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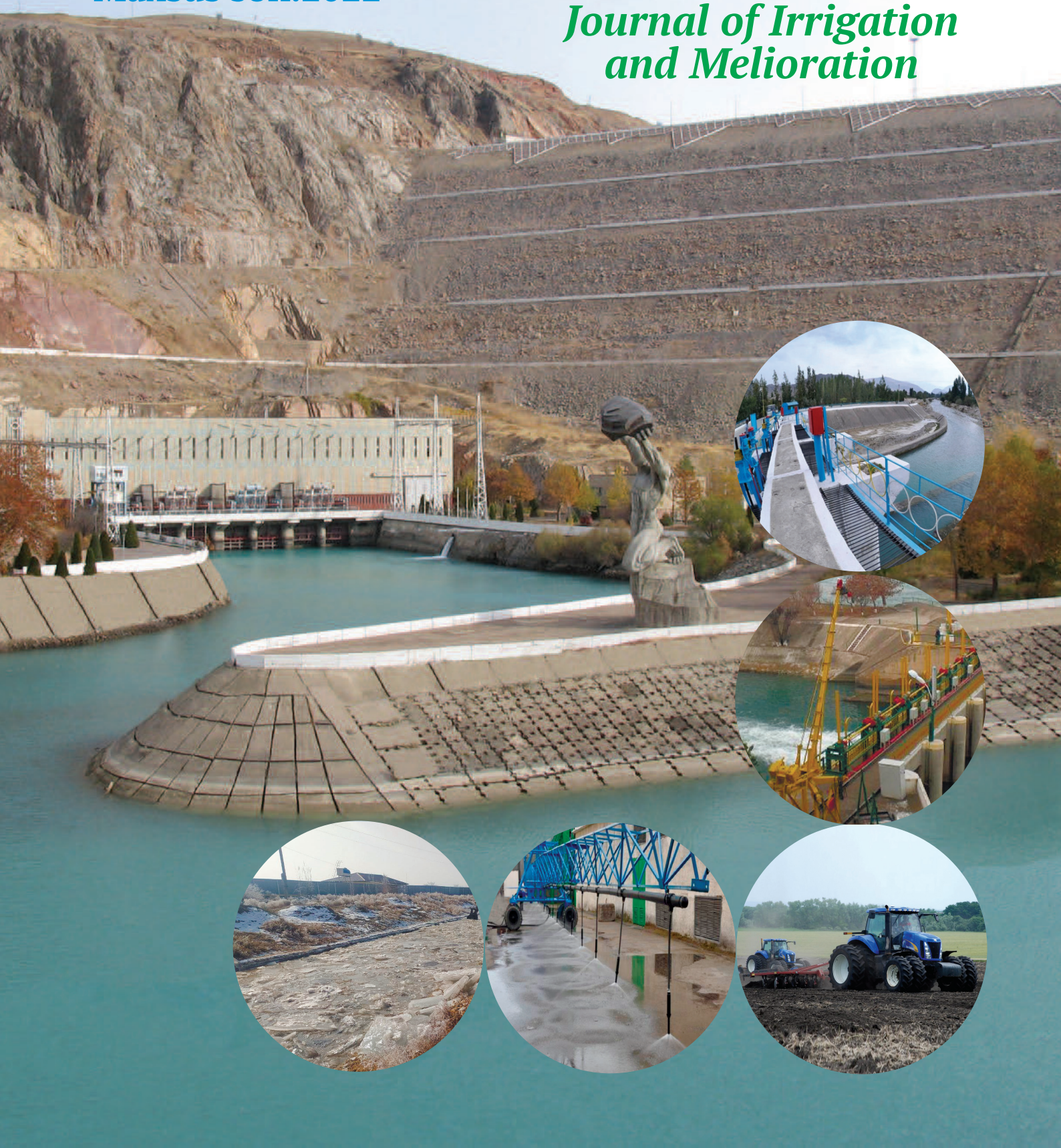

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DEVELOPMENT OF CULTURAL AWARENESS BY MEANS OF TEACHING FOREIGN LANGUAGE

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Abstract

The article emphasizes the significance of social mindfulness advancement amid remote dialect thinks about. The paper uncovers the concepts of culture and linguaculture. It demonstrates that cross-cultural competence contributes and plans a understudy to productive life in a multicultural world. A few models of the learning prepare are displayed.

Key words: language teaching; cross-cultural communication; cultural self-identification; cultural awareness; cross-cultural competence; linguaculture; cognitive space.

ЧЕТ ТИЛНИ ЎҚИТИШ ОРҚАЛИ МАДАНИЙ АХБОРОТЛАРНИ РИВОЖЛАНИШ

У.Нуруллаев – ўқитувчи,
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Аннотация

Мақолада узоқ диалектал англаш контекстида ижтимоий онгни ривожлантириш муҳимлиги таъкидланган. Мақолада маданият ва тил маданияти тушунчалари очиб берилган. Бу маданиятлараро компетенция кўп маданиятли дунёда самарали ҳаётни ўрганишга ёрдам беришини ва режалаштиришини кўрсатади. Тренингга тайёргарликнинг бир нечта моделлари келтирилган.

Таянч сўзлар: тил ўргатиш; маданиятлараро мулоқот; маданий ўзига хослик; маданий хабардорлик; маданиятлараро компетенция; тил маданияти; таълим майдони.

РАЗВИТИЕ КУЛЬТУРОСВЕДЕНИЯ СРЕДСТВАМИ ОБУЧЕНИЯ ИНОСТРАННОМУ ЯЗЫКУ

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Аннотация

В статье подчеркивается важность развития социальной осознанности в условиях отдаленных диалектных размышлений. В статье раскрываются понятия культуры и лингвокультуры. Это демонстрирует, что кросс-культурная компетентность способствует и планирует дублера к продуктивному жизнь в мультикультурном мире. Представлено несколько моделей подготовки к обучению.

Ключевые слова: обучение языку; межкультурное общение; культурная самоидентификация; культурная осведомленность; межкультурная компетентность; лингвокультура; познавательное пространство

Undoubtedly, it can be argued that intercultural communication is an important area in the modern multicultural world. Today we are witnessing unprecedented human mobility. There are 1 billion people on the move out of the 7 billion people on the planet. These are numerous tourists, participants in business meetings, scientific conferences and diplomatic missions, entrepreneurs, students, hired workers, leading specialists, contractors, internally displaced persons, refugees, migrants. The list can be continued indefinitely. English as the language of intercultural communication is called upon today to unite these groups of people. Today, linguists are bringing intercultural competence to the fore. Intercultural competence is a position in language teaching and learning that emphasizes the interdependence of language and culture and the importance of intercultural understanding as the goal of language education. It is this competence that allows and contributes to the preparedness of students for life in a multicultural world. The importance of developing intercultural communicative competence along with linguistic competence is the result of the modern requirements of the students themselves in acquiring intercultural skills for intercultural communication, in the process of which they can see the linguistic and cultural barrier. Intercultural competence training includes the development of a consumer of educational services with a critical cultural awareness, cultural outlook and behavior, as well as skills and attitudes to understand and successfully interact with people from other cultures, that is, to become a full-fledged participant in the intercultural arena, while remaining linguistically literate. Today, there is a need to move from the traditional position of teaching a foreign language to a cultural one in order to develop the language and intercultural competencies of students. Culture is a very complex phenomenon, a complex system of concepts, attitudes, values, beliefs, conventions, behaviors, practices and rituals. It is the way of life of the people who make up the cultural group, as well as the artifacts they produce, the institutions they create. Language and culture are inextricably linked. Language and culture are not separate units, they are comprehended simultaneously, supporting and developing each other.

The use of the term "intercultural" reflects the view that learners of a foreign language should gain an understanding of both their own cultural values and the external culture. Intercultural communicative competence refers to the ability to provide a common understanding of people of different social identities and the ability to deal with complex multiple identities and their own identities.

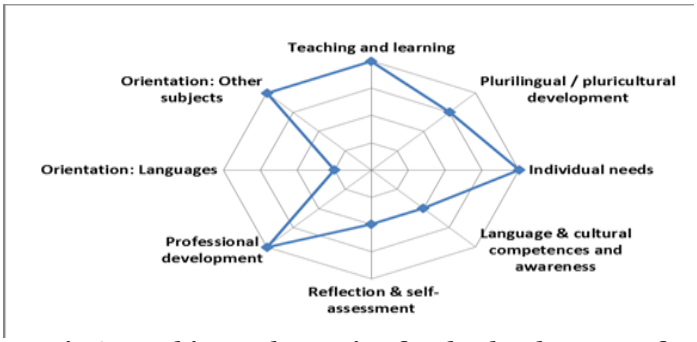


Fig.1. Teaching and Learning for the development of cultural awareness

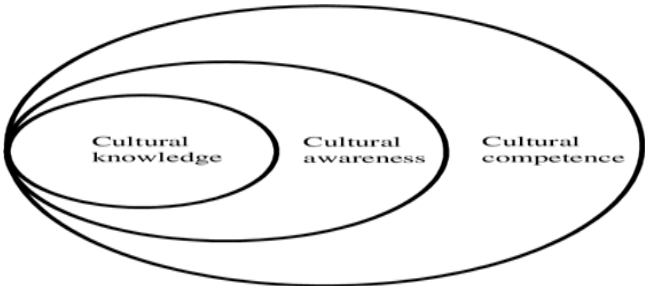
This competence emphasizes mediation between differences in different cultures, the ability to look at oneself from an "outside" point of view, to analyze and adapt one's behavior, values and beliefs. Thus, the student demonstrates a number of behavioral and cognitive abilities, namely:

• attitudes - recognition of the identity of others - respect and tolerance for others - empathy

• behavior - flexibility - communicative awareness

• cognitive abilities - knowledge - knowledge discovery - interpretation and translation - critical cultural consciousness By acquiring intercultural competence, learners realize relationships that allow them to interpret the values, beliefs and behavior of the "culture" of themselves and others and "stand on the bridge" or even "be a bridge" between representatives of different languages and cultures. Based on this concept, cultural learning is defined as the process of acquiring the required cultural knowledge, skills and abilities for effective communication and interaction with people from other cultures. It is a dynamic, evolving and ongoing process that engages learners in a cognitive, behavioral and emotional environment.

A dynamic view of culture requires students to take an active part in the study of culture, to consider cultural facts that are located in time and space, in regions, classes and generations. A dynamic view of culture also requires learners to know their own culture, the position of their own cultural behaviors. On the basis of a certain practice and life experience of people, a basic set of principles for mastering the language and culture is proposed, namely: 1) the study of cultures by comparing them, 343 comparison and analysis; 2) finding one's place "third place" between cultures. This competence helps them broaden their horizons and increase tolerance. Cultural awareness covers three qualities:



a) awareness of one's culturally induced behavior;
b) awareness of the culturally induced behavior of others;
c) the ability to explain one's cultural point of view.

a) awareness of one's culturally induced behavior;
b) awareness of the culturally induced behavior of others;
c) the ability to explain one's cultural point of view.

The following steps are suggested as a miniature model of the learning process:

1) Cultural exploration. Engaging learners in learning about their target culture through cultural research, such as:

• Ethnographic interview/research

Learners can conduct ethnographic interviews with native speakers invited to classes to interpret building their own cultural learning model through research on family values, for example. This type of activity is also possible outside the classroom - reading, listening, watching videos. The students are then asked to give an oral report on what they have learned about the target culture from their interviews/ research. Ethnographic views are formed from various cognitive and behavioral outcomes of trainees. Ethnographic interviews shape attitudes towards speakers and the target culture, influencing the communication process

• Cultural simulations

Another very effective way to study culture is to create cultural simulations to study the target culture in the audience. Students can be divided into small groups to facilitate socialization. Cultural modeling of any situation, both social and everyday communication, and professional is created. Today there is a large number of foreign teachers in the republic. Using this good opportunity, you can organize a joint lunch or brunch, afternoon tea.

• Dealing with cultural stereotypes Students participate in cultural research tasks to identify any cultural stereotypes. For example, they can present their ideas about the national cuisine of the target language through presentations, photos, videos, cooking. This task can help them think about the reputation of the national cuisine, encourage discussion of origins or borrowings. Another stereotypical idea is about the family issue, for example, about living with parents before marriage in a Belarusian family and a family of the language being studied. Such research can contribute to heated discussions about the advantages and disadvantages of living with parents, which subsequently develop into disputes and debates. One should, however, be extremely careful when suggesting this kind of discussion and remember that many stereotypes do not take into account individuality and represent a negative judgment that can lead to misunderstanding. Many stereotypes represent prejudice, often having little to do with reality.

2) Comparing cultures

This step encourages students to look for cultural similarities and differences between the target culture and their own culture, based on an understanding of their own culture and based on their own acquired knowledge, beliefs and values. Group discussions and reflections are organized on cultural similarities and differences in family values between different cultures. For example, the model of the Belarusian family; priorities, values, differences between urban and rural life; men and women are equal in housework and childcare; parental authority; people over the age of 18 have the right to make their own decisions; new family patterns in Western European countries.

3) Intercultural mediation or third place This stage involves students in turning inward on cultural information through self-reflection and leads to an in-depth understanding of the role of culture/language in the worldview.

They draw conclusions, compare, interpret, discuss their role, their “third place”. In this process, learners worthy of their first culture observe the target culture and take

the place of an intermediary where they can observe and reflect on both their own and the target cultural differences. This stage contributes to solving problems with cultural dilemmas. Participation in discussions should be encouraged and discussion of the results of the proposed solutions should be stimulated. For example, students may discuss dilemmas about career choices or dietary norms. Being in a mediating position, foreign language learners synthesize elements of different cultures and create their own understanding of cultural differences between these cultures. It is at this stage that the gap between cultural differences is overcome and the communicative goal is achieved.

In conclusion, I would like to note that much of our own cultural knowledge is invisible and applied in our daily interactions subconsciously. It should be borne in mind that an important starting point for learners is a smooth transition from their own culture to the opportunity to actively participate in comparing, contrasting and reflecting the cultural values of the target culture. The stages described do not have a clear sequence, and can be presented simultaneously. The transition from a traditional to an intercultural position in the classroom in a foreign language can help both students and teachers in their professional development and development. Intercultural competence will undoubtedly be able to raise awareness of the inextricable and interdependent relationship between language, culture and language learning.

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