

SOCIO-CULTURAL PRAGMATICS AS A METHOD OF PEDAGOGICALLY INTERPRETING INTERCULTURAL EXPERIENCES

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Annotation

The purpose of this article is to explore how a socio-cultural approach to the study consciousness and introduce English as a foreign language in a university classroom with a cross-cultural dimension. Instead of showing generalized norms related to language use, it allows students to participate in activities to build the meaning of what happens during verbal interaction through conceptual speech meaning.¹ Similarly, this socio-cultural approach used in the study of politeness allows for a relative interpretation of the intercultural experience, taking into account the specific social and cultural factors of each speech community being studied, and comparing language use allows community, intercultural interaction. These considerations and comparisons are key aspects of developing intercultural understanding.

Key words

socio-cultural something that involves the social and cultural aspects²
metapragmatic language that characterizes or describes the pragmatic function of some speech³
conception the forming or devising of a plan or idea⁴
explicit stated clearly and in detail, leaving no room for confusion or doubt⁵
consciousness the state of being awake and aware of one's surroundings⁶

List of abbreviations

ESL English as a foreign language
L2 Second language
C1 Own culture
C2 Target culture

¹ <https://www.degruyter.com>

² <https://www.yourdictionary.com>

³ <https://www.morebooks>

⁴ <https://www.slideshare.net>

⁵ <https://www.coursehero.com>

⁶ <https://news.sfsu.edu>

Introduction. The process of globalization in recent years, together with the digitization of communicative practices, has brought with it a considerable expansion of contact between people of different cultures. Faced with this reality, and in response to the demands of a multicultural society, in the area of teaching and learning of second languages (L2) the need to accentuate the existing confluence between the use of language and culture has been highlighted.⁷ The intercultural turn is a new approach to teaching for L2 has been considered beneficial by preventing the formation of stereotypes and avoiding misunderstandings in intercultural relations. In this context, pragmatics, as the intersection area between language and culture, acquires a central position in areas of L2 teaching. This is because it allows cultural aspects to be introduced into the classroom without losing sight of the linguistic dimension.⁸ Considering the problems that the use of these criteria presents when it is not possible to estimate native speakers as a homogeneous group that it is proposed in this work to direct the focus of attention of teaching and L2 pragmatics learning towards the development of metapragmatic awareness from an intercultural dimension of language using.⁹

Metapragmatic awareness in L2: use of language and concepts as cognitive mediation tools. In an attempt to move away from a static conception of the teaching and learning of L2 pragmatics focused on the use of pragmatic norms by L2 students, it is defended in this work to focus this teaching on the development of metapragmatic consciousness. In this way, the main objective is to promote the understanding of the pragmatic norms studied through reflective practices and to achieve a greater understanding of the social and cultural norms that are manifested in verbal interaction. "Cognition is prerequisite of evaluation and evaluation stipulates for the process of cognition, stimulating activeness of cognition in the direction that counts preferable. When evaluating some feature of a thing, feeling or action a speaker necessarily takes part in it."¹⁰

Sociocultural pragmatics: tools for the development of metapragmatic awareness in ESL. As a way to promote metapragmatic and intercultural awareness in the ESL classroom and present students with conceptual tools that allow them to interpret intercultural verbal interaction, it is proposed in this work to start from the study of courtesy as a social and communicative phenomenon from a socio-cultural approach. Socio-cultural pragmatics his theoretical approach is characterized by addressing the social and cultural aspects that are manifested in the use of the language from a relativistic perspective and highlights the importance of describing the situated use of the communicative resources provided by a given language within its own social system. This approach to the study of verbal courtesy is considered pertinent as it provides a vision of the behaviors and social values agreed upon that are manifested in the communicative patterns of a specific social group, considering the social, cultural, contextual and individual characteristics. In addition, the use of this theoretical and conceptual knowledge makes it possible to establish relationships between the meaning that

⁷ Kramsch, C. (1993) *Context and Culture in Language Education*. Oxford: Oxford University Press.[Search in Google Scholar](#)

⁸ Dervin, F. y Liddicoat, A. J. (Eds.) (2013) *Linguistics for Intercultural Education*. Amsterdam: John Benjamins Publishing Co.[Search in Google Scholar](#)

⁹ Hymes, D. H. (1972). On communicative competence. En J. B. Pride y J. Holmes (Eds.), *Sociolinguistics* (pp. 269–293). Harmondsworth: Penguin.[Search in Google Scholar](#)

¹⁰ Rakhmatova M. M. Cross-cultural understanding of values in language //Міжнародний науковий журнал Інтернаука. – 2017. – №. 1 (1). – С. 136-137. [Search in Google Scholar](#)

the use of the language acquires in different communicative contexts, in C1 and C2. Thus, even recognizing the existence of communicative behaviors, attitudes and values that are known, accepted and practiced in the different speech communities, this theoretical perspective will allow students not to understand these behaviors as fixed norms of interaction, but rather as guiding tendencies subject to variation depending on the context, social group and individual characteristics of the participants. The importance of this approach lies in not taking a priori models and instead returning to the social sources of the speaker, which determines a particular conception and configuration of both the basic image and the images of the roles that speakers play. “Linguacultural modeling of reality is one of the disciplines of linguistics with active and rapid development. However linguacultural peculiarity of aesthetic judgment is not sufficiently studied in Uzbek linguistics. Concept “Beauty” being one of the important key points of human behavior and leading aesthetic concept have not yet been undertaken to study specifically in professional and every day use of the concept. Comparative characteristics of the given concept in English and Uzbek languages will pave way to more accurate and distinct imagination of the system of evaluative priorities in two different language societies.”¹¹

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¹¹ Rakhmatova M. DISCUSSION ON VALUES, CULTURE, AND LANGUAGES // International Scientific and Practical Conference World science. – ROST, 2016. – Т. 2. – №. 11. – С. 40-42. [Search in Google Scholar](#)