

# An Analytical Approach To English Literature For Exploring Cultural Diversity

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**Abstract:** This article examines the analysis of English literary works as a means of understanding cultural diversity and exploring the growing intensity and variety of intercultural communication in the modern world. The possibilities, nature, and effectiveness of intercultural interactions depend on several factors, among which auto- and hetero-stereotypes held by representatives of different cultures play a particularly significant role. The concept of intercultural communication itself is grounded in the principle of equitable cultural interaction among members of diverse linguistic and cultural communities, while acknowledging their distinctiveness. This, in turn, necessitates the comparison and identification of both foreign and native cultures. In addressing this issue, selected works of English fiction were included as the basis for research and content analysis.

**Keywords:** English literature, language and culture, intercultural communication, foreign language.

**Introduction:** The orientation of modern society towards intercultural dialogue simultaneously with the processes of consolidation launched isolation mechanisms, raising the question of cultural and national identity for humanity, and

with it revealing the multiple problems of acculturation, which are usually associated with population migration: separation, assimilation, marginalization, etc. [3: 116]. The development of this issue, which is related to the competence of the theory and practice of intercultural communication, is of great importance not only for the formation and improvement of skills and abilities of adequate communication with representatives of other language cultures, but also for the formation of a "tolerant, cognitive and communicatively flexible person". In this process, a

modern authentic literary text can partially satisfy the need for the development of another culture, since it is itself an integral part of it and, therefore, contains nationally labeled elements.

## METHODS

Recently, in connection with the humanization and democratization of education, much attention has

been paid to finding the most effective methods and forms of working with students. The specifics of the subject "Foreign Language" presuppose students to master communicative competence as intercultural communication in a foreign language (FL). All this is impossible without the involvement of a cultural component.

The close connection and interdependence of teaching foreign languages and intercultural communication is so obvious that they hardly need extensive explanations. Each lesson of a foreign language is a crossroads of cultures, it is the practice of intercultural communication, because each foreign word reflects a foreign world and a foreign culture: each word has a view of the world conditioned by national consciousness. The teaching of foreign languages in Uzbekistan is now undergoing, like all other spheres of social life, reassessment of values, revision of goals, objectives, methods, materials, etc. It makes no sense to speak now of enormous changes in this field, the boom of public interest, about the explosion of motivation, about a radical change in attitude towards this subject for well-defined socio-historical reasons - this is all too obvious.

New times, new conditions required an immediate and

radical revision of both the general methodology and the specific methods and techniques of teaching foreign languages. Under the resolution of the President of the

Republic of Uzbekistan № 1875 "On Measures to Further Improve the Foreign Language Learning System" in 2012, foreign language teachers found themselves in the center of public attention: impatient specialists in various fields of

science, culture, business, technology and all other areas of human activity demanded immediate training in foreign languages as an instrument of production. They are not interested in either theory or the history of the language -

foreign languages, primarily English, are required by them exclusively functionally, for use in different spheres of society as a means of real communication with people from other countries.

**An Analysis Of English Literary Work As A Means Of Understanding Cultural Diversity**

All this implies fundamental and versatile language training. The level of knowledge of a foreign language by a student is determined not only by direct contact with his teacher. In order to teach a foreign language as a means of communication, you need to create an atmosphere of real communication, establish a connection between the teaching of foreign languages and life, and actively use foreign languages in live, natural situations. It can be scientific discussions in the language with the involvement of foreign specialists and without it, abstracting and discussion of foreign scientific literature, reading individual courses in foreign languages, students participating in international conferences, translator work, which consists precisely in communication, contact, and ability to understand and convey information. It is necessary to develop extra-curricular forms of communication: clubs, circles, open lectures in foreign languages, scientific societies for interests, where students of different specialties can gather.

The problem of intercultural communication in the study of foreign languages is that between the teaching of foreign languages and intercultural communication there is a single, complementary relationship. Every lesson of a foreign language, wherever it takes place, at school or within the walls of a university is a practical encounter with a different culture, primarily through its main carrier - language.

The maximum development of communication skills - this is the main, promising, but very difficult task facing foreign language teachers. To solve it, it is necessary to master new teaching methods aimed at developing all

four types of language proficiency, and fundamentally new materials with which you can teach people to communicate effectively. In this case, of course, it would be wrong to rush from one extreme to the other and abandon all the old methods: it is necessary to carefully select all the best, useful, tested by teaching practice.

Each foreign word reflects a foreign culture, behind each word there is a subjective, due only to this linguistic culture, a peculiar impression of the world. Foreign languages in Uzbekistan and their teaching is today's requirement, as there is an urgent need to use such knowledge in everyday life. This, of course, has an impact on teaching methods. The increasing demand for teaching foreign languages, in turn, dictates its own conditions.

Now, nobody is interested in grammar rules, and even more so, the history itself and the theory of language. Modern living conditions require learning a foreign language, primarily functionality. Now they want to not know the language, but use it as a means of real communication with native speakers of other cultures. In this regard, it was necessary to radically change the view on the teaching of a foreign language, taking into account more attention and a bias on linguistics and intercultural communication.

- This is learning the functional side of a foreign language and its more practical application. The solution to this pragmatic problem is possible only under one condition - that a rather solid fundamental theoretical base will be created. To create it, it is necessary, first of all: 1) to apply the results of theoretical works in

philology to the practice of teaching foreign languages; 2) theoretically comprehend and summarize the vast practical experience of teachers of foreign languages. With the traditional approach to learning foreign languages, the main teaching methodology was reading texts in a foreign language. And this concerned not only the school level of education, but also higher, university.

The topic of everyday communication was represented by the same texts, only relating to everyday objects of communication; however, few of such specialists, having read such texts, could adequately behave in a real situation that would require the application of knowledge of a practical foreign language, rather than its large-scale literary side.

The task of higher education is to form a well-educated person who has in his arsenal fundamental training not only in narrow specializations, but also in a broad sense, for example, as learning a foreign language without reference to the chosen profession, that is,

technical specialists should be proficient not only and not so much technical English, or another foreign language, but also to be able to apply it, first of all, with similar specialists who only speak another foreign language.

## DISCUSSIONS

The very concept of intercultural communication is based on the equal cultural interaction of representatives of various linguistic and cultural communities, taking into account their originality and originality, which leads to the need to identify the universal based on a comparison of foreign and own cultures. Modern teaching of a foreign language is impossible without instilling in students a foreign language culture. Most methodologists focus on the current state of the theory and practice of teaching a foreign language with a pronounced communicative orientation, which contributes to the comprehensive development of personality, the development of students' spiritual values. Intercultural communication training cannot exist without the inclusion of a linguistic and regional aspect in the learning process. In the light of modern requirements, the status and role of regional geographic information presented in such a way as to correspond to the experience, needs and interests of the language are changing for learning purposes.

The British prose of the second half of the twentieth - the beginning of the twenty-first centuries is an excellent example of the implementation of the principle of multicultural consciousness and, at the same time, the endless search for national identity. As a result of the collapse of empires in the second half of the twentieth century. many independent states appeared on the world map that arose on the site of former colonies.

The spread of the English language turned out to be closely related to the emergence of the phenomenon of postcolonial culture and postcolonial literature. In addition, after the collapse of empires, residents of former colonies came to the territory of the metropolis, becoming carriers of two cultural traditions at the same time. Thus, in the framework of the postcolonial space, two cultures underwent active mutual influence and transformation, while a number of Englishspeaking authors, including V.S. Naipol, N. Gordimer, S. Rushdy, P. White, D. Walcott, V. Shoyinka, S. Heaney, being from the former colonies, are recognized as representatives of British literature. Over the years, they have become Nobel laureates in this field, revealing on the pages of their works the complexity of an interethnic character in a multicultural space. Peering more closely at the work of these authors, it is

obvious that they have been writing one novel all their lives - a novel about the problems of assimilation of an immigrant from former colonies, a cultural marginal from a post-colonial country. Naipaul's novels are a mixture of fiction, autobiography, social research and reporting, which immerse the reader in an atmosphere of elegiac melancholy, loneliness, fears and complexes, with genuine courage and irony, and sometimes bitter pessimism. Gordimer's novels and dozens of her stories are permeated by the theme of racism, the condemnation of egoism and fragmentation between people of different ethnic groups, spirituality and intolerance.

These problems sound even more urgent and convincing in connection with the fact that English-speaking authors of native British descent react no less sharply to everything related to the fact of national identity, the theme of "Englishness" becomes one of the key in the literary process of the last third of the twentieth century.

The heroes of the novel "Daniel Martin" by J. Fowles constantly argue and argue about what an Englishman is in a series of other nations and nationalities - Americans, French, Germans, Arabs, and notorious Eastern Europeans. "Maybe this is the essence of" Englishism ": people of a different nationality, looking at themselves in the mirror, either put up with their reflection or take practical steps to change it for the better. We draw the ideal, the dream of ourselves on mirror glass, and then flounder in a pool of inconsistencies."

In order to understand what the British are and what modern England is, to see the differences and to determine how it is similar to other countries and what makes it special, characters from ten stories of the English Channel collection J make the way from England to France Barnes. He sees the past and future of England in dialogue with other countries, other nations, because it is in a situation of mutual communication of the "I" and the "other" - albeit not conflict-free - that the process of self-determination and self-knowledge of man and humanity takes place.

The same theme dominates Barnes's novel, *England, England*, in which the author ironically condemns any stereotypical idea of any ethnic group, in particular the British, highlighting *The Fifty Quintessences of the Most Nianglish*. [1: 114].

He also discusses the role of Britain in the world: "Once upon a time, it owned huge pieces of our planet, painting the globe pink from pole to pole. And what do we have now? Something called the United Kingdom, which, if you look at things directly, does not fulfill the obligations laid down in the epithet "United". About

this, not from the pages of the literary text, but from the book "Understanding Modern Britain" (2009), Oxford University professor Karen Hewitt writes: "It is becoming increasingly difficult to determine what it means to be British" [5: 26]. A British passport officially secures the status of a citizen of the United Kingdom of Great Britain and Northern Ireland, but in reality, this is just a formality.

Today, Scots, Irish, and British emphasize their different origins and different roots, not to mention immigrants from Africa, Asia, the Middle East, India, and others, who are second-third generation British citizens.

The concept of national identity is closely connected with the concept of ethnicity, although in modern conditions it has extremely blurred borders. Since the middle of the twentieth century, several migration waves from India, Africa, and the Caribbean have fundamentally changed the ethnic appearance of modern Britain. Already in the 90s of the twentieth century, the question arose of the incorrectness of the column "ethnicity" in official documents in connection with the infringement of the rights of numerous ethnic groups. As a result of these processes, by 2001 the British government was forced to find an alternative and develop a new system according to which British citizens should independently determine their national and ethnicity, choosing from a huge list of proposed options. The result was unexpected, although logical: about 4 million British citizens are a black minority -

this is a significant part of the population, and these data will forever change the stereotypical view of traditionally "white" Britons. Therefore, the conclusion of Karen Hewitt that 'The British have been all mixed up' (the British is a very mixed ethnic group) is quite logical [Ibid: 14].

The fact that the topic of multiculturalism has not lost its significance either in British public or in literary life today is evidenced by Zadi Smith's novel "White Teeth" (2000), which caused genuine interest and recognition from critics and the reading public. The central problems of the novel are determined by interethnic relations at various levels: from family to state. The problem of separation and marginalization is extremely acute here: Samad, a native of Bangladesh, who lives in London, does not manage to reconcile with the values of the Western world, his son Millat also quickly realizes that "he simply does not have a face in this country (Britain)". Zadi Smith does not give ready-made recipes for solving numerous problems associated with finding oneself and one's own identity; she only demonstrates numerous searches in this direction, while her words are convincing that "it is much easier

in modern society to find a bag for a vacuum cleaner than a person, belief or religion in its purest form. [6: 225]

## CONCLUSION

This once again confirms the cosmopolitan nature of modern society, requiring its participants, who are carriers of various national traditions, conventions of behavior and value orientations, to have mutual respect and tolerance. Only such an approach will allow overcoming the influence of stereotypes and adapting to changing conditions, while the 21st century literary text, focused on the acquisition of individual experience, is actively included in this process, reflecting the most typical features of cross-cultural interaction in modern reality.

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