shell of his private life, has a planetary mindset, does not limit himself only to the sphere of his native culture, lives in the interests of the entire planet, is developed not only in knowledge, but also emotionally and aesthetically, and is able to correctly understand and evaluate the property of his own culture and that of other



countries,” writes V.S. Bibler. “Therefore, the task of modern cultural education is not only to enrich a person with colorful information about cultures, but also to help him see culturedly, to form his own cultural image and image,” V.M. Mejuyev clarifies the task of education. In the present era, it is absolutely clear that, - writes N.D. Galskova, “linguodidactical and methodological research should be focused on intercultural dialogue, or rather, on the formation of students’ effective ability to participate in it” [Galskova N.D, 2003, 192 p].

Based on the above, we believe that the environment, allowing for active participation in intercultural dialogue, mental and moral development, personal culture of a person, a way of familiarizing a child with culture is an understanding of the purposefully developed competence. “... It is possible to teach with the help of knowledge, but understanding the real culture of a person as a practical conclusion remains outside the scope of scientific observation,” E.K. Bystrisky emphasizes the importance and complexity of this task.

- II. In today's world, the culturological approach is an important aspect of education. This approach conducts language teaching through culture, focuses on the study of national culture through language. For full mastery of a foreign language, a deep knowledge of the culture of the country of the language being studied is required.

- The culturological approach requires the following task in learning any language, Samoylova A.A. - English teacher at school No. 4 in Birsk: to familiarize students with the culture of the country of the language being studied by studying the language as a source of knowledge about the culture of the people.

- The current culturological approach in foreign language education includes the following:

- -linguistic approach

- -sociocultural approach

- -communicative-ethnographic approach.

- The linguistic approach helps students get acquainted with the culture, people, and traditions of the country of the language being studied. E.M. Vereshchagen and V.G. Kostomarov talk about the need to study a foreign language side by side with the national culture of the people. The task of the linguo-local approach is to study both the national characteristics of the speaker of the language and the entire national culture, for example, language units that reflect the realities of each country and culture: Mickey Mouse in the USA, Matryoshka in Russia.

- The sociocultural approach helps the process of intercultural cooperation, taking into account the ability to move together in the current era of globalization.

- The communicative-ethnographic approach is a culturological approach aimed at creating conditions for students to be in a linguistic and sociocultural environment of the language and the culture of the people speaking this language. Ways to implement this approach:

- -observation method. The task of this method is to create a real language environment for students in order to collect the necessary information;

- -questionnaire. It involves conducting a questionnaire containing questions to analyze the data obtained. This is aimed at obtaining the necessary information.



- interview requires organizing a face-to-face conversation between the student and a representative of the foreign language.

1) Methods of implementing the cultural approach:

2) -use of authentic illustrations from some realities of the country being studied;

3) -use of thematic cards that allow students to conduct discussions in English and are aimed at generalizing the acquired knowledge about the culture of the language;

4) -study of myths and legends, fairy tales and stories, proverbs and sayings of the language being studied;

5) -creation of problematic sociocultural situations close to communication situations in another language;

6) -assignment of tasks for the search for knowledge in pairs or groups;

7) -use of communicative and educational games on a specific topic, various educational projects and discussions;

8) -organization of multimedia courses in teaching a foreign language, for example, “Learn to speak English”, “Tell me more”. Some topics require communication with native speakers using Internet forums.

9) Any language should be studied within the framework of certain cultures, national mentality, national picture of the world. In the process of learning a foreign language, students develop a sense of respect for other peoples, an interest in other cultures, other lifestyles and cultural values. Another culture can be learned only in the process of certain activities, for example, reading foreign fiction in the language being studied.

10) Language affects the way of thinking characteristic of a particular linguistic and cultural community: How are you? (“How are you?”) in English-speaking countries means greeting, not getting detailed information about someone’s problems.

11) In order to implement a cultural approach to teaching English, the principles of cultural adaptation and developmental education are important. This is achieved using the following methods:

12) 1) the method of problem situations and problem questions;

13) 2) partially-exploratory and research methods;

14) 3) content analysis and linguocultural analysis of proverbs, sayings, phraseologisms and thoughts characteristic of the English language;

15) 4) method of mastering all areas of the language through the lens of culture;

16) 5) technology of logical methodology;

17) 6) teaching method aimed at forming cultural behavioral skills;

Here are a few examples of exercises that can be done in English lessons within the framework of a cultural approach:

1. Exercises for teaching rapid speaking are very effective in establishing pronunciation, working on English intonation, especially identifying cultural concepts. The proposed rapid speaking exercises should meet the following requirements: saturation with phonological knowledge, finding and analyzing cultural concepts, the presence of phenomena and objects



that are close to native speakers. Students repeat and memorize the proposed rapid speaking exercises. To do this, the teacher asks such problematic questions: by what signs can it be determined that in which language this phenomenon is given great attention? , “What topics and objects are important for native speakers of the listed rapid speaking?” The use of this method made it possible to identify the following important topics that are important for the English: (“What noise annoys an oyster most?”) - this question is about an oyster that lives in the seas, “Six sick sea-serpents swam the seven seas” - here we are talking about sea snakes and the seven seas, which occupy one of the central places in English culture, since Great Britain is an island state and the population here is located 60-80 km from the sea border. Settlement on the sea coast is directly related to the economic sectors (shipbuilding, oil and gas industry, etc.), the activities of the population, the diet.... .

In order to effectively use the partially-search and research methods, students are given the task of finding idioms, compiling their Russian meanings and analyzing them from a cultural point of view. When completing assignments, students usually have the following difficulties: 1) finding and translating Russian analogies. For example, “How much wood would a woodchuck chuck, if a woodchuck would chuck wood?” Naturally, it is difficult to find an analogue of this sentence in Russian. In such cases, an alternative option can be found together with the teacher: “Карл у Клары украл кораллы, а Клара у Карла украла кларнет”; 2) analysis of accelerations forces students to remember not only knowledge of the English language, but also knowledge of geography, economics, politics, and culture.

2. The study and analysis of phraseologisms, proverbs and sayings related to content analysis and linguoculturological analysis always arouses great interest in students. Because it introduces students to a system of emotional, vivid and vivid images. This form of educational activity has a strong aesthetic potential. It forms in students the skills of figurative thinking, creative approach, understanding the history and features of other cultures, and a fresh look at their own culture. As a result of the analysis of phraseology, proverbs and sayings, the following features that distinguish the inhabitants of Great Britain can be identified: 1) personal lifestyle. The presence of many beautiful buildings and ancient castles is characteristic of Great Britain, its inhabitants prefer to live in their own homes. This can be seen from their sayings: “My home is my castle” (i.e. “my house is my castle, my bed is my bed”), and also that the British prefer to live as a family (talking about children, vacations, and recreation is a common occurrence); 2) a culture associated with work, characterized by accuracy and orderliness. The British have a short distance from management; 3) the quality of the personality. Usually, the British glorify their own personality - the character of writing the pronoun “I” with a capital letter. In Russian, on the contrary, as a sign of respect for the interlocutor, “вы” (“you”) is written with a capital letter, “Dog eats dog” – “everyone is an enemy to another, where do you go to sue for the trouble you have caused yourself”, “Every man for himself” – “every man for himself, for himself, in the wilderness and in the mountains” and so on; restraint “Keep your emotions to yourself” – “control your feelings, do not give in to emotions, act with reason”; “Well, I think it would be better” – “yes, I think it would be better”.



At the syntactic level, emotional restraint is also selected according to the strict word order. In a sentence, there is a possessive, a participle, a complement, and an exclamation mark is rarely used. The need for a person to achieve everything through his own labor is expressed in the following sayings: “to miss a chance” - “to miss an opportunity, to lose it”, “to be a (self) made” - “to be someone who has achieved everything himself”. Conservatism, pride in a nation’s history, and distinction from other nations are truly English traits. “Unconventional” - “not like others” - is the best English compliment; “Foreign” - “foreign” is used in a negative sense. Conservatism is also observed in the existence of anachronisms: the milkman’s cart, the red telephone booth, the red double-decker buses. Another indicator of conservatism is the historically formed patriarchy, in which the man is the boss: “boys and girls” and “men and women”, “The cat knows well whose butter he ate” - “The cat knows well whose butter he ate”. The well-known address “ladies and gentlemen” is an exception to this rule, as it is international etiquette.

The caution of the British population: “Prevention is better than the cure” – “Prevention is better than the cure” and “Safety first” – “Safety first”, their skepticism: “Silence is golden” – “Sukut - oltin” and “Walls have ears” – “Devorning ham qulog’i bor”. Irresponsibility, as a rule, is not typical for the English. This is evidenced by the paucity of expressions on the topic: “Too many cooks spoil the broth” – the Russian equivalent is “У семи нянек дитя без глаза”, the Uzbek equivalent is “Cho’pon ko’p bo’lsa, qo’y xarom o’ladi”.

A type of work aimed at teaching students to interact with each other and with the teacher – during this communication, the exchange of ideas can be supplemented with tasks designed to develop independent activity and creativity. Students are given the task of identifying the characteristic features of the English language based on the analysis of proverbs, sayings, phraseologisms. It is also interesting to analyze words that express subtleties of meaning. In English, there are the following verbs that convey various subtleties of swimming: “to swim” - “to swim”, “to sail” - “to sail with a sail”, “to navigate” - “to steer a ship”, “to drift” - “to make uncontrolled movements on the surface of the water”.

These tasks, based on the methods of comparative studies of the Russian and British languages, cultures and histories, help students to master small forms of language and folklore, “immerse” themselves in the culture of the country where the language is being studied, and become an incentive to delve deeper into the boundaries of their own culture. Consequently, while learning English, we not only get acquainted with the culture in general, but also have the opportunity to compare it with our own culture.

Reading a book at home and finding phraseological units from it can also be an additional task for students. For example, in the story of K. Doyle “That little square box” - “O’sha mitti kvadrat quti” - the following phraseologisms can be encountered: “to run a risk” - “tavakkal kilmoq”, “to keep an eye on” - “ko’zdan qochirmaslik”, “make yourself at home” - “o’z uyingizdagidek his qilmoq”, to stand smth” - “chidamoq”; in the proverb: “if the worst to the worst” - “hech bo’lmaganda”.



In general, working with phraseologisms, proverbs and sayings is usually done in a cheerful spirit, “interesting”, and “look at this!” takes place in a cheerful spirit. To consolidate the material, students formulate questions. For example, in the “Topic of International Conversations”, one of them plays the role of an Englishman, and the other speaks on behalf of a Russian person. The details of the conversations are independently invented by the students themselves, and as a result, they develop a creative approach to the problem, the ability to use proverbs, sayings and expressions in their speech.

So, in every English lesson, we encounter a culturological approach. Its use helps not only to simply memorize one or another topic of the school program, but also to understand the language itself and the character of its speakers more deeply. The culturological approach in foreign language education studies language as an expression of culture and requires the ability to perceive language as a means of knowing cultural values. This ultimately forms a certain pattern of human behavior and skills in implementing speech activity. Studying a foreign language from a linguoculturological and culturological perspective, Education in ethics, traditions and customs, proverbs and sayings, the level of culturological teaching of all sections of a foreign language helps to develop the moral and aesthetic education of modern linguistic individuals. The culturological approach adapts students to the system of interpersonal and social relations, knowledge of language and culture, the formation of a creative way of life in the professional creativity of the individual, his cultural development.

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