

BENEFITS OF APPLYING A CULTURAL APPROACH TO TEACHING ENGLISH

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Abstract

The research aim is to study the features of the application of the culturological approach in teaching English to university students, to test the model of pedagogical conditions for the application of a set of exercises based on the culturological approach and develop recommendations taking into account modern trends in the development of virtual classes in Uzbekistan. Modern methods of teaching foreign languages contribute to the development of the education system, the full formation of personality, familiarization with new high technologies. In particular, such techniques include business games, case study, storytelling, testing and flipped classroom. Updating in the field of teaching foreign languages gives the teacher an opportunity to independently choose methods and techniques that meet his inner needs, desires and intellect. The use of modern methods allows teachers to move far ahead in their professional activities, which significantly increases the knowledge of students and allows them to communicate without language barriers. In this study, we will examine in detail the concepts of flipped classroom and podcasts, identifying their features and advantages in modern foreign language teaching.

Keywords: culture, education, activity, professional competence, culturological approach, triad, cognitive function, linguistic approach, communicative approach

Introduction

In the practice of teaching a foreign language in Uzbekistan and abroad in recent years, ideas are increasingly being embodied, the essence of which is the joint study of a foreign language and culture, the development of students' ability to navigate in the culture of a native speaker country, the removal of stereotypes and the education of a person ready for intercultural communication.

The culturological approach to education was developed in the works of L. White[1], E. Sapir[2]; in Russia, this problem was dealt with by N.S. Trubetskoy[3], V.F. Sidorenko[4], A.S. Zapesotsky[5]; the culturological approach to teaching foreign languages was covered 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 significant means of social reproduction of the community and increasing the potential of its adaptive capabilities and prospects for sociocultural development. The main socio-cultural functions of education:

- Socialization and inculturation of the individual through the transmission of fragments of general and specialized social experience accumulated by mankind in general and the community itself in particular;
- Introducing a person into the norms and rules of social and cultural adequacy to society.

The processes of inculturation of the individual, the assimilation of its norms and values regulate the collective life of community members and maintain the necessary level of social consolidation of people, lead to the direct social reproduction of the community as a cultural system integrity, and the processes of human socialization, the assimilation of norms and technologies for performing a certain social role pursue the goal of training qualified personnel to maintain and increase the level of adaptive capabilities of the community in the constantly changing historical conditions of its existence through the implementation and development of the necessary activities, knowledge, technologies, tools, etc. With a culturological approach to education, not only fundamental and applied knowledge and skills in the subject are important, but also principles that correspond to professional culture – criteria for the social acceptability of the forms of carrying out this activity (according to their social cost and consequences), ethics of attitude to work and professional interaction, realistic status claims, traditions, attributes of prestige and other role features of a specialist in this field, i.e. full integration not only into production, but also into the socio-functional stratum (professional cultural community) of producers.

The orientation of education in Uzbekistan to the general cultural development of students, as you know, historically is one of its priority positions. It is also reflected in the text of the modern Law of the Republic of Uzbekistan “On Education”[16], where it is noted that general education programs are aimed at solving the problems of forming a general culture of the individual, adapting the individual to life in society.

At the same time, professional educational programs are also aimed at consistently improving the previously formed educational level. In other words, the task of ensuring the formation and development of a common culture and its strengthening is common to the entire system of Uzbek education. This is its enduring value. Culture is a determining condition for the realization of the creative potential of the individual and society, a form of asserting 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. Eloquent in this regard is the metaphor regarding the connection between education and culture. V.F. Sidorenko writes that education and culture together form a “big breath”, a rhythmic action similar to inhalation and exhalation: ““For oneself”, - education is the image of culture, “for culture” it is the formation of culture, more precisely, its reproduction through education, and “for society” is its “lungs”.

On the “breath” education draws culture into itself, thus acquiring the content and subject for creative reproduction and itself becoming a special form and image of culture. On “exhalation”, culture is reproduced, giving the society a cultural form and capacity”[17].

In many modern documents regulating education, it is implied that the education system is the environment where the further (after the family) “cultivation” of a person takes place, the “entry” of the external, social into the internal, mental, i.e. there is an internalization of the main content of culture, its appropriation by students.

A.S. Zapesotsky believes that there is a “referencing” of the educational space[18]. At the same time, as V.P. Zinchenko rightly noted, “a person can be in culture and remain outside of it, can be as empty a place as culture is for him, look at it with unseeing eyes, pass through it, as if through a void, without “staining” and leaving no traces on it”[19].

The culturological approach is due to the fact that each type of human activity as purposeful, motivated, culturally organized, has its own grounds, assessments, criteria (goals, norms, standards, etc.) and methods of evaluation. This aspect of the culturological approach implies such an organization of the educational process that would ensure the study and formation of the value orientations of the individual. The latter are stable, invariant, in a certain way coordinated formations (“units”) of moral consciousness, its main ideas, concepts, “value goods”, expressing the essence of the moral meaning of human existence and indirectly the most general cultural and historical conditions and perspectives.

Another aspect of the culturological approach is related to the understanding of culture as a specific way of human activity. It is activity that has a universal form in culture. It is its first universal certainty. The categories “culture” and “activity” are historically interdependent. It is enough to trace the evolution of human activity, its differentiation and integration, to be convinced of the adequate development of culture. Culture, in turn, being a universal characteristic of activity, sets the social and humanistic program, as it were, and predetermines the direction of this or that type of activity, its value typological features and results.

Thus, the assimilation of culture by a personality presupposes its assimilation of methods of practical activity, and vice versa. The culturological approach is conditioned by the objective connection between the individual and culture. The individual is the bearer of culture. It not only develops on the basis of the objectified essence of a person (culture), but also introduces something fundamentally new into it, i.e. becomes the subject of historical creativity[20]. In this regard, in line with the personal-creative aspect of the culturological approach, the development of culture should be understood as the problem of changing the person himself, his formation as a creative person. If, according to V.P. Zinchenko, “the strength of culture is in its continuity, in the continuity of its internal existence and development, in its generative and creative possibilities ...”[21], then it is completely clear that it is education, and especially higher professional education, that is paramount to ensure such a continuity of culture in society to a large extent. the task of which is the formation of professional skills through the

development of the general culture of the student. The implementation of the cultural approach makes it possible to rethink the specifics of teaching a foreign language.

The central problems of methods of teaching a foreign language at a university are the issues of defining goals, as well as the content of education that is adequate to them, in the development of which the ideas of teaching not just a language, but a foreign language culture in the broadest sense of the word, seem to be the most effective. The system of teaching a foreign language within the cultural approach includes the unity of:

- Goals, content, methods, means, the process of learning activities and interaction between the teacher and students;
- Autonomous forms of activity of trainees (teachings);
- Learning control;
- The socio-cultural background, the learning environment, due to the social order of society for the training of specialists.

In addition, it is necessary to take into account the functionality of a foreign language, especially in relation to the subject of the student's specialty in the aggregate of morphological, derivational and syntactic structures in statics and functional syntagmatic and paradigmatic relations in dynamics. Teaching a foreign language cannot be separated from the future specialty of students, which is important when formulating the goals of training in a foreign language at the departmental level, since teaching a foreign language at a university is carried out by the department of foreign languages, serving students of all major departments of this university.

Thus, the goals of training in a foreign language should be correlated with the goals of training specialists by this department based on the requirements for their professional activities. It is possible to specify the following components of teaching a foreign language at a university: communication situations that reflect everyday household needs; situations of contact communication of a personal nature; situations of a socio-political nature; situations of professional communication.

The culturological approach provides that the teaching of a foreign language at a university should meet the principles of complementarity, the interconnection of the components of educational activities based on the connection of teaching a professional language with 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 abilities (knowledge is formed as a result of objective actions, which, after mastering, become skills, and as they become automated, skills). The acquisition of knowledge is a central part of the learning process. It includes perception, comprehension, memorization and mastery of educational material, which enables students to freely use foreign language vocabulary. The second component of teaching a foreign language in line with the cultural approach is associated with the formation of skills

and abilities. It is traditionally accepted to refer to them speech skills (the ability to speak, listen, read and understand, etc.), the skills to use vocabulary, grammar or pronunciation skills that are part of speech skills as elements. These skills allow you to form a linguistic flair; sustainable motivation for constant work with a foreign language; use a foreign language to obtain certain information (reading magazines, newspapers, explanatory dictionaries, etc.), which makes this language indispensable in the cognitive activity of the student, at the same time, the foreign language itself enhances the overall cognitive activity of students, and, consequently, the motivation for learning also increases language.

As part of the culturological approach, it is necessary to take into account the internal value-motivational attitudes of students. Within the framework of teaching students of non-linguistic specialties of the university, the following types of motivation are of interest: communicative, determined on the basis of communication needs; linguo-cognitive, based on the student's desire to learn linguistic phenomena; professionally oriented, based on the acquisition of professional knowledge by students through the study of a foreign language; regional motivation, depending on the subject and emotional interest of the student. All this gives tasks and exercises, all educational activities a communicative and motivational character.

The consistency of teaching and ways of presenting material with real opportunities and professional interests of students contributes to the formation of positive motivation. Such an approach to teaching a foreign language in many ways provides not only a more effective solution of practical, general educational, developmental and educational tasks, but also contains great opportunities for challenging and further supporting the motivation of learning. The implementation of the culturological approach in the process of teaching a foreign language, as theoretical analysis and experimental work shows, creates the conditions for teaching a foreign language, which is aimed primarily at broad general cultural training through deepening the study in this context of a specific field of knowledge corresponding to professionalization.

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

1. Developing function. Its essence lies in the fact that a foreign language culture is aimed at developing those socially and professionally significant properties of a student's personality that play the most important role for the processes of cognition, namely: mental functions associated with speech activity (speech thinking, attention, memory in all its types, imagination, perception, etc.); speech abilities (phonemic hearing, a sense of language, the ability to guess, distinguish, imitate, to logical presentation, etc.); such character traits as diligence, purposefulness, will, activity; ability to learn.

2. Learning function. The culturological approach implies the possession of all speech functions and various forms of communication so that mastering a professional foreign language culture is a means of enriching the student's spiritual world, interpersonal and

intercultural communication, defending one's beliefs, promoting intercultural partnership and social progress, national culture, etc. Each type of speech activity has its own specific goals: speaking, listening, two-way translation (from native to foreign language and vice versa), reading, writing.

3. The educational function lies in the fact that a foreign language culture is a means of moral education. For the implementation of moral education in professional foreign language communication, there are the following opportunities: meaningful (presence of various problems); organizational (discussion of these problems and interpretation).

4. Cognitive function. Mastering a foreign language culture sets the goal of understanding this culture, and not mastering all its content, since it is impossible to fully assimilate the entire culture of the country of the language being studied even in the process of foreign language education. It must be remembered that each nation has its own mentality, strikingly different from the other. Understanding the mentality is possible only through the mastery of culture. The assimilation of disparate facts of culture will not necessarily lead to "entry" into someone else's mentality, since the mentality is systemic in nature. A specialist entering into intercultural professional communication should be aware that mutual understanding in intercultural dialogue is achieved when its participants become acquainted with a foreign culture, respect and recognize its intrinsic value. Mastering culture is the comprehension of the value system of the people.

5. Professional function. Its essence lies in the fact that a foreign language culture determines the professional specifics inherent in a particular people. Living in a foreign country can evoke different feelings. A person who has gone abroad can admire a different reality: shops, houses, products, clothing styles. However, a specialist who has arrived in a foreign-speaking country, having started working, experiences the influence of a foreign-language culture on his life. There is a need to prepare even for the simplest daily professional duties. Ignorance of professional etiquette and foreign culture can lead to culture shock, which manifests itself in avoiding contact with representatives of a foreign culture, fatigue, nervousness, anxiety, withdrawal into oneself. Confidence in communicating in a foreign language can only be acquired through practice.

As some researchers note, culture shock can be regarded as a good experience leading to self-knowledge and personal growth. The result of overcoming culture shock is the rebirth of man and the acquisition of a new understanding of life and new values. Based on the foregoing, it can be argued that a foreign language culture is a complex and multifaceted concept that functions independently of the learning process in educational institutions of other countries, it can hardly be fully studied by students. Therefore, we believe that for the language training of future specialists in the field of international economic relations, the principles of selecting elements of the culture of the country of the language being studied are necessary and sufficient for entering a foreign language culture, and allowing to manage this process.

Analysis of the linguistic and communicative-methodological approaches allows us to state that each of them, representing 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 aspect of the problem under study. N.D. Galskova believes that the stronger the differences 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 units is so great that it determines the specific features of the methodological system as a whole. In this regard, in her opinion, the analysis of the so-called intercultural approach to teaching foreign languages, which is receiving more and more visible features of a methodological direction in foreign pedagogical science, is of particular interest. This direction was a consequence of the situation that has developed in the world in connection with the creation of multicultural communities, requiring from the subjects not only knowledge of languages, but also “the ability to see and perceive a different culture and interact with its speakers”[22].

On the other hand, methodological science for a long time did not take into account the specifics 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 into the area of human social history, the system of his social knowledge, worldviews, systems of values and attitudes, features of speech behavior and forms of consciousness[23]. The culturological block includes knowledge of culture, art, etiquette. It includes the following skills: the ability to correlate knowledge about a foreign culture with knowledge about one's own culture, the ability to behave in accordance with the etiquette of the country of the language being studied.

It seems that a cultured adult is characterized by:

- Respect for the dignity of another person and the preservation of one's own dignity in various situations of social interaction (domestic, professional, public), i.e. culture of personality, self-regulation;
- Adequacy of a person (appearance, demeanor, communication) to situations of everyday, professional, social interaction, i.e. culture of life, work, rest, healthy lifestyle, communication;
- Observance of ethno-socio-cultural traditions, customs, norms, etiquette in mono- and cross-cultural interaction, i.e. culture of normative behavior, etiquette, attitudes, social interaction;
- Actual willingness to use the general cultural individual fund of knowledge (humanities, natural sciences, economics, political, legal, etc.) formed by the content of complete secondary and higher education in the process of solving problems of social interaction, i.e. culture of intellectual and objective activity, culture of intellect;
- Insatiability of the need to satisfy and continue personal socio-cultural (moral, intellectual, aesthetic, etc.) development and self-development, i.e. culture of self-regulation, personal self-

determination; orientation in the main value-semantic dominants of the modern world, country, society; in the main directions of history and preservation of the cultural life of the world, country (painting, music, literature, architecture, etc.), i.e. general civilizational culture; – Social responsibility for oneself, one's behavior, responsibility for the well-being of others, i.e. culture of social life.

To sum up, one of the most effective in teaching English is a cultural approach, which includes the necessary content (folklore, customs and traditions, art, painting, architecture, music, cinema, theater, fiction, mass media); provides an opportunity for various activities: play, work, sports, creativity, communication; provided by technical means: video, television, cinema, computer programs, etc. The advantage of the culturological approach is the fact that it represents culture in all its fullness and diversity, restores it in the rights of the natural and main foundation of education; creates conditions for enriching students with information about culture; helps a person find himself in culture, form his own cultural self-awareness, attitude towards other cultures; contributes to the removal of isolation, abstractness and cultural impersonality of knowledge, ensures their rootedness in the social national-cultural plans; calls on every person to take care of the preservation of cultural diversity, to follow the principles of equality and contractual principles, to avoid forceful interference in nature and social relations.

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