

## DIFFICULTIES IN PERCEIVING AND COMPREHENDING A CULTURALLY EMBEDDED FOREIGN TEXT

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### **Abstract**

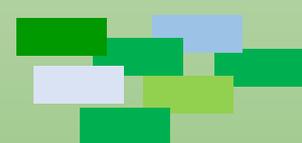
This article explores the peculiarities in perceiving and comprehending foreign linguocultural texts, focusing on the comparative analysis of Russian, English, and Uzbek. It examines how these languages reflect unique ethnocultural models and communicative frameworks, highlighting cognitive and cultural challenges in text interpretation. Drawing on frame semantics and reflective understanding, the study shows that comprehension involves not only linguistic competence but also culturally embedded conceptual structures and interpretive strategies. The research emphasizes that while linguistic systems differ significantly, reflective reality allows individuals to overcome barriers and access deeper meanings within foreign texts.

**Keywords:** foreign linguocultural text; cognitive linguistics; reflective understanding; frame semantics; text perception; interpretation strategies.

Understanding a foreign language text has its own specifics, which are determined by the characteristics of the text itself and its recipient. First of all, a foreign text has two main features of any text: it is meaningful, since it is characterized by a certain semantic content, and it is material, since the author's thoughts are encoded using the signs of the language system. In addition to these features, a foreign-language text has additional characteristics that affect its perception and understanding: a linguistic factor, meaning that the text is materialized in the form of a language that is not native to the reader, and a factor of the socio-cultural context in which a particular text was created. Due to the action of these factors, it would be more accurate to designate the object of understanding in this case not as a foreign-language, but as a culturally imbedded foreign text (CIF). The model of understanding a culturally imbedded foreign text, in contrast to the model of understanding a text created in the recipient's native language, should take into account a number of factors:

- How specific linguistic elements in a foreign language reflect a unique cultural model and worldview;
- Understanding the context beyond the text to detect subtle hints, omissions, and references to real people, events, or specific facts;
- How well we can sense the emotions in a text, especially when it comes to understanding the deeper cultural context and the "way of life" of people from another culture.

The linguistic interpretation of understanding a text, particularly a culturally



imbedded foreign text (CIF), focuses on how readers actively apply their experience to grasp content that goes beyond basic semantic perception. According to G.I. Bogin (1986), understanding is a process of overcoming challenges in text reception. Bogin identifies three types of understanding for CIF texts:

1. Semantizing understanding: decoding unfamiliar or complex units in the text that function as signs, enabling the reader to make sense of them.

This contrasts with psychological, philosophical, or logical interpretations, which may emphasize emotional, existential, or formal reasoning processes over linguistic decoding.;

Cognitive Understanding: This involves tackling challenges in grasping the deeper meaning of a text's content, particularly when the text uses the same units or elements that require semantizing understanding (decoding unfamiliar terms or signs). It's about bridging the gap between surface-level comprehension and the more complex, conceptual ideas embedded in the text, often requiring the reader to draw on cultural or contextual knowledge to fully understand the information.;

Disobjectifying Understanding: According to G.I. Bogin (1986), this type of understanding involves engaging with idealized or abstract realities that go beyond straightforward descriptions in the text. These realities are expressed through indirect means, like metaphors or symbols, but are still anchored in the text's language. For example, a poetic image or cultural reference might carry deeper meanings that require the reader to interpret beyond the literal words.

It's useful to compare Bogin's three types of understanding—semantizing, cognitive, and disobjectifying—with terms commonly used in English-language research: \*comprehension\* (grasping surface meaning), \*understanding\* (deeper conceptual processing), and \*interpretation\* (engaging with abstract or symbolic layers). These align loosely with Bogin's framework.

In cognitive linguistics, understanding is modeled using concepts like frames, scenarios, or other structured ways of organizing knowledge. Referring to Charles Fillmore's (1988) classification of frames, we can identify three types relevant to culturally imbedded foreign text (CIF) texts:

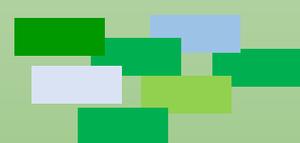
1. Innate Frames: These are universal mental structures that develop naturally as part of human cognitive growth, like basic spatial or temporal concepts.

2. Acquired Frames: These are learned through experience or education, such as understanding cultural artifacts (e.g., tools) or social institutions (e.g., marriage or government) specific to a society.

3. Linguistically Conditioned Frames: These depend entirely on language-specific expressions, like units of measurement (e.g., meters vs. feet) or calendar systems (e.g., lunar vs. solar calendars), which vary across cultures and shape how we interpret texts.

These frames help readers navigate the complexities of CIF texts by connecting linguistic cues to broader cultural and cognitive contexts.

When understanding culturally imbedded foreign text (CIF) texts, acquired frames (learned through experience, like cultural or social knowledge) and linguistically



conditioned frames (tied to language-specific concepts, like measurement units or calendars) play a crucial role. Interpreting a word or phrase in a text involves activating a mental frame in the reader's mind, which connects that unit to a broader set of related words, categories, or concepts that together form a complete idea.

For example, in simple cases, this might involve antonymic pairs like *\*heavy\** and *\*light\**. These activate a contrast frame, where *\*heavy\** could be contrasted with *\*slight\**, *\*bright\**, *\*cheerful\**, *\*trivial\**, or *\*active\**, depending on the context. Each pairing highlights a different aspect of meaning.

For words with multiple meanings (polyfunctional words), interpretation depends on how well the reader understands the underlying knowledge structure tied to the word. The depth of this understanding—how detailed the reader's grasp of the conceptual area is—shapes which frame is activated and how the word's meaning is understood in a given context. Essentially, the richer the reader's awareness of the related knowledge, the more nuanced their interpretation of the text's meaning.

When interpreting a word like *first*, the meaning depends on the specific frame activated by the context in which it's used. Different frames lead to different interpretations:

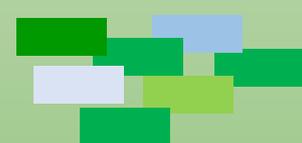
**Counting Frame:** When *first* is used in a sequence, it activates a mental frame of numerical order, bringing to mind a series like *first*, *second*, *third*, and so on.

**Travel Class Frame:** In the context of travel, *first* refers to a category like *first class* in air travel. This frame connects *first* to a series such as *business*, *club*, *economy*, *first*, *second*, *tourist class*, where it denotes a level of service or luxury.

**Military Rank Frame:** In a military context, *first* might relate to a rank, such as *First Lieutenant* in the US Army. This frame involves a series of 22 specific ranks, each tied to a distinct role or level of authority. The reader's understanding of *first* hinges on recognizing the appropriate frame based on the text's context, which shapes how the word's meaning is processed and connected to related concepts. For instance, when interpreting an English literary text involving themes of individualism or romantic autonomy, an Uzbek reader might unconsciously reframe the narrative through collective values, such as family duty or community cohesion. This reflective model works reciprocally. An English speaker reading Uzbek literature may need to reflect through metaphorical comparison, reinterpreting concepts like "taqdir" (destiny) or "odamiylik" (humaneness), which have deeply rooted cultural values in Uzbek society.

The comprehension of CIF texts, therefore, cannot rely solely on linguistic knowledge or cultural familiarity. While cognitive models provide structural interpretation mechanisms (e.g., identifying grammatical patterns, semantic roles), reflective models draw upon personal and culturally embedded experiences to fill interpretive gaps. This duality is evident in the Uzbek context, where understanding Russian or English CIF texts often involves navigating between formal linguistic training and informal cultural knowledge. Similarly, comprehending Uzbek CIF texts requires more than dictionary definitions—it demands immersion into cultural symbolism, historical references, and ethical codes.

**Conclusion** The comparison of



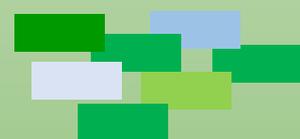
Russian, English, and Uzbek languages in perceiving and comprehending foreign linguocultural texts reveals that effective understanding requires both cognitive scaffolding and reflective engagement. Each language brings unique challenges: the richness of metaphor in Russian, the idiomatic abstraction in English, and the cultural embeddedness in Uzbek. A combined cognitive-reflective approach offers the most comprehensive framework for interpreting CIF texts, fostering deeper intercultural communication and enhancing multilingual literacy.

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