



DEVELOPING INTERCULTURAL COMMUNICATION SKILLS THROUGH TEACHING TRANSLATION

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Article history:	Abstract:
Received: 1 st April 2021 Accepted: 20 th April 2021 Published: 8 th May 2021	The methodology of language teaching offers several effective techniques for developing the intercultural competence of learners on basis of developing language skills in the non-native language classroom. The names of characters in Uzbek national fairy-tales objects specific to the Uzbek nation are presented as the models of culture concept representation in the translation process. There is a great demand for the guide-translators who should function as the presenters of the national culture. The issue of developing intercultural communication skills of translators is approached to present the national heritage through teaching vocabulary and language skills in English for translation purposes.

Keywords: Attitude; communication skills; fairy-tales in teaching; intercultural; language proficiency;

Language and culture are the social events that fulfill each other inter-relatively. Enriching this harmony with knowledge of foreign languages and culture concepts leads the mature person to the perfection, acquisition, personal perception and evaluation of own secular and cultural knowledge formed through speaking, writing, reading and listening skills in a foreign language, and appears as the rightest attitude toward people. In particular, as a result of the critical cognitive reflection on right or wrong behavior, habit or attitude towards the interlocutor in the communication process, the complex cultural communication skills of a person are formed. In this case a person's willful attitude full of respect and esteem is manifested in relation towards the relatives, friends, acquaintances, lineages and strangers as well.

It is fact that enhancing the opportunity of communicating a lot in a foreign language during classes is one of the main factors to develop the intercultural communication skills of students. The development of intercultural communication skills of students studying a foreign language as the first, second language, ESP, or CLIL has been discussed in several foreign as well as in national publications in Uzbekistan. The language teachers are expected to guide students in the acquisition of various skills, contributing to the development of their knowledge and understanding of a target language and culture(s), and helping them reflect on their own culture as well.()

By the way there is an issue of formation of positive and negative attitude towards the intercultural communication skills by the students which is closely connected with the social environment in which a person lives, life goals and aspirations, national mentality, beliefs, scope of thinking and level of secular knowledge. Considering that any activity should serve for the future of humaneness, it can be said that the development of students' language skills is also based on the development of intercultural communication skills. The intercultural communication skills shape the person's outlook of respect not only to the national language, but also to the correct evaluation of the culture, social and political views of the peoples who speak in the target language. Thus it up-brings the ability of an

individual to adapt and interact with different people in the society. As well as it allows a person to imagine and connect own interests in relation to the interest and needs of others. The development of the intercultural communication skills expands the opportunity of being important for the people in the society. We know that a social relation is based on the need for the communication; it is human nature to communicate with each other for some social, economic, political or cultural purpose. In some sense it seems as the selfish nature of a human, but through the contact with the person who benefits the second person learns to do at least a little good communication. So, it is in line with the goals of international collaborations and state affairs that the provided education should serve to further improvement of the life and social environment in society, help people live in peace and prosper in harmony and with mutual respect, and most importantly, to develop the skills of conscious and rational attitude to the surrounding world.

It is known that the attitude of the language learner to the foreign language and culture studied is reflected in his or her speech in communication, behavior and interest or desire to learn. These qualities motivate a person to go beyond the shell of implicitness. Reminding that respect for culture and values is an important human quality serves the effectiveness of activities at every stage of learning.

In particular, we should take into account that the attitude to fairy tales depends on the age of the students, they can be considered as the most suitable language material for young language learners, adventurous for teenagers, the object of study for professional needs of students at university-age in developing intercultural competence of language learners. The negative and positive images in fairy tales serve to shape students' understanding of life.

Through the assessment of the protagonist of the fairy tale, the language learner is able to evaluate him/herself and fight with the inner 'only I'. It can be reflected in his / her open expression of critical opinion about the object or dictum of communication, in his subsequent behavior of conversation or in an attempt to rebel with total rejection.

Appropriate development of students' attitudes to values national and foreign culture provides the basis for the correct foundation of the necessary knowledge, skills, internal (understanding, thinking, word choice) and external (translation, expression and delivery) potential of language learners. Knowledge of intercultural communication is a set of complex-integral information obtained by understanding secular and sociolinguistic views of other people's cultures. And the students' linguistic competence helps to express this complexity in a foreign language. In this process, the development of the student's vocabulary integrating it with the pronunciation and grammatical rules, as well as information about the similarities and differences between the national and foreign culture, which should form the basis of the content of each lesson, accelerates the process of mastering the intercultural communication skills. It is obvious that anyone who study a foreign language is interested in the role of that nation in world civilization, its economy, politics, social views, lifestyle, culture, art or history. This or that interest forms the base of language learning. In a sense, this leads to the opinion that language skills are a means to achieve the goal. The skills acquired by translators or students through language learning can be divided into the following types:

Linguistic (listening, reading, writing and speaking), life skills (office work, leadership, teamwork and management, problem-solving, analysis and comprehension of information, time management, work ethics) as well as intercultural communication skills which can be seen in cognitive, affective (personal and professional), communication (verbal and nonverbal) of a person and his/her behavior. Depending on the level of development of these skills, the personality of the student or translator as a person is evaluated. Thus, through the formation of these skills in humans, it is possible to form a positive attitude towards the world around him and enrich the set of knowledge in this area, and this allows a person to interact with people of different nationalities and cultures in society. The use of these skills in personal and professional relations can represent person's internal and external competencies. The level of importance of these skills is determined by the situation of communication and the goals and objectives of the interlocutors in communication.

For instance, in early years of study at university the students consider the linguistic skills as the important skills as their aim is to be well acquainted with the lexis, pronunciation and grammar of the target language. Yet they develop it integrally with life and intercultural communication skills. It means that these skills are interrelated, and a well-developed skill promotes the fast acquisition of other skills in learning process.

For example, a student's well-developed etiquette and moral skills allow the learner to win the respect of the teacher and to communicate more and get more information than others, and in its turn pave way to easy and fast learning of personal and professional life skills, including the ability of time management. Repeated application and skillful implementation of the ability into life experience forms the proficiency. Proficiency is a product of a person's internal and external potential. It is a key factor to enhance opportunities for success and luck in personal and professional life.

The following methodological investigations conducted in *Guide Interpretation and Translation* department at Urgench state university can clarify the idea on integrating language and translation skills to develop intercultural communication skills of future translators. Linking the pedagogical activity to the real life and its organization as a part of language learning process depends on the professionalism of the teacher. The aim of the activity is to achieve students' self-reflection on own personality by describing, comparing the heroes or objects of the culture concept in the fairy tales. The national fairy tales in Uzbek are chosen as an object of the research. It is important to consider every word, phrase, sentence and passage, gesture, prosodic element used by students in the process of

communication as a product of human mental, emotional and logical thinking. The teacher is a presenter and facilitator of the procedure. The activity includes several procedures leading to the target step by step:

Leading: In this procedure, the teacher's task is to introduce, the student's task is to describe. As the object of description the Uzbek national fairy-tale characters *Zumrat* and *Kimmat* is chosen. Intentionally these famous characters are chosen in order to overcome the fear of making mistakes in translation and motivate learners to be active in the procedure. Teacher brainstorms some opinions about the characters.

Step-1: Teacher introduces the case to the learners:

E.g. A group of tourists and a guide are walking around Ichan-Kala in Khiva to see the historical sights of the city. One of the tourists stopped seeing the small handmade puppets representing characters of national fairy-tales and performance. And takes the puppets of *Zumrat* and *Kimmat* in his hand and asks the guide to depict the main features of the characters. It doesn't take much time to concentrate his thought on the characters.

The teacher presents the script of description of characters in the Uzbek language. The students are asked to translate the description of the characters individually.

*Script-1: **Zumrat** – o`zbek xalq ijodiyoti na`munasi, ertak qahramoni. Ijobiy obraz. Ertakda o`zining mehnatsevarligi, sabrliligi, ochiq ko`ngilligi, mehribonligi va muloyimligi bilan gavdalanadi.*

*Script-2: **Qimmat** – ertakda Zumratning ijobiy hislatlarining mutlaqo qarama- qarshi varianti dangasa, badfe`l, ochko`z, xudbin va qo`pol qiz timsolida tasvirlanadi.*

Step-2: The word choice procedure for the translation:

When students finish translation the students are asked to work in small groups of three to benchmark on each script. Announce the final decision on the choice of words/ Special attention is focused on especially the words of quality among the range of synonyms. The most appropriate word is chosen among the existing range of synonyms to describe the positive character *Zumrat* and negative character *Kimmat*. The adjectives *hardworking, tolerant, openhearted, kind and polite* can best represent the character *Zumrat*. While the adjectives *opposite, lazy, bad-tempered, greedy, selfish and rude* can best represent the character of *Kimmat*.

When the scripts are translated the students may contribute the answers by explaining the meaning of characters names. And this attempt should be encouraged by the teacher in assessing the guides translation and professional skills. As the valuable beliefs, notions and ideas are implicit in human names and it's common for people's culture. The student's knowledge of the meaning of anthroponomy declines the quality of translation and provides the effective intercultural communication. There is sample additional information about the meaning of the characters: *The name **Zumrat** in Uzbek means emerald and a bright green precious stone consisting of a chromium-rich variety of beryl, a bright green color like that of an emerald.¹ And the name **Kimmat** in Uzbek means expensive, unaffordable, or costing arm and leg.*

The aim of this procedure is to give opportunity to practice their language skills. In this case, well organized turn-taking of each student to offer their opinion will ensure the active participation of students in the learning process. Using different interaction patterns during the classroom maintains fun and entertainment in the classroom. In addition, it develops students' communication skills with different peers. This, in turn, paves the way for the next stage.

Step-3: In oral translation simulations or role-plays are offered as the effective technique to integrate the language, translation and cultural skills.

This step can be organized basing on the oral or written type of translation. The learners voluntarily can perform the role-play in small groups on the case introduced by the teacher. In advance the students are asked to represent the culture of both tourist and a guide translator by the way of dressing, body-language and communication ethics. When the role-playing part is finished the teacher asks students to share their opinions on the performance or what they would add as a contribution to make the performance better.

Step-4: Self-Reflection.

The aim of this procedure is to make students reflect on their own personal qualities as a good or bad person. The task is to say at least two sentences in comparison with *Zumrat* and then *Kimmat* in target language. As a model the following structure is offered:

Zumrat is , but I am.... Zumrat is as I am.

Qimmat is , but I am..... . Kimmat is ... as I am.

The pedagogical goal of the step is to allow students to evaluate their positive and negative qualities, and thus to teach that human's positive qualities are human adornment. This stage serves to connect the lesson to life as well.

In this regard, it is important to focus on the discussion of the importance of exercises to develop students' critical thinking skills which is the content of teaching intercultural communication skills. Critical thinking skills serve as an immune system that protects students from accepting an evil idea as positive.

Certainly, the ideas of critical thinking are sometimes fundamentally different as it is translated as '*tanqidiy fikrlash*' into Uzbek which means to see the bad side of something or criticize while it means the to distinguish between merit and demerit or good and evil. And as a skill in language learning and acquiring intercultural

competence it helps to shape a person as a mature person. Keeping it in mind, it is possible to organize the next stage

Step-5: Developing critical thinking skills of the learners.

The teacher asks a controversial question. For example:

Which quality of the character Zumrat and Kimmat can be assessed as both positive and negative? Why?

The most preferable organization of this procedure is the discussion in two groups and then continues it as the debate. When a speaker of the first group presents group opinion the second team member should oppose by expressing own point of view on the idea. The procedure continues with the presentation of the second team speaker and opposition of the first team. The role of the teacher in the process is an instructor to provide the most correct answer in order to avoid the evaluation of a positive quality as a negative or vice versa.

The above-mentioned stages of the activity can be used in teaching the representation of the culture concept in target language translation with some modifications and creativity. For instance, in the first step the pair of words denoting Uzbek national items of clothing as *chopon* and *to`n, do`ppi* and *lachak, shoyi ro`mol* and *harir ro`mol* can be translated after giving full description of the consistency, design, way of wearing, customs related with them or function of the items. In the second stage the adjectives are describing both items are introduced. The third and fourth stages can be accepted as in the represented form. The fifth stage it is useful to organize activities in a debate activity about the present and past functions of these national clothes items, youth' and senior citizens' attitude to them, opinions on modern designs of the items and etc.

It is preferable to organize the fifth stage as a new lesson to consolidate the ideas got at the previous one by separating students into small groups at the end of the fourth stage. It provides the students with extra-time to study the facts about the history of objects and their role in the life of the people as a self-study task which allows them to gain a broad and in-depth knowledge of the subject and to prepare for the presentation in the forthcoming lesson.

In conclusion, it can be said that the flexibility, respect for ethnic group views and values, and the right choice of cultural attitudes enable the student to understand the other's point of view and express his or her attitude in intercultural communication in a way that the listener can get the main idea in the translation. The debates, discussions, role-plays, which allow you to put yourself in someone else's shoes are recommended as the effective ways to achieve the goal. This, in turn, is the appearance of the acquired knowledge and skills, which will serve as a basis for future use in similar situations in personal or professional life. Cross-cultural communication situations are no exception. The choice of linguistic, lifelong and cultural (cognitive, affective, communicative, and behavioral) methods appropriate to the context of intercultural communication ensures communication efficiency and intelligibility.

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