

## **INTER-RELATIONSHIPS BETWEEN MACRO-SOCIAL AND MICRO-SOCIAL COGNITION IN TEACHING FOREIGN LANGUAGES**

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*Abstract: This article is devoted to the teaching process of the modern world through macro and micro cognition. Learning a foreign language is impossible without referring to the culture of the country of the language being studied. The expansion of international relations in all spheres of society obliges people studying foreign languages to be competent not only in the field of language, but also in the field of culture of the peoples who speak these languages as native. To date, issues related to the culture of other countries have acquired unprecedented acuteness.*

*Key words: culture, competent, macro-social, micro –social, teaching, society.*

## **ВЗАИМООТНОШЕНИЯ МЕЖДУ МАКРОСОЦИАЛЬНЫМ И МИКРОСОЦИАЛЬНЫМ ПОЗНАНИЕМ ПРИ ОБУЧЕНИИ ИНОСТРАННЫМ ЯЗЫКАМ**

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*Аннотация: Данная статья посвящена процессу обучения современному миру через макро- и микропознание. Изучение иностранного языка невозможно без обращения к культуре страны изучаемого языка. Распространение межнациональных отношений на все сферы жизни общества обязывает людей, изучающих иностранные языки, быть компетентным не только в области языка, но и в области культуры народов, говорящих на этих языках как на родных. На сегодняшний день вопросы, связанные с культурой других стран, приобрели небывалую остроту.*

*Ключевые слова: культура, компетентный, макросоциальный, микросоциальный, учение, общество.*

## **CHET TILLARNI O'QITISHDA MAKRO-IJTIMOYIY VA MIKRO-IJTIMOYIY IDROKNING O'ZARO ALOQADORLIGI**

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*Annotatsiya: Ushbu maqola zamonaviy dunyoni makro va mikro bilish orqali o'qitish jarayoniga bag'ishlangan. Chet tilini o'rganilayotgan til mamlakatining madaniyatiga murojaat qilmasdan o'rganish mumkin emas. Jamiyat hayotining barcha jabhalarida xalqaro aloqalarning kengayishi chet tillarini o'rganayotgan kishilarni nafaqat til sohasida, balki bu tillarda ona tili sifatida so'zlashuvchi xalqlarning madaniyati sohasida ham malakali bo'lishni majbur qiladi. Bugungi kunga qadar boshqa mamlakatlar madaniyati bilan bog'liq muammolar misli ko'rilmagan keskinlikka ega bo'ldi.*

Kalit so'zlar: madaniyat, malakali, makro-ijtimoiy, mikro-ijtimoiy, o'qitish, jamiyat.

**Introduction.** Unfortunately, such an increased interest in the cultures of other peoples is caused for the most part not by the desire to enrich their culture at the expense of originality and the accumulated experience of others, how many social, political and economic prerequisites that exist on the world stage. In addition, the strengthening of scientific and technological progress and the discovery of new types of communication cause the expansion of cultural dialogues that require the development of tolerance towards alien cultures in order to avoid cultural conflict. Speaking about the component composition of foreign-language competence, it should be noted that foreign and Russian authors distinguish different numbers of components, or, as they are called in another way, «components», «sub-competencies» or simply «competencies», therefore, we can talk about two classifications: European and Uzbek. But despite the fact that there are two variants of the component composition, with a comparative.

**Literature review and recommendation.** It can be noted in the analysis that both classifications have a lot in common. The European version includes the following components: socio-cultural, strategic, linguistic, sociolinguistic, discursive, social competence, while the Uzbek version includes: linguistic, compensatory, speech, educational, cognitive and socio-cultural competence. Speaking about socio-cultural competence, it is necessary to take into account the student's ability to communicate with representatives of the culture of the country of the language being studied. Such abilities presuppose the formation of certain qualities necessary for successful intercultural communication, which include: openness to communication (freedom from prejudice towards representatives of another culture), tolerance (tolerance of alien and unusual things existing in foreign cultures), willingness to establish contacts, including the desire and ability to establish communication. The increased recognition of the roles that cultural and social factors play in human development along with advances in neuroscience and cognition research present challenges to existing theories of learning and development (National Research Council [NRC], 1999). The NRC panel of prominent educators from various disciplines analyzed research on learning and developed an agenda for transforming education. This new agenda is especially important if education is going to meet the needs of all students, including those who are linguistically and culturally diverse. The NRC panel used the work of the Russian psychologist Lev Semyonovich Vygotsky as a foundation for their investigation. In this chapter we examine Vygotsky's work, which is becoming increasingly influential in shaping culturally relevant and dynamic theories of learning. In spite of increasing references to his work in the fields of education and educational psychology, his theoretical foundations and his methodological approach to the study of the mind remain relatively unknown to broader audiences. We begin our discussion of Vygotsky's contributions to educational psychology with an overview of his life and work and then discuss ways in which his theoretical framework has influenced sociocultural approaches to learning and development. Vygotsky emphasized the critical role that individuals play in creating their sociocultural contexts and examined



the ways in which individuals internalize interactions with the environment and other people. Humans use and appropriation of socially created symbols were at the center of this investigation, which The increased recognition of the roles that cultural and social factors play in human development along with advances in neuroscience and cognition research present challenges to existing theories of learning and development (National Research Council [NRC], 1999).

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Discussion is given on the contribution of Vygotsky's ideas to the understanding of the relation between the social world and cognitive development. Particular attention is given to the significance of culture, the role of language, and the student's relationship with and development within this social world. In doing so, some similarities and contrasts between other learning theorists, specifically Piaget, are briefly discussed. Vygotsky's views of the integrated and dynamic social nature of learning are described, and the notion of a zone of proximal development, which utilizes such ideas, is introduced. Vygotsky's ideas on cognitive development are shown to lead to student-centered and a co-constructivist basis of learning, in which the student potential within the social context is accommodated. The relationship between the social world and cognitive development has been considered by several investigators, such as Piaget, Vygotsky, Bandura, Rogoff, and Wood. [1, p 209]

Discussion. A commonality of the various theories is that student learning is not viewed as a simple process of information transfer from a source (teacher, parent, computer), but often involves an active social interaction in which, for example, a student constructs knowledge through discovery and experiment, learns through imitation or observation, or relies upon teacher support which is congruent with the student's immediate potential for learning. The work of Vygotsky gives particular attention to the inter-relationships between macro-social and micro-social influences on cognitive development, and thus social influences on learning in a broad sense. External social forces are viewed as important in the learner's development, in which the learner is considered an apprentice requiring the guidance, facilitation and support of teachers. This view is often contrasted with that of Piaget's theory, in which the main forces driving cognitive development of a student are seen as within the individual, constrained to some extent by developmental stages. [2, p 67]

As indicated above, the social world as defined by Vygotsky considers not only the interpersonal interactions between, say, a student and teacher, or student and peer, but also the broader sociocultural and historical influences on learning and the learning environment. The underlying themes of Vygotsky's theory on cognitive development have thus often been summarized as: the significance of culture the role of a principal proponent of culture: language the student's relationship with and development within this sociocultural world.

In this context, culture is viewed as socially accepted behaviors, attitudes, and beliefs, and is constructed through human societal products such as institutions, symbol systems, and tools such as language. Culture in this sense is a dynamic outcome of historical events and developments, and thus products of human development. However, as emphasized by Vygotsky, at any particular historical time, culture itself will influence human mental functioning and behavior, and thus a complex integrated relationship between the cultural environment and personal development. In other words, humans are not only producing culture, but are also products of culture themselves. The cultural influences on childhood development can be exemplified through the elementary and higher mental notions of Vygotsky. The former describes innate functions or characteristics of a young child such as responding to a mother's voice and crying for a need. In the course of development, perhaps through operant conditioning, imitation, perception or some limited cognitive evaluation, elementary functions are gradually transformed into higher mental functions such as problem solving, logic, and propositional and hypothetical thinking. [3, p78]. Vygotsky believed that this transformation is strongly influenced by culture. For example, culture results in language and other symbolism which perhaps define non-primitive consciousness, and create the social processes and pressures for adopting the patterns of behavior and attitudes which are characteristic of that culture. Vygotsky believed that language makes thought possible and is thus the basis of consciousness. Without language his view was that human development could not exceed that of primitive sense and perception functions, characteristic of lower forms of mammalian life. Language was also seen as the tool of culture which enables social interaction, and thus the direction of behavior and attitudes, and indeed the propagation and development of culture itself. The specific and early

relationship of language and cognition can be identified through three key stages in the development of speech: social, egocentric, and inner speech. Social or external speech dominates the first stage of language development, and is a means by which young children express emotions or simple thoughts.

Result. The speech is principally used for control of behavior of others, but also acts as a means of conveying early social influences such as parental tolerances of behavior. Such influences inevitably lead to the restructuring of thoughts, and thus cognition. Egocentric speech occurs between the ages of 3 and 7 and describes an intermediate stage of language development between external speech and inner thoughts. In this stage, the child will often talk to him or herself in an effort to control their own behavior or justify actions or approaches to a task. With maturity, egocentric speech becomes inner speech (self-talk), which has also been referred to as the stream of consciousness by James. Vygotsky believed that inner speech enables individuals to direct and organize thought, and thus an important proponent of higher mental functioning. Hence, the set of arbitrary and conventional symbols which are used to convey meaning, but which are culturally determined in form and interpretation, become a part of the individual's cognitive being. [4, p 806]

Closely related to the formation of inner speech is the concept of internalization. This involves the internal acceptance (perhaps with individual modification or interpretation) of social (external) values, beliefs, attitudes or standards, as one's own. In this sense, the psychological make-up of the individual is altered through internalization, and provides a dynamic mechanism by which the inter-social becomes the intra-social. However, such a mental adoption processes should not be confused with processes such as introjection or socialization. The former describes internalization in which there is little active participation by the individual; c.f. operant learning, and indeed some forms of hypnosis. In contrast, socialization describes a pseudo-internalization process in which apparent beliefs arise from a need to conform to society rather than any actual commitment. Internalization as viewed by Vygotsky therefore, represents a genuine, participative, and constructed process, but nevertheless determined by sociocultural influences. As indicated above, the outcome of internalization is that interpersonal or personal-cultural influences, become transformed into intrapersonal characteristics. Thus, every function in the child's cognitive development, such as attention, logic or concept formation, appears twice: first on the social level and then on the individual level.

Conclusion and recommendation. An important implication of the above ideas is that there is much opportunity through the school system to influence the cognitive development of children. For example, through language, the presentation and interpretation of history and current affairs, and the attitudes, beliefs and values of teachers (or significant others), the thought patterns and beliefs of students may be shaped. Unlike Piaget, who believed that children construct their own ideas of the world, Vygotsky's ideas suggest that student-teacher and student-peer relationships are of prime importance of generating and facilitating new ideas, perspectives, and cognitive strategies. [5, p 69]

Effective social studies teaching and learning should be a collaborative effort of learners, teachers, resource person/ community resources and government. Social studies learning experiences and activities should



mirror social realities due to the changing nature of society and the socio-cultural institutions therein. Socio-cultural practices that impede the effective teaching and learning of social studies should be discouraged. There should be intensification of multi-ethnic education in Uzbekistan, this will make students to understand other ethnic groups outside their own, and also enhance ethnic tolerance, understanding and mutual interrelationships across ethnic boundaries. Since social studies is an interdisciplinary study Its teachers should however, adopt the integration of methodologies in teaching of social studies, they should employ the variety of methods employed by individual subject disciplines, if the methods are relevant for effective social studies instruction and aid in the attainment of social studies aims and objectives. All cultural laws should be honestly and scientifically explain to children, policy makers should address community quality if they must be an improvement in student's achievement, since the community of a child has a great impact on the child's learning. Efforts should not only be limited on individual child but on the community, because the experience of a child outside the school will enhance the teaching and learning inside school. For the realization of the sustaining philosophy of social studies, all therapies and techniques that could reduce disruptive behavior in and outside social studies classrooms should be employed while discouraging those behaviors that inhibit effective teaching and learning of social studies.

Refereces:

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