

USE OF CARTOONS TO DEVELOP LEARNERS' CULTURAL AWARENESS AT SECONDARY SCHOOL

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Abstract. *This article is dedicated to the topic “Using cartoons to develop learners’ cultural awareness at secondary schools”. The importance of materials in language teaching and learning has been extensively acknowledged by many people. Therefore, this article aims to explore how animated cartoon as a pedagogical material can be employed in language classroom efficiently. Through examination of existing literature, this study outlines the numerous pedagogical values of using cartoon. It presents the characteristics of cartoon that bring much valuable effects to language learning. The paper discusses both the efficiency of animated cartoon as an authentic audiovisual learning material and how it can be employed in language classroom in order to satisfy the intended pedagogical outcomes of the 21st century.*

Keywords. *Culture, pedagogical technologies, language classroom, cartoon, literature, cultural awareness, paralinguistic aspects.*

Culture may mean different things to different people. In the anthropological sense, culture is defined as the way people live. Trinovitch defines culture as “...an all-inclusive system which incorporates the biological and technical behavior of human beings with their verbal and non-verbal systems of expressive behavior starting from birth, and this “all-inclusive system” is acquired as the native culture. This process, which can be referred to as “socialization”, prepares the individual for the linguistically and non-linguistically accepted patterns of the society in which he lives. It is also believed that the students, who are in need of developing cultural awareness and cultural sensitivity, are normally those who are least disposed toward these goals. Teacher’s task is to make students aware of cultural differences, not pass value judgments on these differences. Students learning a foreign language have to assimilate many new categorizations and codifications if they are to understand and speak the language as its native speakers do. This does not mean that the native language of the students could not have established such

distinctions for them. All languages which have been closely investigated seem to possess the potentiality for expressing all kinds of ideas and making all kinds of distinctions [2, 185]. Learners should be exposed to these distinctions as much as possible in the foreign language teaching classrooms. Both learners and teachers of a second language need to understand cultural differences, to recognize openly that everyone in the world is not “just like me”, that people are not all the same beneath the skin. There are real differences between groups and cultures [1,167]. That’s why, language teachers cannot avoid conveying impressions of another culture if they realize it or not [2, 315]. Language cannot be separated completely from the culture in which it is deeply embedded. Any listening to the utterances of native speakers, any reading of original texts, any analysis of pictures of native speakers engaged in natural activities will introduce cultural elements into the classroom. Learning to understand a foreign culture should foster students of another language to use words and expressions more skillfully and authentically; to understand levels of language and situationally appropriate; to act naturally with persons of the other culture, while recognizing and accepting their different reactions, and to help speakers of other tongues feel at home in the students’ own culture. While most learners indeed find positive benefits in cross-cultural living on learning experiences, nevertheless a number of people experience certain psychological blocks and other inhibiting effects of the second culture. Teachers can help students to turn such an experience into one of increased cultural and self-awareness. It is possible that learners can feel alienation in the process of learning a foreign language, alienation from people in their home culture, the target culture, and from themselves. In teaching foreign languages we need to be sensitive to the fragility of students by using techniques that promote cultural understanding. The use of role-play in EFL classrooms can help students to overcome cultural “fatigue” and it upgrades the process of cross-cultural dialogues while at the same time it provides opportunities for oral communication. Numerous other techniques –readings, films, simulation, games, culture assimilators, culture capsules and culturegrams can be used for language teachers to assist them in the process of

acculturation in the classroom [3, 188]. In addition to these techniques, teachers can play a therapeutic role in helping learners to move through stages of acculturation. If learners are aided in this process by sensitive and perceptive teachers, they can perhaps more smoothly pass through the second stage and into the third stage of culture learning and thereby increase their chances for succeeding in both second language learning and second culture learning.

Watching cartoons in foreign language classroom has various pedagogical advantages. Clark (2000) claims that, unlike other audiovisual materials, watching cartoon film as source of authentic language helps teachers to involve students, attract their attention, create a non-threatening atmosphere to present information, and it has the potential to enhance critical thinking processes and discussion skills. Cartoon as an authentic language input would facilitate language practice in the classroom. Sarko (2008) assumes that exposure to authentic language would serve learners to practice language not only in the classroom, but also in outside where they can utilize language input to learn more about cultures by their own. Nunan (1999) acknowledges that exposure to authentic language material has a key role in motivating language learners to correlate the content and subject matters to their life. In other words, it enables them to make the interconnections between knowledge they get in language classroom and real world outside the classroom setting. Teaching foreign languages is crucial in today's society and it is considered to be one of the inevitable parts of the education process. As education process itself is divided into several stages, all the parts should continue and elaborate each other. If there is one gap or unfinished learning among the stages, that will definitely influence to the further academic success of a learner. Most frequently confronted that students to a great extend know the rules of language, but are not always able to use the language adequately as it requires since they are not knowledgeable enough about the target culture.

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LINGVOKULTUROLOGIYA TIL VA MADANIYAT FANI SIFATIDA RIVOJLANISHI VA UNING TAHLILLARI

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***Annotatsiya.** Maqolaning asosiy mazmuni tilshunoslikning asosiy yo'nalishlaridan bo'lganlinguatura haqidagi mulohazalardir. Ushbu maqola tahlilida lingvokulturologiyaning til va madaniyat fani sifatida rivojlanishi haqida so'z yuritilgan. Lingvokulturologiya- tilshunoslikning mustaqil yo'nalishi sifatida tan olindi, u tilshunoslik va madaniyatshunoslikning o'zaro bog'liqliklaridan paydo bo'lgan fan hisoblanib, u xalq madaniyatining paydo bo'lishini tilda ifodalanishi va mujassamlanishini namoyon etadi.*

***Kalit so'zlar.** Lingvokulturologiya, lingvomadaniyat, tilshunoslik, madaniyatlararo muloqot, nutq, lingvokulturologik tahlil, madaniyat, moddiy va ma'naviy madaniyat*

O'tgan XX asrning 90 – yillarida tilshunoslik bilan ma'daniyatshunoslik orasida yangi fan sohasi, lingvokulturologiya lingvomadaniyatshunoslik paydo bo'ldi. U tilshunoslikning mustaqil yo'nalishi sifatida tan olindi. Lingvokulturologiya – tilshunoslik va madaniyatshunoslikning o'zaro bog'liqliklaridan paydo bo'lgan fan bo'lib, u xalq madaniyatining paydo bo'lishini tilda ifodalanishi va mujassamlanishini tadqiq etadi. Bu ikki yo'nalishni, ya'ni