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**THE FORMATION OF FOREIGN LANGUAGE SOCIOCULTURAL  
COMPETENCE BASED ON READING HUMOROUS TEXTS**

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**Annotation:**

The article discusses the establishment of the structure and content of sociocultural competence based on the definition of principles for the selection of humorous texts, which is substantiated by the theoretical basis for the formation of foreign language sociocultural competence based on reading humorous texts.

Initially, the article observes the theoretical foundations of learning to read foreign language texts. Firstly, reading is considered as an independent type of speech activity, when teaching a foreign language, one of the main places in its importance and accessibility. It is considered that reading is one of the main areas of foreign language speech communication in individual work.

**Keywords:** discursive, sociocultural competence, semantics, communication.

Studies show that the word signal in a person who knows the language well is accompanied by a "cultural halo", in the absence of which it is impossible to penetrate the meaning of the text as an expression of a cultural phenomenon. Thus, it seems methodically expedient to use the reading of humorous texts as a bifunctional means of teaching communicative and socio-cultural competencies, it is possible that texts of any genre can be used for these purposes. However, humorous texts are the most relevant, since the ethnosemantic and discursive levels are very important for their understanding.

The first level is semantic, where the main units of analysis are two-sided units of language – a word and a phrase, a grammatical category. At this level, the message is understood in the most direct way. One of the reasons for misunderstanding at this level is the existence of interlanguage interference. At the semantic level, misunderstanding occurs due to insufficiently clear knowledge of the meaning of the actual language units.

The second level is ethnosemantic. According to the authors, "every word of the language is the drop that reflects the culture of the people who speak this language. At the ethno-semantic level, understanding is provided by knowledge of the entire system of socio-cultural and expressive-evaluative connotations, as well as all categories of vertical context reflecting the cultural background of this language collective." Difficulties at this level of understanding arise when, when perceiving a written speech message, the entire system of figurative

stereotypes is transferred, which is characteristic of the reader's own culture. The same reality can be understood in different languages in different ways. If for a representative of Uzbek culture, white is the color of purity, joy, then for the people of India it is the color of mourning. If for an Uzbek, a black cat is a symbol of failure and misfortune, then for an Englishman, on the contrary, a black cat brings happiness and good luck. A complex of figures of speech, tropes reflecting the philological baggage of a particular people, can interrupt the process of understanding, because they may be misinterpreted or simply unknown to a carrier of another culture. The third level of understanding of a speech message is a paralinguistic one, affecting a range of problems of nonverbal communication, namely kinesics and proxemics, can only be attributed to an oral speech message.

In addition, an English learner can use the grammatically correct expression *The Queen and Her relatives*, but a Briton will hardly understand what *The Royal Family* means; or, for example, such a phrase as *the Hero* - the exponent of the author's ideas was translated by the sentence "The hero is the loudspeaker of the author" ("loudspeaker the author"), and ideally it was required to use "mouthpiece". Such curiosities are quite common. There are also subtler matters: for example, if for our compatriot who has a superficial command of the language, the difference between the expressions *Don't you want to go?* and *Would you like to go?* if it is not very great, then for a Briton it is fundamental, because he will perceive the first as not the best tone. Familiar to our business communication, what questions are you interested in? it is often translated as "What problems are you interested in?", not taking into account that in English the word "problems" has a steadily negative connotation. This question will sound right: "What issues are you interested in?"

The fourth, discursive level of understanding of a speech message involves an analysis of the communicative model of discourse characteristic of a particular people. Models of socio-culturally conditioned speech behavior can be so different that their ignorance or misunderstanding lead to sad failures in intercultural communication. "At the discursive level, information passes through a kind of socio-cultural filter, which is a complex amalgam of national historical and cultural characteristics of behavior, traditions, religions and taboos." Thus, success in understanding a foreign-language oral and written speech message, including humorous, largely depends on how well the main features of the language of the studied culture are known, as well as national traditions, value system, habits, customs, lifestyle and even typical prejudices. At the semantic level, only the lexical background of language units is revealed. The ethnosemantic level presupposes an understanding of the socio-cultural background of linguistic units. The difference between the lexical and socio-cultural background of language units can be demonstrated by some examples. So, the lexical background of the word *foreigner* explains and reveals its immediate meaning, namely a person

from a foreign country (a person from another country), the lexical background of the word foreign is foreign (something inherent in another country). The socio-cultural background of the above-mentioned words lies in the fact that the British, as a rule, use these words in a negative context, thus showing their patriotism, i.e. antipathy to foreigners and everything foreign.

In the process of learning to read, in addition to working with the lexical and socio-cultural background of language units, it is also important to focus students' attention on cultural realities, which should be considered not just as special objects of objective reality, but also as special referents - elements of objective reality reflected in the individual's consciousness, i.e. objects of thought with which this linguistic expression is correlated. There is no doubt about the cultural layer of the texts, because, according to G. D. Tomakhina, "in reality, the closeness between language and culture is most clearly manifested: the emergence of new realities in the material and spiritual life of society leads to the emergence of realities in language, and the time of the appearance of new realities can be set quite accurately, since vocabulary reacts to all changes in social life." It is necessary to develop a special algorithm for socio-cultural analysis of the text, anticipating the perception of a language sign and making it possible to decode it.

This will help students more accurately determine the meaning of what is being read and highlight invariant information. We come to the conclusion that the algorithm for reading humorous literature should be developed according to the model, taking into account special genre characteristics and depending on the type of text (anecdote, joke, humorous story). A humorous text has the universal functions of any cultural text, so reading humorous texts will help to better understand the culture and life of native English speakers. Culture (the real world) is the most suitable environment for the survival of a text, especially a humorous one, since humorous texts are often replete with cultural information. All of the above suggests the need to go beyond the linguistic analysis of the text, bringing to the fore the socio-cultural content of the read.

### Resources:

1. Astafurova, T.N. English for sociologists [Text]: an educational and methodological manual by T.N.Astafurova. Volgograd: Volga Publishing House, 2004. 104 p.
2. Konetskaya V. P. Lexico-semantic characteristics of linguistic realities
3. Linguistic and cultural dictionary / Comp. A. Rum. M., 2000. p. 532-538.
4. Abstract by T.N. Yarmina "Teaching foreign language socio-cultural competence of linguist students based on reading humorous literature" (English, advanced stage).

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