

**THE LINGUODIDACTIC SIGNIFICANCE OF USING CULTURAL REALIA IN
TEACHING THE UZBEK LANGUAGE TO FOREIGNERS**

Usmonova Zamira Jaxongirovna

Senior Lecturer of the Department of Uzbek Language and Literature,
Uzbekistan State World Languages University

E-mail: usmanovazamira1901@gmail.com

ORCID: 0009-0003-9672-0415

Abstract: In teaching a language as a foreign language, it is not sufficient to develop only grammatical and lexical competencies; it is also essential to explain the language within its cultural context. The use of cultural realia in teaching the Uzbek language to foreigners possesses particular scientific and practical significance. The study employed descriptive-analytical, comparative, and linguocultural methods. In addition, educational materials, authentic texts, audio-video resources, and situational exercises developed on the basis of experience in teaching Uzbek to foreign learners were analyzed. The findings of the research demonstrated that integrating cultural realia—such as customs and traditions, speech etiquette, national values, and social relations—into the educational process significantly enhances foreign learners' language acquisition. A teaching model based on cultural realia has proven to be effective in teaching Uzbek as a foreign language.

Keywords: Uzbek as a foreign language, cultural realia, linguoculturology, intercultural communication, communicative approach, language teaching methodology

Introduction

In today's conditions of globalization, the demand for learning foreign languages is steadily increasing. In modern language education, the communicative approach is regarded as a fundamental methodological principle that emphasizes teaching language as a means of real communication. According to this approach, language is not merely a collection of grammatical and lexical units, but also a phenomenon reflecting the culture, traditions, and social relations of a people.

In the process of teaching Uzbek as a foreign language, the use of cultural realia is of particular importance. The Uzbek language contains numerous lexical and phraseological units directly connected with national culture. Teaching such units without their cultural context may lead foreign learners to misunderstandings and pragmatic errors.

For instance, a foreign learner may perceive the word *to'y* simply as a wedding ceremony. In reality, however, concepts such as *inviting someone to a wedding*, *wedding feast*, *kelin salom* (the bride's greeting ceremony), and *to'yona* (a wedding gift contribution) express social and ritual relationships unique to Uzbek culture. Therefore, this article analyzes the linguodidactic significance of cultural realia.

Research Methods

The study employed descriptive-analytical, comparative, and linguocultural methods. Uzbek cultural realia—including customs, ceremonies, speech etiquette, social relations, and national values—were analyzed from a linguocultural perspective.

Furthermore, textbooks, authentic texts, audio-video materials, and situational exercises currently used in teaching Uzbek to foreigners were examined. The communicative approach and theories of intercultural communication served as the methodological foundation of the research.

Using the comparative method, certain cultural units were compared with those in other languages. In particular, the Uzbek kinship terms *aka* (older brother) and *uka* (younger brother)

were compared with the general English term *brother*, revealing the linguocultural significance of age distinction.

Research Results

The findings revealed that integrating cultural realia into the educational process significantly increases the effectiveness of language acquisition among foreign learners. In particular, ceremonial and socio-cultural units serve as important sources of cultural information for learners.

The analysis based on the concept of *to'y* demonstrated that the *kelin salom* ceremony symbolizes respect for elders and recognition of social hierarchy. Similarly, *to'yona* was interpreted not merely as a material gift, but as a cultural phenomenon expressing social solidarity and mutual obligation.

Cultural realia such as *hospitality*, *hashar* (collective voluntary community work), and *mahalla* (local neighborhood community) reflect the values of collectivism and mutual assistance characteristic of Uzbek society. For example, the phrase "*A guest has arrived*" implicitly includes cultural practices such as welcoming guests, preparing a festive table, and showing respect and honor.

The analysis of kinship terminology also showed that the incorrect use of the word *aka* toward a younger person may lead to communicative discomfort and pragmatic misunderstandings.

Discussion

The obtained results scientifically and practically confirm the high effectiveness of a teaching model based on cultural realia. This approach enables language to be interpreted not merely as a set of grammatical and lexical units, but as a social phenomenon inseparably connected with a particular cultural environment. As a result, learners move beyond superficial memorization of language units and begin to understand their scope of usage, contextual appropriateness, and communicative function more deeply.

This model allows foreign learners to acquire words and expressions not only in their dictionary meanings, but also together with the cultural connotations, pragmatic meanings, and speech etiquette underlying them. Consequently, it helps prevent misinterpretations, inappropriate language choices, and cultural mismatches in real communication. Such an approach is particularly important in intercultural interaction, where it facilitates mutual understanding and significantly reduces communicative barriers.

Moreover, a teaching model based on cultural realia develops learners' intercultural competence, critical thinking, and adaptive communicative strategies. Learners become aware of which speech tools should be used in different situations and which forms of address or styles of speech are appropriate in specific contexts. This increases the effectiveness of practical language use and fosters independent and conscious communication skills.

This approach also makes the language teaching process more meaningful, contextual, and closely connected with real life, thereby contributing to the comprehensive development of both linguistic and cultural preparedness among foreign learners.

Exercises designed around national concepts such as *hospitality*, *respect for elders*, and *mahalla* systematically develop not only learners' linguistic competence, but also their cultural competence. Through such exercises, students do not merely memorize language units, but also begin to comprehend the social values, customs, and communicative norms underlying them. As a result, learners acquire the ability to communicate appropriately and effectively in real-life situations.

In particular, tasks based on the concept of *hospitality* teach learners how to receive guests, extend invitations, and follow speech etiquette around the dining table. The concept of *respect*

for elders helps learners master forms of address, politeness strategies, and linguistic means expressing hierarchical relations. The concept of *mahalla* introduces social cooperation, neighborhood relations, and the culture of collective communication. Thus, learners reduce pragmatic errors that may arise in intercultural contexts and participate more effectively in intercultural communication.

In addition, authentic materials—such as real-life dialogues, articles, and conversations—role-playing activities, and audiovisual resources further enliven the educational process. These tools increase learners' interest and internal motivation toward language learning while helping consolidate knowledge. Role-playing activities, in particular, provide learners with opportunities to test themselves in different communicative situations and apply theoretical knowledge in practice. From this perspective, the approach considerably enhances the effectiveness of the educational process.

Conclusion

In conclusion, the systematic use of cultural realia in teaching Uzbek to foreign learners is an important factor in increasing the effectiveness of language education. A teaching model based on cultural realia contributes to the formation of linguistic, cultural, and intercultural communicative competence among foreign learners.

The findings of the study confirm that integrating cultural realia into the educational process contributes to enhancing the international status and prestige of the Uzbek language. Such an approach broadens opportunities for using the language in authentic communicative environments.

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