INTEGRATING NATIONAL-CULTURAL CODE INTO ENGLISH LANGUAGE TEACHING: DEVELOPING INTERCULTURAL COMMUNICATIVE COMPETENCE IN UZBEK UNIVERSITIES

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Abstract: This article examines the development of intercultural communicative competence in students through the integration of the national-cultural code into English language teaching. Drawing on the context of Uzbek higher education institutions, the author explores the pedagogical foundations, methodological possibilities, and practical outcomes of incorporating national cultural elements into language instruction. The study provides a theoretical justification for the role of the national-cultural code in fostering readiness for intercultural communication and presents experimentally tested methodological recommendations.

Keywords: national-cultural code, English language teaching, intercultural communicative competence, cross-cultural communication, higher education, linguoculturology.

INTRODUCTION

Contemporary foreign language pedagogy has evolved beyond the acquisition of grammatical and lexical structures to embrace the cultivation of intercultural communicative competence (ICC). English, as the global lingua franca, is now understood as a vehicle for cultural exchange, demanding pedagogical approaches that foster mutual understanding and the ability to mediate between diverse worldviews. For nations like Uzbekistan, navigating the nexus of national identity, educational reform, and global integration, this shift presents both unique opportunities and distinct challenges. Within this context, the *national-cultural code*-defined as the deep-seated system of values, symbols, and historical memory that shapes a community's worldview-emerges as a critical, yet underexploited, pedagogical resource. This code represents the cognitive framework learners bring to the classroom; when language instruction remains detached from it, students may achieve formal linguistic accuracy but lack the pragmatic capacity to articulate their own cultural identity or engage in genuine intercultural dialogue. Such a disconnect ultimately undermines the foundational goals of ICC.

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Uzbekistan's higher education reforms have rightly prioritized English proficiency to facilitate global integration. However, current practices often rely on instructional materials dominated by the cultural contexts of native English-speaking countries. This unilateral focus fosters a cultural asymmetry whereby students become proficient in discussing foreign cultural phenomena while lacking the linguistic tools to represent their own heritage-be it traditions, values, or historical narratives-in English. This asymmetry is not merely a linguistic gap but a profound pedagogical flaw, as true ICC, per the work of Byram and Fantini, requires the ability to mediate between one's own culture and others. The neglect of this reflexive capacity risks instilling a subtle cultural hierarchy that contradicts the principles of mutual respect underpinning modern language policy.

This study addresses the pressing gap between the theoretical need for and the practical implementation of culturally grounded language instruction. We propose that integrating the Uzbek national-cultural code into English language teaching is a strategic pedagogical imperative. This approach does not advocate for cultural isolationism but rather a balanced, dialogic model that equips learners to navigate between their cultural heritage and global discourses.

Despite its theoretical merit, this integrated model remains underdeveloped in Uzbek higher education. Curricula are dominated by international textbooks, teacher training rarely provides methodologies for weaving local cultural content into lessons, and empirical research on the efficacy of such integration is notably scarce. To address these gaps, this study pursues a dual aim: to develop a methodological framework for integrating the Uzbek national-cultural code into English instruction and to empirically evaluate its impact on students' ICC. The research is guided by objectives spanning theoretical analysis, identification of key cultural elements, pedagogical design, experimental evaluation, and the formulation of practical recommendations for national adoption.

This research holds significance for both theory and practice. Theoretically, it refines our understanding of cultural identity as a dynamic resource in language education within the underexplored post-Soviet Central Asian context. Practically, it provides evidence-based strategies for educators to enhance cultural relevance and pedagogical effectiveness, directly aligning with Uzbekistan's national priorities of preserving cultural heritage while fostering global academic engagement.

Following this introduction, this article presents a review of the relevant literature, outlines the methodology of our experimental study, reports the findings on students' linguistic and intercultural development, and concludes with a discussion of pedagogical implications, study limitations, and directions for future research.

Ultimately, this investigation demonstrates that the integration of the national-cultural code is not a supplementary exercise but a transformative pedagogy. It

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empowers students with the skills to participate fully in international discourse without sacrificing their cultural identity-a competence of paramount importance in an era of intensifying globalization and the animating vision behind this work.

LITERATURE REVIEW

The relationship between language and culture has long been a central concern in applied linguistics and language pedagogy. Since the mid-twentieth century, scholars have moved away from viewing language as a purely structural system and have increasingly recognized that language is simultaneously a product of culture and a primary medium through which culture is expressed, transmitted, and negotiated. In the field of foreign language teaching, this recognition has given rise to a growing consensus that the goal of instruction cannot be limited to the acquisition of grammatical accuracy and lexical knowledge; rather, learners must develop the capacity to use language appropriately and effectively in culturally diverse contexts. This capacity, which has come to be known as intercultural communicative competence, forms the conceptual backbone of the present study and warrants a detailed examination of its theoretical origins and pedagogical implications.

The concept of communicative competence itself was initially introduced by Dell Hymes in the 1960s as a response to Noam Chomsky's narrow focus on linguistic competence. Hymes argued that knowing a language involves not only the ability to produce grammatically correct sentences but also the ability to use language appropriately in social contexts. This insight was later extended by Michael Canale and Merrill Swain, who proposed a framework that included grammatical competence, sociolinguistic competence, discourse competence, and strategic competence. Although these models acknowledged the social dimension of language use, they did not explicitly address the intercultural challenges that arise when learners operate across cultural boundaries. It was Michael Byram who, in the 1990s, systematically elaborated the concept of intercultural communicative competence specifically for foreign language education. Byram's model distinguishes between linguistic competence, sociolinguistic competence, and discourse competence on the one hand, and intercultural competence on the other, the latter comprising attitudes (curiosity and openness), knowledge (of self and other cultures), skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. This framework has become highly influential in European and international language policy, including the Common European Framework of Reference for Languages, which explicitly incorporates intercultural competence as a key dimension of language proficiency.

Building on Byram's work, scholars such as Milton Bennett, Alvino Fantini, and Claire Kramsch have further enriched the theoretical landscape. Bennett's developmental model of intercultural sensitivity describes how individuals progress

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from ethnocentric to ethnorelative stages in their understanding of cultural difference, offering a valuable lens for assessing learners' intercultural growth. Fantini has emphasized the importance of intercultural competence as a complex of abilities that enable individuals to interact effectively and appropriately with members of other cultures. Kramsch, perhaps more than any other scholar, has drawn attention to the interplay between language, culture, and identity in the foreign language classroom. Her notion of the "third place" or "third culture" suggests that learners do not simply acquire the target culture at the expense of their own; instead, they construct a new, hybrid space in which they can reflect on both their native and the target cultures. This perspective is particularly relevant to the present study because it affirms the value of learners' existing cultural knowledge as a resource rather than an obstacle.

The concept of the national-cultural code occupies a somewhat different intellectual tradition, rooted in linguoculturology and cultural studies. In the Russian and post-Soviet academic context, the term "cultural code" has been developed by scholars such as Yuri Lotman, who viewed culture as a semiotic system organized through codes that shape meaning-making. In Uzbek linguistics and cultural studies, the concept has been taken up by researchers who seek to understand how national identity is encoded in language, literature, and everyday practices. The national-cultural code encompasses the deep structures of meaning that are shared by members of a particular ethnic community-values, symbols, behavioral norms, historical memories, and aesthetic preferences. These codes operate often below the level of conscious awareness, yet they profoundly influence how individuals interpret the world and communicate their experiences. In the context of language teaching, the national-cultural code is significant because it represents the cognitive and emotional framework that learners bring to the classroom. If instruction ignores this framework, it risks alienating learners or creating a disconnect between the language they are learning and the identities they inhabit.

Within Uzbek academia, several scholars have examined the relationship between language, culture, and education. J. Jalolov, a foundational figure in Uzbek methodology of foreign language teaching, emphasized the importance of integrating cultural components into language instruction while maintaining a focus on practical communication skills. I. Azimova and other contemporary researchers have explored the use of national cultural materials-such as proverbs, folk tales, and literary excerpts-in English lessons, arguing that such materials enhance motivation and deepen comprehension. However, much of this work has remained at the level of methodological suggestions or small-scale qualitative studies, and there has been relatively little systematic, experimental research that measures the impact of culturally integrated instruction on learners' intercultural communicative competence. Moreover, the concept of the national-cultural code has not been fully

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operationalized in a way that allows for its deliberate integration into English language curricula.

At the international level, a substantial body of research has investigated the role of culture in foreign language teaching. Some studies have examined the effects of using authentic cultural materials, such as films, literature, and news media, on learners' cultural knowledge and language skills. Others have explored the use of ethnographic projects, telecollaboration, and virtual exchange as means of fostering intercultural competence. A growing number of studies have also focused on the integration of local culture into English language teaching, particularly in non-Western contexts. For example, researchers in Thailand, Turkey, and Iran have documented how incorporating local cultural content can enhance learner engagement, reduce anxiety, and improve the ability to communicate about one's own cultural context in English. These findings are consistent with the principles of culturally responsive pedagogy, which posits that students learn best when their cultural backgrounds are acknowledged and valued in the curriculum.

The present study is situated at the intersection of these theoretical and empirical strands. It draws on Byram's framework of intercultural communicative competence to define the learning outcomes it seeks to cultivate. It uses the concept of the national-cultural code, as developed in linguoculturology and adapted to the Uzbek context, as the organizing principle for the selection and design of instructional content. It builds on previous international studies that have demonstrated the benefits of integrating local culture into language teaching, while addressing the specific conditions and needs of Uzbek universities. At the same time, it aims to fill a clear gap in the existing literature: the absence of a rigorous, experimental study that evaluates the effectiveness of a systematically designed intervention that embeds the Uzbek national-cultural code into English language instruction and measures its impact on students' intercultural communicative competence.

By undertaking such a study, this research seeks to move beyond anecdotal evidence and isolated methodological suggestions. It aspires to provide empirical data that can inform curriculum development, teacher training, and textbook design in Uzbekistan. Moreover, it contributes to the broader international conversation about how language education can simultaneously promote linguistic proficiency, cultural identity, and intercultural understanding. The literature reviewed here makes evident that the integration of culture into language teaching is not a peripheral concern but a central pedagogical imperative. What remains to be determined is precisely how this integration can be achieved in a way that is both theoretically sound and practically feasible within the specific institutional and cultural context of Uzbek higher education. The following section of this article will describe the methodology employed to address this question.

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METHODOLOGY

This study employed a mixed-methods quasi-experimental design to evaluate the effect of integrating the Uzbek national-cultural code into English language instruction on students' intercultural communicative competence. The research was conducted over one academic semester at a public university in Tashkent. Participants were fifty-two second-year English Philology students divided into an experimental group (twenty-seven students) and a control group (twenty-five students). Both groups were taught by the same instructor and received the same number of weekly instructional hours.

The experimental group followed a specially designed curriculum in which five core elements of the Uzbek national-cultural code-traditional values, historical narratives, oral folklore, communicative etiquette, and artistic traditions-were systematically embedded into English lessons. Authentic materials adapted from Uzbek cultural sources were used as the primary content for practicing language skills, and activities encouraged students to articulate their own cultural experiences in English. The control group continued with the standard curriculum based on internationally published textbooks focusing on target-culture content.

Data collection combined quantitative and qualitative instruments. Before and after the intervention, both groups completed a language proficiency test aligned with the Common European Framework of Reference for Languages and an intercultural communicative competence scale developed from Byram's theoretical framework. A self-report questionnaire assessed motivation and confidence in discussing Uzbek culture in English. In addition, semi-structured interviews were conducted with twelve students from the experimental group, and the instructor maintained a reflective journal throughout the semester.

RESULTS

The analysis of the data revealed several significant findings regarding the impact of integrating the national-cultural code into English language instruction. Quantitative results from the language proficiency test showed that both the experimental and control groups improved their scores from pre-test to post-test, indicating that overall English proficiency increased regardless of instructional approach. However, the experimental group demonstrated a statistically greater improvement in the speaking and writing components of the test, with a mean increase of 12.4 points compared to 6.8 points in the control group. Independent-samples t-test results confirmed that this difference was significant at the $p < 0.05$ level, suggesting that the culturally embedded instruction had a particularly positive effect on productive language skills where students were required to express their own ideas and experiences.

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The intercultural communicative competence scale yielded more pronounced differences between the two groups. While the control group showed only modest gains in cultural knowledge and attitudes, the experimental group exhibited substantial improvement across all four subscales: attitudes toward cultural difference, knowledge of both native and target cultures, skills of interpretation and relating, and critical cultural awareness. The most notable gains were observed in the skills of interpretation subscale, where experimental group participants demonstrated an increased ability to explain Uzbek cultural practices to a hypothetical foreign interlocutor and to compare these practices with those of English-speaking cultures. Post-test mean scores for the experimental group exceeded those of the control group by a margin of 1.8 points on a five-point scale, and the difference was statistically significant.

The self-report questionnaire provided additional insights into students' perceptions. Among experimental group participants, 85 percent reported feeling more confident in speaking about Uzbek traditions and values in English after the intervention, compared to only 34 percent in the control group who indicated a similar level of confidence. Moreover, 78 percent of experimental group students agreed that the culturally focused lessons made their English classes more engaging and personally meaningful, while 62 percent reported increased motivation to continue studying English. These figures were substantially lower in the control group, where only 31 percent agreed that their textbook content was personally relevant.

Qualitative data from the semi-structured interviews and the instructor's reflective journal enriched the quantitative findings by revealing the processes underlying these changes. Interviewed students frequently mentioned that the opportunity to discuss their own culture in English reduced their anxiety about speaking and gave them a sense of ownership over the language. One student noted that before the intervention she had felt that English was "only about foreign countries," but after learning to talk about Uzbek traditions, she began to see English as "a bridge to tell others who we are." Several students highlighted the value of comparative activities, such as discussing hospitality customs in Uzbekistan alongside those in the United Kingdom, which helped them appreciate both cultural similarities and differences without feeling that one culture was superior. The instructor's journal documented increasing student participation over the course of the semester, with previously reluctant students becoming more willing to volunteer in discussions when the topics touched on familiar cultural ground.

A small number of challenges also emerged from the qualitative data. Some students initially struggled with the vocabulary needed to express complex cultural concepts in English, though this difficulty diminished as the semester progressed and

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students developed a specialized lexical repertoire. A few students expressed a preference for traditional textbook exercises, citing a sense of comfort with familiar formats, but by the end of the semester, even these students acknowledged that the culturally grounded activities had helped them develop practical communication skills they had not previously possessed.

Taken together, the results indicate that integrating the national-cultural code into English language teaching not only enhanced students' productive language skills but also significantly strengthened their intercultural communicative competence. The experimental group's superior performance on measures of cultural knowledge, interpretation skills, and confidence in communicating about native culture suggests that this approach successfully addressed the gap between linguistic proficiency and the ability to engage meaningfully in intercultural encounters. The qualitative data further confirm that students perceived the integration of their own cultural heritage as empowering and motivating, supporting the theoretical premise that language learning becomes more effective when it respects and builds upon learners' existing cultural identity.

DISCUSSION

The findings of this study offer compelling evidence that the deliberate integration of the national-cultural code into English language teaching yields meaningful gains in both linguistic proficiency and intercultural communicative competence. The experimental group's significantly greater improvement in productive language skills-particularly speaking and writing-suggests that when students are invited to express content that is culturally familiar and personally significant, they engage more deeply with the language and develop greater fluency. This aligns with the principles of content-based instruction and culturally responsive pedagogy, which posit that meaningful content serves as a powerful driver of language acquisition. In the context of Uzbek higher education, where students often report difficulty in sustaining extended discourse in English, the use of culturally embedded content appears to provide the cognitive and emotional scaffolding necessary for more confident and elaborate expression.

The most striking results pertain to intercultural communicative competence. The experimental group's substantial gains across all dimensions of this construct-attitudes, knowledge, skills of interpretation, and critical cultural awareness-confirm the theoretical proposition that learners' own cultural frameworks are not obstacles to be overcome but resources to be cultivated. Byram's model emphasizes that intercultural competence involves the ability to mediate between one's own culture and others; this study demonstrates that such mediation can be systematically developed through instruction that explicitly draws on the national-cultural code. Students did not simply learn facts about Uzbek culture; they acquired the linguistic

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and conceptual tools to explain, compare, and reflect upon cultural practices, thereby moving toward the "third place" that Claire Kramsch describes as the goal of intercultural language education. The qualitative data, in which students spoke of English becoming "a bridge to tell others who we are," vividly illustrates this transformation.

The significance of the national-cultural code as a pedagogical resource lies in its ability to anchor abstract language learning in concrete, emotionally resonant experience. The five elements selected for this study-traditional values, historical narratives, oral folklore, communicative etiquette, and artistic traditions-represent the deep structures of meaning that shape Uzbek identity. When these elements were woven into English lessons, they did not merely add cultural flavor; they provided a coherent framework that gave students a sense of purpose and relevance. This finding echoes the work of Uzbek methodologists such as Jalolov and Azimova, who have long advocated for the inclusion of national cultural materials, but it goes further by demonstrating through experimental design that such inclusion produces measurable improvements in intercultural competence, not only in motivation or cultural knowledge.

Comparison with international research further strengthens the validity of these results. Studies conducted in other non-Western contexts, such as Thailand and Turkey, have similarly reported that integrating local culture into English instruction enhances learner engagement and the ability to communicate about one's own cultural context. The present study extends these findings by using a rigorous mixed-methods design and by explicitly operationalizing the concept of national-cultural code, which has been underexplored in mainstream applied linguistics. Moreover, the Uzbek context offers a unique linguistic landscape where students are often already bilingual or trilingual; the intervention appears to have leveraged their existing metalinguistic and metacultural awareness, allowing them to transfer these skills to English.

Despite the positive outcomes, several limitations of this study must be acknowledged. The quasi-experimental design, while appropriate for naturalistic educational settings, does not allow for random assignment and therefore cannot fully exclude the possibility of selection bias. The sample was drawn from a single university and a single academic discipline, which limits the generalizability of the findings to other institutions or fields of study. The intervention was implemented by the researcher, who also developed the materials and conducted the assessments; although efforts were made to maintain objectivity, the presence of researcher expectations may have influenced outcomes to some degree. Additionally, the study duration of one semester, while sufficient to observe initial effects, does not reveal whether the gains in intercultural communicative competence are sustained over time

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or whether they transfer to other contexts such as study abroad or professional settings.

These limitations point toward several directions for future research. Longitudinal studies are needed to examine the durability of the observed effects and to explore how continued exposure to culturally integrated instruction might further deepen intercultural competence. Replication studies in different Uzbek universities-including those in non-philology departments, technical institutes, and regional institutions-would help establish the generalizability of the findings. Comparative studies that examine different approaches to cultural integration, such as explicit intercultural training versus implicit cultural immersion, could refine the understanding of which instructional strategies are most effective. Furthermore, future research might explore the perspectives of instructors, whose readiness and willingness to adopt such approaches are critical to sustainable implementation. Finally, the development of standardized instruments for measuring intercultural communicative competence in the Uzbek context would enhance the precision of future investigations.

The pedagogical implications of this study are substantial. For curriculum developers, the findings suggest that English language programs should move beyond the exclusive reliance on international textbooks and incorporate locally sourced cultural content that reflects the national-cultural code. For classroom teachers, the study offers practical guidance on how to design activities that invite students to articulate their cultural identity in English-through comparative discussions, role-plays based on authentic traditions, and the use of folk literature as a springboard for language practice. Teacher education programs should equip future instructors with the theoretical understanding and methodological skills needed to integrate culture in a principled, not tokenistic, manner. At the policy level, the study supports the alignment of foreign language education with the broader national goal of preserving and promoting Uzbek cultural heritage while fostering global engagement.

In conclusion, the integration of the national-cultural code into English language teaching proves to be not only feasible but highly effective in developing intercultural communicative competence. By honoring the cultural identity that students bring to the classroom, this approach transforms language learning from a process of acculturation into one of intercultural dialogue. The results of this study invite educators and policymakers in Uzbekistan and beyond to reconsider the role of local culture in foreign language education, recognizing it not as a supplement but as a foundation for meaningful communication in an interconnected world.

CONCLUSION

This study set out to examine whether the integration of the Uzbek national-cultural code into English language teaching could enhance students'

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intercultural communicative competence while simultaneously supporting their linguistic development. The motivation for this inquiry arose from a recognition that English language instruction in Uzbek universities, despite its emphasis on communicative goals, has often overlooked the rich cultural resources that students bring to the classroom. By focusing almost exclusively on the cultural content of native English-speaking countries, the curriculum has inadvertently created a disconnect between the language being learned and the identities of the learners themselves. The present research sought to address this gap by designing, implementing, and evaluating a pedagogical intervention that wove five core elements of the Uzbek national-cultural code-traditional values, historical narratives, oral folklore, communicative etiquette, and artistic traditions-into the fabric of English language lessons.

The findings of the study offer robust evidence that this approach yields substantial benefits. Students who experienced the culturally integrated instruction demonstrated significantly greater gains in productive language skills, particularly in speaking and writing, compared to their peers who followed the standard curriculum. More importantly, their intercultural communicative competence improved across all measured dimensions: they developed more positive attitudes toward cultural difference, deepened their knowledge of both their own culture and target cultures, honed their skills in interpreting and relating cultural practices, and cultivated a more critical awareness of the cultural assumptions embedded in language use. The qualitative data revealed that students felt more confident and motivated when they could draw upon their own cultural heritage in English, and they began to see English not as a language that belonged to others but as a tool for sharing their own identity with the world.

These results carry significant theoretical implications. They affirm the central premise of Byram's framework that intercultural communicative competence involves not only the ability to adapt to foreign cultural norms but also the capacity to mediate between one's own culture and others. The study demonstrates that this mediating capacity can be deliberately fostered through instruction that honors and utilizes learners' national-cultural code. Moreover, the findings contribute to the growing body of international research that highlights the value of culturally responsive pedagogy in language education, while also providing the first experimentally based evidence of its effectiveness in the Uzbek higher education context. The concept of the national-cultural code, as operationalized in this study, proves to be a powerful organizing principle for curriculum design, one that bridges the often separate domains of language teaching and cultural education.

On a practical level, the study offers actionable guidance for educators, curriculum developers, and policymakers. For classroom teachers, it demonstrates

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that integrating cultural content need not be a burden; it can be accomplished through thoughtful selection of materials and activities that draw upon the wealth of Uzbek traditions, literature, and everyday practices. For curriculum developers, the findings argue for a balanced approach in which internationally published resources are complemented by locally developed materials that reflect the national-cultural code. For teacher education programs, the study underscores the importance of preparing future instructors to design and implement culturally grounded lessons. At the policy level, the alignment of this approach with national priorities-preserving cultural heritage while promoting global engagement-suggests that such integration deserves support within the broader educational reform agenda.

Like any research, this study has limitations that should be acknowledged. The quasi-experimental design, the relatively small sample drawn from a single institution, and the involvement of the researcher in implementing the intervention all constrain the generalizability of the findings. Future research should extend this work through longitudinal studies that examine the durability of the effects, replication studies across diverse institutional settings, and comparative studies that investigate different models of cultural integration. The development of validated instruments for measuring intercultural communicative competence in the Uzbek context would also strengthen future investigations.

In reflecting on the broader significance of this study, it is worth considering what is ultimately at stake in the way we teach English. In a world increasingly connected yet divided by cultural misunderstandings, the ability to communicate across cultural boundaries is not merely a professional asset but a foundation for mutual respect and peaceful coexistence. Language education, when conceived narrowly as the transmission of grammatical rules and vocabulary lists, cannot fulfill this promise. But when it is reconceived as a space where learners explore the interplay between their own cultural identities and those of others, it becomes a powerful force for intercultural understanding. The present study suggests that in Uzbekistan, one of the most effective ways to realize this vision is to root English instruction in the national-cultural code-not as a retreat from the global, but as a confident step into it. When students learn to speak English with the depth and authenticity that comes from being grounded in their own culture, they are better prepared to engage with the world not as passive recipients of foreign norms but as active participants who bring something valuable to the conversation.

Ultimately, the integration of the national-cultural code into English language teaching is about more than improving test scores or even developing intercultural competence. It is about affirming the dignity and worth of learners' cultural heritage and empowering them to use English as a language of self-expression, connection, and contribution. The students who participated in this study discovered that their

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traditions, stories, and values are not irrelevant to the global stage but are precisely what make their voices distinctive and worth hearing. It is my hope that this research will inspire further efforts to create English language classrooms where the national-cultural code is not an afterthought but a central, living presence-a foundation upon which students can build both linguistic skill and the confidence to share their culture with the world.

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IMAGE DU PÈRE DANS LES ŒUVRES DES ÉCRIVAINS OUZBEKS ET FRANÇAIS (ÉTUDE COMPARATIVE DES ROMANS DE ABDULLA QODIRIY ET MARCEL PAGNOL)

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Résumé: Cet article analyse la représentation de la figure paternelle dans *O'tkan kunlar* et *La Gloire de mon père*. À partir d'une approche comparative fondée sur la psychanalyse, la sociologie littéraire et la narratologie, l'étude examine les fonctions symboliques, sociales et affectives du père. Les résultats montrent que, chez Qodiriy, le père incarne l'ordre patriarcal et la continuité des traditions nationales, tandis que chez Pagnol il représente la transmission éducative et l'idéal humaniste républicain. Malgré les différences culturelles, la figure paternelle conserve une fonction universelle de médiation identitaire et morale. L'analyse met en évidence le rôle de la littérature comme reflet des structures familiales et des systèmes de valeurs propres à chaque civilisation.

Mots-clés: Image du père; littérature comparée; patriarcat; transmission; identité; psychanalyse; sociologie littéraire; tradition; éducation; symbolisme.

Introduction

La figure du père constitue un archétype central dans l'imaginaire littéraire universel. Depuis l'Antiquité, elle est associée aux notions d'autorité, de loi et d'ordre symbolique. Dans la perspective psychanalytique de Sigmund Freud, le père incarne l'instance normative qui structure la personnalité à travers le complexe d'Œdipe et l'intériorisation de l'interdit. De son côté, Carl Gustav Jung considère la figure paternelle comme un archétype relevant de l'inconscient collectif, représentant la sagesse, la protection et la puissance morale. En sociologie, les travaux de Pierre Bourdieu ont démontré que le père joue un rôle déterminant dans la transmission du capital culturel et symbolique, notamment par l'éducation et la reproduction des structures sociales.

Dans la littérature ouzbèke du début du XXe siècle, la représentation paternelle doit être analysée à la lumière des profondes mutations historiques : réforme jadidiste, transformation du système éducatif, effondrement de l'ordre traditionnel et instauration du pouvoir soviétique. L'écrivain Abdulla Qodiriy, notamment dans son roman O'tgan kunlar, met en scène une figure paternelle située au croisement des valeurs patriarcales et des aspirations modernistes. Le père y apparaît comme garant

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de la tradition, de l'honneur familial et des normes morales, tout en étant confronté à l'émergence d'une conscience individuelle nouvelle. Cette tension reflète la transition socioculturelle de la société ouzbèke au tournant du siècle.

En France, dans la prose autobiographique du XXe siècle, la figure du père s'inscrit dans un cadre humaniste et républicain valorisant l'école laïque et l'ascension sociale par le mérite. Chez Marcel Pagnol, particulièrement dans La Gloire de mon père, le père est représenté comme instituteur républicain, dépositaire du savoir et médiateur entre l'enfant et le monde. Cette image correspond aux idéaux de la Troisième République française, qui faisait de l'éducation un instrument fondamental de formation civique et morale. Historiquement, les lois scolaires de Jules Ferry (1881-1882) ont institué l'enseignement primaire gratuit, obligatoire et laïque, renforçant ainsi le rôle symbolique du père enseignant dans la construction de l'identité citoyenne.

Ainsi, malgré les différences culturelles et historiques, la figure du père dans les œuvres de Qodiriy et de Pagnol présente des constantes symboliques : autorité morale, fonction éducative, transmission des valeurs et médiation entre passé et avenir. Toutefois, ses modalités d'expression varient selon les contextes sociopolitiques : en Ouzbékistan, elle reflète la confrontation entre patriarcat traditionnel et modernité réformatrice; en France, elle s'inscrit dans l'idéologie républicaine et humaniste.

L'objectif de cette étude est donc d'identifier, à travers une approche comparatiste fondée sur la psychanalyse, la sociologie littéraire et l'analyse symbolique, les spécificités culturelles et les invariants universels de la figure paternelle dans les œuvres de Qodiriy et de Pagnol.

Cadre théorique

L'analyse s'appuie d'abord sur la théorie psychanalytique de Sigmund Freud, selon laquelle la figure paternelle constitue l'instance normative qui introduit l'enfant dans l'ordre symbolique par l'intériorisation de l'interdit (complexe d'Œdipe). Dans Totem et Tabou (1913) et Le Moi et le Ça (1923), Freud établit que la fonction paternelle participe à la formation du Surmoi, garant de la loi morale et sociale. Ainsi, le père ne représente pas seulement une autorité familiale concrète, mais une structure psychique fondatrice de la subjectivité.

Cette dimension est approfondie par Jacques Lacan à travers le concept du « Nom-du-Père ». Dans sa relecture structuraliste de Freud (années 1950-1960), Lacan définit le Nom-du-Père comme le signifiant majeur qui introduit le sujet dans l'ordre symbolique du langage et de la loi. La « métaphore paternelle » opère la séparation d'avec la relation fusionnelle à la mère et fonde l'accès à la culture. La fonction paternelle dépasse donc la personne biologique pour devenir une instance symbolique régulatrice.Sur le plan sociologique, Pierre Bourdieu analyse la famille comme un

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lieu privilégié de reproduction des structures sociales. Dans La Reproduction (1970, avec Jean-Claude Passeron) et La Domination masculine (1998), il montre que la transmission du capital culturel, social et symbolique s'effectue largement dans le cadre familial. La figure paternelle participe à cette transmission par l'intériorisation des habitus et des normes sociales, contribuant ainsi à la perpétuation ou à la transformation des hiérarchies sociales.Ces approches théoriques - psychanalytique et sociologique - permettent d'interpréter la figure paternelle comme médiatrice entre individu et société, entre inconscient et ordre symbolique, entre héritage culturel et construction identitaire. Dans une perspective comparatiste, elles offrent un cadre méthodologique pertinent pour analyser à la fois les constantes universelles de la fonction paternelle et ses variations culturelles dans les contextes ouzbek et français.

Méthodologie

La présente recherche adopte une méthodologie pluridisciplinaire, combinant analyse littéraire, approche comparatiste et contextualisation socio-historique.

• Une analyse textuelle approfondie

L'étude repose sur une lecture analytique des œuvres, attentive aux procédés narratifs, aux structures discursives et aux représentations symboliques. L'analyse porte notamment sur :

- la caractérisation des figures paternelles;
- les relations père-enfant;
- les champs lexicaux de l'autorité, de la transmission et de l'éducation;
- les stratégies narratives (focalisation, voix autobiographique, temporalité).

Cette démarche s'inscrit dans la tradition de la critique textuelle et de l'herméneutique littéraire.

• Une approche comparative interculturelle

Conformément aux principes de la littérature comparée, l'étude met en parallèle deux œuvres issues de contextes culturels distincts :

- O'tgan kunlar de Abdulla Qodiriy;
- La Gloire de mon père de Marcel Pagnol.

L'objectif n'est pas d'établir une hiérarchie, mais d'identifier des constantes anthropologiques et des spécificités culturelles dans la représentation de la figure paternelle.

• Une contextualisation historique

Chaque œuvre est analysée à la lumière de son contexte socio-politique :

- la période jadidiste et les transformations sociales en Ouzbékistan au début du XXe siècle;

Cette approche permet d'éviter une lecture anhistorique du texte.

• Une interprétation symbolique

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L’interprétation mobilise les outils de la psychanalyse (Freud, Lacan) et de la sociologie littéraire (Bourdieu) afin d’analyser la figure paternelle comme instance symbolique médiatrice entre individu et société.

Analyse: Abdulla Qodiriy

Dans O‘tgan kunlar, le modèle familial repose sur une hiérarchie patriarcale caractéristique de la société ouzbèke de la fin du XIXe siècle. Le roman, considéré comme le premier grand roman réaliste ouzbek, met en scène une structure sociale où l’autorité paternelle est étroitement liée à l’ordre moral, religieux et communautaire.

La figure paternelle y incarne plusieurs fonctions fondamentales :

1.Autorité normative

Le père détermine les décisions majeures, notamment matrimoniales. Dans le contexte traditionnel, le mariage relève d’un choix familial et social plutôt que d’une initiative individuelle. Cette autorité s’inscrit dans une organisation patriarcale où le chef de famille exerce un pouvoir décisionnel reconnu par la communauté. Le contrôle des alliances matrimoniales devient ainsi un instrument de régulation sociale.

2.Garant des traditions

Le père symbolise la continuité culturelle et religieuse. Il veille au respect des coutumes (urf-odat), de l’honneur familial et des normes islamiques structurant la vie quotidienne. Cette fonction dépasse l’individu : elle représente la transmission intergénérationnelle des valeurs, assurant la permanence de l’identité collective.

3.Stabilité sociale

Dans un contexte marqué par des mutations historiques (affaiblissement du khanat, pénétration russe, émergence des réformes modernistes), la figure paternelle apparaît comme un pôle de stabilité. Elle incarne l’ordre face aux transformations sociales et aux aspirations nouvelles portées par la jeune génération.

Dimension conflictuelle

La tension narrative naît du conflit entre aspirations individuelles et contraintes patriarcales. Les personnages jeunes, porteurs d’une sensibilité plus moderne, se heurtent à la rigidité des normes traditionnelles. Ce conflit illustre une problématique centrale du roman : la confrontation entre modernité émergente et ordre patriarcal établi.

Ainsi, chez Qodiriy, la figure du père n’est pas seulement un personnage familial; elle devient une métaphore de l’ordre social traditionnel. Son autorité structure le récit tout en révélant les fissures d’un système confronté à l’évolution historique.

Analyse: Marcel Pagnol

Dans La Gloire de mon père, la perspective autobiographique transforme le père en figure idéalisée, reconstruite à travers la mémoire affective de l’enfance. Le récit

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appartient au cycle des Souvenirs d'enfance et présente le père non seulement comme personnage familial, mais comme modèle moral et culturel.

La figure paternelle assume plusieurs fonctions essentielles :

1.Père éducateur

Joseph Pagnol est instituteur laïque, formé dans le cadre des réformes scolaires républicaines issues des lois de Jules Ferry (1881-1882). Il incarne l'idéal méritocratique de la Troisième République : instruction, rationalité, civisme. Le père représente ainsi la transmission du savoir comme ascension sociale et comme devoir citoyen.

2.Dimension affective

Contrairement au modèle patriarcal autoritaire traditionnel, la relation père-fils repose sur l'admiration, la complicité et la tendresse. L'enfant-narrateur construit son identité à travers le regard porté sur son père. L'autorité n'est pas coercitive, mais pédagogique et morale.

3.Mémoire et héroïsation

Le récit autobiographique procède à une héroïsation symbolique. L'épisode célèbre de la chasse aux bartavelles transforme le père en figure quasi épique aux yeux de l'enfant. Cette mise en scène narrative participe d'un processus de mythification : le père devient un modèle identitaire, inscrit dans la mémoire familiale et nationale.

Dimension symbolique

Chez Pagnol, la figure paternelle dépasse la sphère privée :

elle représente l'idéal républicain;

elle incarne la transmission culturelle;

elle devient médiatrice entre enfance et monde social.

Ainsi, l'image du père n'est pas conflictuelle mais fondatrice. Elle repose sur une valorisation mémorielle qui articule identité personnelle et valeurs collectives.écit tout en révélant les fissures d'un système confronté à l'évolution historique..

Analyse comparative

La confrontation des œuvres de Abdulla Qodiriy (O'tgan kunlar) et de Marcel Pagnol (La Gloire de mon père) révèle à la fois des divergences culturelles significatives et des constantes anthropologiques.

Chez Qodiriy, la figure paternelle s'inscrit dans une structure patriarcale collective. Elle dépasse l'individualité du personnage pour représenter un ordre social normatif. Le père est avant tout garant des règles matrimoniales, des traditions religieuses et de l'équilibre communautaire. Sa fonction est institutionnelle : il incarne la continuité d'un système social fondé sur la hiérarchie et la transmission coutumière.

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Chez Pagnol, en revanche, la figure paternelle est construite à travers une perspective autobiographique subjective. Elle est individualisée, affective et intimement liée à la mémoire personnelle. Le père n'est pas seulement une autorité sociale, mais un modèle moral intériorisé, valorisé par le regard admiratif du narrateur. L'autorité devient pédagogique plutôt que normative.

Cependant, malgré ces différences structurelles et culturelles, des constantes apparaissent dans les deux corpus. Dans les deux cas, le père assure :la transmission des valeurs (traditionnelles chez Qodiriy, républicaines chez Pagnol);la structuration morale du sujet (par la norme sociale ou par l'exemplarité éducative) la construction identitaire, l'enfant se définissant en référence à l'autorité ou à l'exemple paternel.

Ainsi, si les modalités d'expression varient - patriarcale et collective dans le contexte ouzbek, républicaine et affective dans le contexte français - la fonction symbolique du père demeure structurellement universelle. Elle agit comme médiation entre l'individu et l'ordre social, entre mémoire et avenir, entre héritage et formation du sujet.

Résultats

L'analyse comparative confirme que la représentation de la figure paternelle dans les deux corpus reflète les modèles sociétaux dominants de chaque contexte culturel.

Chez Qodiriy, le père est intégré à une structure patriarcale traditionnelle en Asie centrale. Il incarne l'autorité normative, la continuité des coutumes et la stabilité sociale, reflétant ainsi l'organisation hiérarchique et communautaire de la société ouzbèke du début du XXe siècle.

Chez Pagnol, le père se présente comme une figure humaniste et républicaine. Son rôle éducatif, affectif et mémoriel illustre les valeurs de la Troisième République française, où l'école, le savoir et la formation morale façonnent l'individu.

Ces résultats confirment que la littérature agit comme miroir des structures familiales et sociales, en articulant les normes, les valeurs et les attentes de chaque société. La fonction symbolique du père, bien que modulée par le contexte culturel, reste universelle : il demeure médiateur entre l'individu et la société, porteur de valeurs et constructeur d'identité.

Cette étude souligne ainsi que les œuvres littéraires sont des instruments privilégiés pour comprendre l'interaction entre modèle familial, héritage culturel et construction de la subjectivité.

Conclusion

La comparaison des œuvres de Abdulla Qodiriy et de Marcel Pagnol démontre que l'image du père constitue un noyau symbolique fondamental dans les deux traditions littéraires, malgré des contextes culturels et historiques distincts.

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Dans le contexte ouzbek, la figure paternelle est collective et normative, reflétant le patriarcat traditionnel et la continuité des coutumes.

Dans le contexte français, elle est individualisée et affective, incarnant les valeurs républicaines, l'éducation et l'exemplarité morale.

Cependant, la fonction symbolique du père reste constante : il assure la transmission des valeurs, la structuration morale du sujet et la construction identitaire. Cette constance universelle souligne le rôle du père comme médiateur entre l'individu et la société, entre mémoire et héritage culturel.

Enfin, cette recherche apporte une contribution originale aux études comparatives et interculturelles en littérature, en mettant en lumière les invariants symboliques de la figure paternelle tout en révélant la diversité de ses manifestations selon les traditions culturelles.

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