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MULTICULTURAL ASPECTS OF IMPROVING STUDENTS' DISCOURSE (WRITTEN) COMPETENCIES

Annotation

There are number of ways to improve students' discourse competences (written) in the period of their learning and research: it is clear that there are some issues that a huge number of students face, as written academic discourse is definitely a form of writing unfamiliar to many students. What does it mean? Why should it be important? As a general principle, people who use a language will need not only to communicate orally but in written contexts as well: indeed these constructions should be built on solid, rigorous foundations. However, learning or studying the case of students' needs won't be enough without an awareness of multicultural aspects. Initially, it would be necessary to see what is the 'multicultural' relating to several varieties of culture or cultural elements which manifest themselves in a multicultural society.

Key words: Discourse competence, writing skills, multicultural aspects, modern methods, approaches of discourse (written) competencies, the usage of technologies, problems in writing, the methodology of writing.

МУЛЬТИКУЛЬТУРНЫЕ АСПЕКТЫ СОВЕРШЕНСТВОВАНИЯ ДИСКУРСИВНЫХ (ПИСЬМЕННЫХ) КОМПЕТЕНЦИЙ СТУДЕНТОВ

Анотация

Существует множество способов улучшить навыки ведения письменной речи студентов в период их обучения и научных исследований: очевидно, что есть некоторые проблемы, с которыми сталкивается огромное количество студентов, поскольку письменный академический дискурс, безусловно, является формой письма, незнакомой многим студентам. Что это значит? Почему это должно быть важно? Как правило, люди, использующие язык, должны общаться не только устно, но и письменно: действительно, эти конструкции должны быть построены на прочном, неукоснительном фундаменте. Однако самообразования или изучения потребностей учащихся будет недостаточно без осознания мультикультурных аспектов. Первоначально необходимо было бы понять, что такое "мультикультурный", относящийся к нескольким разновидностям культуры или культурным элементам, которые проявляются в мультикультурном обществе.

Ключевые слова: дискурсивная компетенция, навыки письма, мультикультурные аспекты, современные методы, подходы к формированию дискурсивной (письменной) компетенции, использование технологий, проблемы в письменной речи, методология написания.

TALABALARNING DISKURSIV (YOZMA) VAKOLATLARINI TAKOMILLASHTIRISHNING KO'P MADANIYATLI JIHATLARI

Annotation

Talabalarning o'qish va ilmiy izlanishlar davrida yozma ko'nikmalarini oshirishning ko'plab usullari mavjud: shubhasiz, ko'plab talabalar duch keladigan ba'zi muammolar mavjud, chunki yozma akademik nutq, albatta, ko'plab talabalar uchun tanish bo'lmagan yozuv shaklidir. Bu nimani anglatadi? Nima uchun bu muhim bo'lishi kerak? Umuman olganda, tildan foydalanadigan odamlar nafaqat og'zaki, balki yozma ravishda ham muloqot qilishlari kerak: darhaqiqat, bu tuzilmalar mustahkam, mustahkam poydevorga qurilishi kerak. Biroq, o'z-o'zini tarbiyalash yoki o'quvchilarning ehtiyojlarini o'rganish ko'p madaniyatli jihatlarni bilmasdan yetarli bo'lmaydi. Dastlab, ko'p madaniyatli jamiyatda namoyon bo'ladigan madaniyatning bir nechta navlari yoki madaniy elementlariga ishora qiluvchi "ko'p madaniyatlilik" nima ekanligini tushunish kerak edi.

Kalit so'zlar: diskursiv kompetentsiya, yozish qobiliyatlari, ko'p madaniyatli jihatlar, zamonaviy usullar, diskursiv (yozma) kompetentsiyani shakllantirishga yondashuvlar, texnologiyalardan foydalanish, yozma nutqdagi muammolar, yozish metodologiyasi.

Introduction. Discourse is an ambiguous term of the humanities, in which the subject of study directly or indirectly involves the study of the functioning of the language - semiotics, literary criticism, linguistics, ethnology, sociology, anthropology, philosophy[3]. There is no unambiguous, universally recognized definition of the concept of "discourse" that would cover all cases of its use, and perhaps this is the reason for the wide popularity of this term in the past few decades: various understandings, connected by non-trivial relations, quite successfully satisfy various kinds of conceptual needs, modifying traditional ideas about dialogue, speech, style, text, and even language. In 1999, a collection of works dedicated to the French school of discourse analysis

was published. In the introductory article to this work, P. Serio lists eight different understandings. Also, the stress in this term has not yet settled down - the most common stress is on the second syllable, but the stress on the first syllable is also not uncommon. There are three main classes of use of the term "discourse" that can most clearly be distinguished, which correspond to various national traditions and the contribution of specific authors. The first class includes directly linguistic uses of the discourse term[2]. Historically, the first use of this term was in the title of an article by the American linguist Z. Harris "Discourse Analysis", which was published in 1952. But the full term "discourse" became in demand in linguistics approximately two decades later. The actual linguistic uses of

the term themselves are diverse, but in general there are attempts to develop and refine the traditional concepts of text, speech and dialogue [4].

Research review on learning the construction of multicultural competence by teachers during teaching effected by an approach of professionalization (Le Boterf, 2002 and 2004), it the construction of multicultural competence, as perceived by teachers during teaching placements. As a constituent element of the personality, culture, in its sense of "system of symbols, traditions, norms and institutions", is one of the individual differences (Royce and Powell, 1983, 62, translation). Several studies have pointed out that culture determines how we learn (Kennedy, 2002; Ramburuth and McCormick, 2001). Education policy makers have included it as a differentiating factor between students, among the aspects to be considered when practicing the teaching profession (Ministère de l'Éducation du Québec, 2001; Ontario College of Teachers, 1999). Viewed from a perspective of social criticism, the treatment of ethno cultural differences in the education system is at the heart of research in multicultural education. The legitimacy of this training, the contents of the learning and their stability, the pedagogical methods used, the curricular analysis of programs representations of key stakeholders on ethno cultural diversity, and their impact on teaching and learning are topics of interest [5]. These studies highlight that improving discourse (written) competence in multi-ethnic environments lead to an awareness of future teachers to the differences and the means that a teacher could deploy to adapt his/her educational approach to the diversity of his/her class group (Cook and Van Cleaf, 2000; Duarte and Reed, 2004;) [1].

Research methodology. Written discourse, despite enjoying great prestige for many centuries, is a derivative of oral discourse. To this day, most languages exist only in oral form. However, the real comparison of written and oral discourse as alternative forms of language existence began only in the 1970s. The difference in the channel of transmission has important implications for the processes of written and oral discourse: In oral discourse, understanding and generation are synchronized, in written discourse they are not. In oral discourse, the phenomenon of fragmentation is observed, that is, speech is generated by intonational units separated by pauses. Written discourse integrates into sentences and other syntactic constructions. In written discourse, there is no contact in space and time between the speaker and the addressee. In written discourse, the addressee and the speaker are removed from the information being described [6]. A person can use language without producing any graphic or acoustic traces of language activity. In this case, one should speak of a mental discourse. The language used in mental discourse is communicative, but the same person is both the addressee and the speaker. Mental discourse, due to the lack of easily observable manifestations, has not been studied enough. Mental discourse is also called inner speech. The most famous study of mental discourse belongs to Vygotsky. Need more materials on the topic of the article? Use the new search! Find more articles. Students have agreed to participate in my research, on a voluntary basis: Shakhlo (female, in her nineteen's, Samarkand, elementary level of education); Zubayda (female, in her twenties, Bukhara region, elementary level of education); Etc. Each participant has followed two writing placements in Uzbekistan schools. In order to preserve the anonymity of participants, all the names used are fictitious [7]. Each respondent participated in two semi-structured interviews, spread over the two internships of learning. The first interview took place before the start of the first internship and aimed to explore the personal experience of the participants in relation to multi-ethnicity (friends, work, travel), formal training received in

connection with multicultural education, views about importance and the definition of multicultural education and the multicultural competence of the teacher, role of the teacher in a multi-ethnic environment and in an environment perceived as homogeneous, expectations of multiculturalism training during teaching placements.

Discussion. Perceived learning discourse competences seem to have significantly influenced the dimensions of competence multicultural related to personal resources as well as reflective capacities. On the other hand the dimension of know-how is perceived as poorly developed as a result of training professionalizing, while the dimension related to the resources of the environment is almost absent.

Only one participant [Zubayda] said that the learning placements did not contribute to the development of its critical examination capabilities. The others believe that the experiences of written discourses have sensitized, to varying degrees, the existence of prejudices in the high school environment and their own limitations and apprehensions, to the need to refocus to meet the needs of students and immigrants in turn to the training needs of teachers: "I have seen this in some schools: some teachers think that if a student has problems, it is because he is a stranger. We catalogue it right away, we do not have the patience to know it and especially to bring it to learn. If the teacher has prejudices, he will create barriers. What can he do in a classroom whose children he thinks suck? If we catalogue like that, it's because we don't do the efforts to get our students to learn. (Another teacher). Dilnoza admits her limitations, discovered during teaching internships: "Multi-ethnicity is a great challenge. I have to recondition myself. I was surprised to find that I had some apprehensions, for example, when I had a student. Muslim, I was less inclined to talk to him. » These results are also consistent with the findings of empirical research on teaching placements. Indeed, the learnings mentioned by the participants in our study have relates mainly to personal resources (attitudes, knowledge and reflection) and less to know how to act. From another perspective, and without worrying about cultural differences, Boudreau [2001] undertook a case study that illustrates how it is possible for an intern to develop the ability to adapt one's teaching approach to the characteristics of class groups supported [8]. At the same time to improve students' discourse competence within multicultural aspects. The indices used by the researcher to support these displays are capacity, "differentiate between a teaching routine and student learning" and skill to "seek the youth" [Boudreau, 2001, p. 79].

In our view, the fact that most trainees report "awareness" or "taking awareness" about know-how, not concrete learning. [9] Josie remains the only participant who spoke about the "coaching" of the associate teacher during her first internship in a multi-ethnic environment. The trainee perceived more rigor in the formative intervention provided during the experiment in question. The perception of his internship learning makes it moreover proof, Josie being also the only one to have directly linked the supervision of the teacher associate and internship apprentice ship, i.e. the training of work teams. Interaction with parents and exchanges with other teachers working in the trainee's host school are also among the factors of influence. In the Sherzod's case, the interaction with the parents seems to have fuelled his reflection around somecultural content, without, however, significantly influencing its learning. Alisher, inon the other hand, drew profit, from the pedagogical point of view, from his interactions with the parents, and tried to conceptualize his observations. For her part, Zubayda highlighted the contribution that others have made [10].

Results. The stage of active experimentation is almost absent from the training of students in connection with the

multicultural competence. This reading of the experiential learning perspective sheds additional light on the process of building the multicultural competence experienced by the nine participants in our research. First, this line of interpretation explains the types of learning perceived as accomplished by the student-masters followed. Learning related to attitudes, capacity critical examination and theoretical knowledge (especially of cultural practices), registered by most of the participants, seem to have resulted from abstract conceptualization, a step taken by trainees even in the absence of the accompaniment of associate teachers. Participation in research appears to have contributed to these learnings, to the extent that where the participants agreed to undertake an observation and reflection process guided by interview questions. On the contrary, learning related to know-how required active experimentation in the classroom. As multicultural education did not constitute an aspect taken into consideration during the vast majority of internships, it is not surprising that trainees were unable to take this step [11].

Conclusion. This study proposed a formalization of the process of building multicultural aspects of discourse competence of the students mostly, as perceived by student-masters during study period. Analysis of results identified the learnings achieved and the factors which influenced them. Interpreted from the perspective of experiential learning the journeys of the nine participants are proving to be incomplete, mainly because of the lack of specific framework. A model supervision during teaching courses inspired by the theory of experiential learning emerged from this research. According to the participants, these suggestions would lead to the construction of the multicultural competence of future teachers, a professional dimension considered like important in the current global context. Conducted with a small number of participants and taking into consideration only the point of view of the student-masters, this study will not be able to claim the generalization of its conclusions.

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