



## **ADVANTAGES OF USING A CULTURAL APPROACH TO TEACHING ENGLISH**

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### **Abstract**

The article describes the advantages of teaching a foreign language (English) based on a cultural approach. Involving cultural components in teaching a foreign language and forming the ability to communicate in the studied language is absolutely necessary to achieve this practical goal. Thus, learning to communicate in a foreign language with an understanding of the true meaning of words requires a sufficient level of socio-cultural knowledge and skills. The cultural approach fulfills five tasks: developmental, educational, educational, cognitive and professional. Teaching a foreign language within the framework of a cultural approach is carried out by the joint activities of the teacher and students, in which, first of all, the formation of knowledge, skills and competences in the listeners, and secondly, the assimilation and application of this knowledge, skills and competences reach; and as a social process, it is determined by the needs of social-economic experience and development of society. At the same time, in the scientific literature of Uzbekistan, there are no comprehensive studies devoted to the problems of applying the cultural approach in the modern environment and conditions of teaching English to university students in virtual classes, which shows the relevance of our work.

**Keywords:** Culture, activity, professional competence, culturological approach, triad, cognitive function, linguistic approach, communicative approach, educational function, developmental function.

### **Introduction**

In recent years, in Uzbekistan and abroad, ideas have been increasingly emerging in the practice of teaching a foreign language, the essence of which is the joint



study of a foreign language and culture, the elimination of stereotypes of the country of origin of students, and the development of a person ready for intercultural communication.

The culturological approach to education was widely described in the works of L. White[1], E. Sapir[2]; in Russia, this problem was addressed by N.S. Trubetskoy[3], V.F. Sidorenko[4], A.S. Zapesotsky[5]; works on the culturological approach to teaching foreign languages are written by E.M. Vereshchagin, V.G. Kostomarov[6], L. Bloomfield[7], V.A. Maslova[8], V.V. Safonova[9], M.A. Suvorov[10], G.V. Elizarova[11], V.M. Shaklein[12], A.T. Khrolenko[13], V.P. Furmanov[14], V.N. Telia[15] and others.

Education is one of the most important means of increasing the potential of the social upliftment of society and its adaptive features and prospects for socio-cultural development. The main socio-cultural functions of education are:

- socialization and culture of the individual through the transfer of information on general and individual social experience accumulated by humanity in general and society;
- familiarization of the individual with the norms and rules of social and cultural conformity to society.

The processes of educating the individual, assimilating his norms and values regulate the joint life of members of the community and maintain the level of social cohesion of people, the integrity of the cultural system leads to the direct social production of society. The processes of human socialization, the assimilation of norms and technologies for the performance of a certain social role, are aimed at maintaining the state of adaptability of society through its implementation in the constantly changing historical conditions of society and training qualified personnel for the development of the necessary activities, knowledge, technologies, tools, etc. With a culturological approach to education, not only fundamental and practical knowledge and skills in science are important, but also principles corresponding to professional culture - criteria of social acceptability, forms of implementation of this activity (and, accordingly, their social value and consequences), ethics of labor and professional relationships, real status, traditions, prestige, attributes (characteristics) and other tasks of a specialist in this field, as well as full integration into production, are manifested.



In Uzbekistan, the orientation of education towards the general cultural development of students has historically been one of its priority areas. This is also reflected in the text of the modern Law of the Republic of Uzbekistan “On Education”, which states that general education programs are aimed at solving the problems of forming a general culture of a person, adapting a person to the life of society[16].

At the same time, vocational education programs are also aimed at consistently increasing the current level of education. In other words, the task of ensuring the formation and development of a general culture, its strengthening is common to the entire Uzbek education system. This indicates its constant value. Culture is a decisive condition for the realization of the creative potential of the individual and society, a form of ensuring the identity of the people and the basis of the spiritual health of the nation, a humanistic guideline and criterion for the development of man and civilizations. In this regard, there is a metaphor for the connection between education and culture. V.F. Sidorenko writes that education and culture together form a “big breath”, a rhythmic movement similar to inhalation and exhalation: “For a person”, education is a manifestation of culture, “for culture” is the formation of culture, or rather, its reproduction through education, and “for society” is its “lung”. In “breathing”, education attracts culture, thereby creating content and a subject for creative production and becoming a specific form and image of culture. In “exhaling”, culture is reproduced, giving society cultural form and opportunities[17].

In many modern documents regulating education, the education system is interpreted as the subsequent (after the family) “upbringing” of a person, the reception of the main content of culture, its assimilation by students, the penetration of external culture, which is reflected in the internal environment and psyche of society.

According to A.S. Zapesotsky, there is a “big information” in the educational space[18]. V.P. As Zinchenko noted: “A person can be both with culture and be separated from it, he can take his place in the cultural space, or he can pass without leaving a trace in the hearth of culture[19].

The culturological approach is associated with the fact that human activity is purposeful, motivated, culturally organized, has its own foundations, assessments, criteria (goals, norms, standards, etc.) and methods of assessment. This aspect of



the cultural approach involves the organization of an educational process that ensures the study and formation of the value principles of the individual. Stable, unchanging, coordinated in a certain way forms of moral consciousness (“units”), its basic ideas, concepts and, indirectly, general cultural and historical conditions and perspectives express the essence of the moral meaning of human existence.

Another aspect of the culturological approach is associated with the understanding of culture as a specific part of human activity. This has a universal form in culture is an activity that is. This is its first universal conviction. The concepts of “culture” and “activity” are historically interconnected. To be sure of the adequate development of culture, it is enough to observe the evolution of human activity, its differentiation (stratification) and integration (unification). Culture, in turn, is a universal form of activity, predetermines the direction of this or that type of activity, its typological characteristics and results, that is, a socio-humanistic program. Thus, the assimilation of culture by a person implies his assimilation of practical types of activity, or vice versa. The culturological approach is determined by the objective connection between the person and culture. The person is a carrier of culture. He not only develops on the basis of the objective essence of the person (culture), but also introduces something fundamentally new into it, that is, becomes a subject of historical creativity[20]. In this regard, the personal-creative nature of the cultural approach In accordance with the aspect, the development of culture should be understood as the problem of changing the individual himself, forming him as a creative personality. If, according to V.P. Zinchenko, “The strength of culture lies in the continuity of its internal existence and development, in its creative and artistic potential ...”[21], it becomes completely clear that it is education, especially higher professional education, that is of great importance in maintaining and ensuring such continuity of culture in society. Its task is to form professional skills through the development of the student's general culture. The implementation of a cultural approach also makes it possible to reconsider the specific features of teaching a foreign language.

The main problems of the methodology of teaching a foreign language at the university are the issues of determining these goals, as well as the content of education corresponding to them, in their development there are ideas and approaches to teaching not only the language, but also the culture of the language. In the broadest sense of the word, language culture is considered the most effective.



The system of teaching a foreign language within the framework of a cultural approach includes the integrity of:

- purpose, content, methods, means, the process of educational activity and the interaction between the teacher and students;
- autonomous (self-governing) forms of student activity (education);
- control over learning;
- creation of a socio-cultural basis, an educational environment for the training of specialists due to the social demand and supply of society.

In addition, it is necessary to take into account the functionality of a foreign language, especially in the context of the student's specialization in the set of morphological, derivational and syntactic structures in statics and functional syntagmatic and paradigmatic relations in dynamics. Foreign language teaching cannot be separated from the future specialization of students, which is important in the formation of the goals of foreign language teaching at the departmental level, since foreign language teaching at the university is carried out by the Department of Foreign Languages. They train students from all major departments of this university. Thus, the goals of foreign language teaching should be proportional to the training of specialists by this department, as well as the requirements for their professional activities. The following components of foreign language teaching at the university can be distinguished: communication situations reflecting everyday household needs; communication situations of a personal nature; situations of a socio-political nature; professional communication situations, etc.

Teaching a foreign language in higher education based on a cultural approach assumes that the components of educational activity in teaching a professional language meet the principles of interdependence, which are related to the individual needs and value orientations of students. The process of teaching a foreign language consists of two components: the acquisition of knowledge; the development of skills and competencies (knowledge is formed as a result of objective actions, which, after mastering, turn into skills). The acquisition of knowledge is a central part of the educational process. It includes the perception, understanding, memorization and assimilation of educational material, which allows students to freely use the vocabulary of a foreign language. The second component of teaching a foreign language in accordance with a cultural approach is related to the formation of skills and competencies. It is traditionally accepted to



present them with speech skills (speaking, listening, reading and understanding, writing, etc.), skills in using vocabulary, grammar or pronunciation skills, which are part of speech skills, as elements. These skills allow you to form linguistic competence; stable motivation for constant work with a foreign language; use of a foreign language to obtain certain information (reading magazines, newspapers, explanatory dictionaries, etc.), which makes the language indispensable in the student's cognitive activity, at the same time, the foreign language itself increases the general cognitive activity of students, which means that motivation for learning also increases the level of language mastery.

As part of the cultural approach, it is necessary to take into account the internal emotional and motivational relationships of students. In the process of training students of non-linguistic specialties of the university, the following types of motivation are of interest: communicative, determined by communication needs; linguocognitive, based on the student's desire to study linguistic phenomena; professionally oriented, based on the acquisition of professional knowledge by students through the study of a foreign language; local (regional) motivation, based on the student's subject-specific and emotional interest. All this gives a communicative and motivational character to all educational activities during assignments and exercises.

The consistency of teaching and the methods of presenting the material in accordance with the real capabilities and professional interests of students contribute to the formation of positive motivation. Such an approach to teaching a foreign language in many ways not only ensures the more effective implementation of practical, general educational, developmental and educational tasks, but also includes great opportunities for the gradual complication and support of learning motivation. The implementation of a culturological approach in the process of teaching a foreign language, as shown by theoretical analysis and experimental work, creates the conditions and environment for teaching a foreign language, which is primarily a specific area of knowledge that is suitable for professionalization aimed at broad general cultural preparation through deepening learning in this context.

The cultural approach should perform five functions: developmental, educational, educational, cognitive and professional.



1. Developmental function. Its essence is that foreign language culture is aimed at developing socially and professionally significant features of the student's personality that play the most important role in cognitive processes, in particular, mental functions associated with speech activity (speech thinking, attention), in all their types (memory, imagination, perception, etc.); speech skills (phonemic hearing, language perception, guessing, differentiation, imitation, logical presentation, etc.); character traits such as diligence, purposefulness, will, activity; learning ability.
2. Learning function. The culturological approach implies the possession of all speech functions and various forms of communication, therefore, the mastery of professional foreign language culture is a means of enriching the student's spiritual world, promoting interpersonal and intercultural communication, defending one's beliefs, promoting intercultural partnership and social development. Each type of speech activity has its own goals: speaking, listening, two-way translation (from the native language to the foreign language and vice versa), reading, writing, etc.
3. The educational function is that the culture of a foreign language is a means of moral education. In professional foreign language communication, there are the following opportunities for implementing moral education: content (the presence of various problems); organizational (discussion and interpretation of these problems).
4. Cognitive function. Mastering the culture of a foreign language sets the goal of understanding this culture, and does not master all its content, since even in the process of teaching a foreign language it is impossible to fully master the entire culture of the country of the language being studied. It should be remembered that each nation has its own mentality, which is sharply different from the others. A full understanding of the mentality is possible only through mastering the culture. Assimilation (exactly likening) of various facts of culture does not necessarily lead to "entry" into someone else's mentality, since mentality is of a systemic nature. A specialist who engages in professional intercultural communication should know that mutual understanding in intercultural communication is achieved when his interlocutors get acquainted with a foreign culture, respect and recognize its intrinsic value. Mastering the culture is an understanding of the value system of the people.



5. Professional (occupational) function. Its essence is that the culture of a foreign language determines the professional characteristics inherent in a particular people. Living abroad can evoke different emotions. A person who has gone abroad can find himself in a completely different environment: shops, houses, products, clothing styles, prices. However, a specialist who has come to a foreign-speaking country will feel the influence of the culture of the foreign language on his life after starting work. Even the simplest everyday professional tasks will require considerable preparation. Ignorance of professional etiquette and foreign culture can lead to culture shock, which is manifested in avoidance of contact with representatives of a foreign culture, fatigue, nervousness, anxiety, and withdrawal. Confidence in communicating in a foreign language can only be achieved through practice. As some researchers have noted, culture shock can be viewed as a good experience that leads to self-knowledge and personal growth. The result of overcoming cultural shock is the rebirth of a person, a new understanding of life and unfamiliar values. Based on the above, it can be noted that the culture of a foreign language is a complex and multifaceted concept, operating independently of the educational process in educational institutions of other countries, it is difficult for students to fully master it. Therefore, we believe that the principles of selecting elements of the culture of the country of the language being studied for the language training of future specialists in the field of international economic relations are necessary and sufficient for entering the culture of a foreign language. Analysis of linguistic and communicative-methodological approaches allows us to emphasize that each of them represents a qualitatively new type of scientific knowledge, is interconnected with others, but at the same time, at the present stage, none of them solves the problem of professional training of specialists in the problem under study. N.D. Galskova believes that the stronger the difference between languages and cultures, the more difficult it is to master a foreign language as a means of communication. The influence of such a factor as belonging to different cultural and historical views is so great that it determines the specific features of the entire methodological system. In this regard, in her opinion, in the face of the increasing visibility of the methodological orientation in the science of foreign education, the analysis of the intercultural approach to teaching foreign languages is of particular interest. This direction is a consequence of the situation that has arisen in connection with the emergence of multicultural communities in



the world, and requires subjects not only to know languages, but also “the ability to see and perceive another culture, to communicate with its speakers”[22]. On the other hand, the science of methodology for a long time did not take into account the specific features of the socio-cultural situation in which foreign languages are studied. Taking into account these factors in the context of teaching foreign languages means going beyond the language and entering the sphere of the social history of mankind, its system of social knowledge, worldview, system of values and attitudes, features of speech behavior and forms of consciousness[23]. The culturological block (circle, sphere) also includes knowledge about culture, art, ethics. It involves the following skills: the ability to connect knowledge of a foreign culture with knowledge of one's own culture, and the ability to act in accordance with the etiquette of the country where the language is being studied.

Apparently, cultured people are distinguished by the following aspects:

- respect for the dignity of another person and preservation of one's own dignity in various social interactions (domestic, professional, public), i.e. personality culture, self-control;
- conformity of the person (appearance, behavior, communication) to everyday, professional, social interactions, i.e. culture of life, work, recreation, healthy lifestyle, communication situations;
- adherence to ethno-social-cultural traditions, customs, norms, rules of etiquette in individual and intercultural interactions, i.e. normative culture of behavior, rules of etiquette, relationships, social interactions;
- real readiness to use the general cultural individual knowledge fund (humanities, natural sciences, economics, political, legal, etc.) formed in the general secondary and higher education system in social interaction, i.e. in the process of solving cultural problems, intellectual and objective activity, intellectual culture;
- personal socio-cultural (moral, intellectual, aesthetic, etc.) development and self-development, i.e. the culture of self-regulation, the need for satisfaction and continuation; the main value-semantic dominance (priority) of the modern world, country, society, the main directions of preserving the history of the cultural life of the world, country (painting, music, literature, architecture, etc.), i.e. the culture of general civilization.

In conclusion, this study provides some suggestions and findings to help English language teachers develop more effective practices for integrating cultural



awareness into their classrooms. Sometimes, teachers' biases or perceptions of culture can have a different impact on their teaching. Therefore, teachers need to be aware of their own biases and biases. School counselors can help teachers with this by providing workshops to help them become more aware of themselves. Furthermore, connecting the target and student culture is an important step in teaching culture. Teachers need to adopt culturally enriched practices. This can be achieved by creating an equitable classroom environment, respecting diversity, and accepting differences. Teachers should work on cultural awareness in EFL and ESP classrooms and help their students develop sensitivity and respect for each unique individual. The most important aspect of this study is that no application and impact process for the classroom environment is found in the studies examined. In addition, this study analyzes a limited number of studies on cultural awareness. There is a crucial body of work on cultural and intercultural awareness in EFL/ESP classrooms that paves the way for CEFR and intercultural, multicultural and multilingual curricula. Cultural awareness is not limited to developing awareness of cultural components in EFL/ESP classrooms. However, there are other components in developing cultural awareness, such as critical thinking, collaboration and empathy. Therefore, extensive research in this area should be conducted, integrating other components of cultural awareness, to enhance the cultural awareness skills of students and teachers.

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