

Toshkent davlat sharqshunoslik universiteti



SHARQ MASH'ALI

Jurnal veb-sayti:

<https://orientalstudies.uz/index.php/ot>

SHARQ MASH'ALI

MADANIY XILMA-XILLIKNI MADANIYATLAR ARO ALOQA VOSITASI
SIFATIDA TUSHUNSH*Dilshoda Mubarakova**O'qituvchi, PhD.**Toshkent davlat davlat shaqrshunoslik universiteti**Toshkent, O'zbekiston**Nodira Yunusova**O'qituvchi, PhD.**Toshkent davlat davlat shaqrshunoslik universiteti**Toshkent, O'zbekiston*

MAQOLA HAQIDA

Kalit so'zlar: Ingliz adabiy, til madaniyatlari, Chet tili

Annotatsiya: Ushbu maqolada ingliz adabiy asarini madaniy xilma-xillikni, shuningdek, zamonaviy dunyoda madaniyatlararo aloqalarni tushunish vositasi sifatida tahlil qilish, ularning intensivligi va xilma-xilligini oshirish masalalari ko'rib chiqiladi. Madaniyatlararo o'zaro ta'sirlarning imkoniyati, ularning tabiati va samaradorligi bir qator omillarga bog'liq bo'lib, ular orasida turli madaniyatlar vakillarida mavjud bo'lgan avtogetero stereotiplar alohida rol o'ynaydi. Madaniyatlararo muloqot kontsepsiyasining o'zi turli til va madaniy jamoalar vakillarining o'ziga xosligini inobatga olgan holda teng madaniy o'zaro ta'siriga asoslanadi, bu esa xorijiy va o'z madaniyatlarini taqqoslash zaruratini keltirib chiqaradi. Ushbu muammo ustida ishlash jarayonida biz tadqiqot va mazmun tahlili bazasiga kiritilgan ingliz fantastika asarlarini tanladik. Chet tillarni o'qitish jarayoni ko'plab tarkibiy qismlardan iborat bo'lib, uning fundamental asoslari, yondashuvlari va tamoyillari daxlsizligi bilan birga davriy yangilanishni talab qiladigan o'zgaruvchan komponentlar ham mavjud. Bu, birinchi navbatda, texnik taraqqiyot ta'sirida o'zgaruvchan turmush sharoitlari va shunga mos ravishda, universitetlarga kelgan har bir yangi avlod talabalarining idrok etish va yodlash o'ziga xosligi bilan bog'liq. O'rta maktabda o'zlashtirilgan ko'nikma va malakalar tarkibining o'zgarishi, axborotni idrok etish va qayta ishlash usullari, esda saqlash mexanizmlarining o'zgarishi va uzoq muddatli xotiraning shakllanishini chet tili o'qituvchisi e'tibordan chetda qoldirib bo'lmaydi. Gumanitar universitet boshqalarga qaraganda sinfda talabalar bilan ko'proq vaqt o'tkazadi va kichik guruhlar tufayli u tinglovchilar bilan yaqinroq shaxsiy aloqada bo'ladi.

UNDERSTANDING CULTURAL DIVERSITY AS A MEANS OF INTERCULTURAL COMMUNICATION

Dilshoda Mubarakova

Teacher, Ph.D.

Tashkent State University of oriental studies

Tashkent, Uzbekistan

Nodira Yunusova

Teacher, Ph.D.

Tashkent State University of oriental studies

Tashkent, Uzbekistan

ABOUT ARTICLE

Key words: English literary, language cultures, Foreign Language

Abstract: This article deals with the issues based on analyzing English literary work as a means of understanding cultural diversity, as well as intercultural communications in the modern world, an increase in their intensity and diversity. The possibility of intercultural interactions, their nature and effectiveness depend on a number of factors, among which auto- and hetero stereotypes existing in representatives of different cultures play a special role. The very concept of intercultural communication is based on the equal cultural interaction of representatives of various linguistic and cultural communities, taking into account their originality, which leads to the need to identify the comparison of foreign and own cultures. While working on this problem we selected works of English fiction, which were included in the base of research and content analysis. The process of teaching foreign languages consists of many components, with the inviolability of its fundamental foundations, approaches and principles, there are also variable components that require periodic updating. First of all, this is due to the changing living conditions under the influence of technical progress and, accordingly, with the specificity of perception and memorization of each new generation of students who come to universities. The change in the composition of skills and abilities acquired in secondary school, the ways of perceiving and processing information, the modification of the mechanisms of memorization and the formation of long-term memory cannot be overlooked by the teacher of a foreign language, who at a humanitarian university spends more time with students in the classroom than others, and due to smaller groups, it is in closer personal contact with trainees.

ПОНИМАНИЕ КУЛЬТУРНОГО РАЗНООБРАЗИЯ КАК СРЕДСТВА МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

Дильшода Мубаракова

Преподаватель, PhD

Ташкентский государственный университет востоковедения

Ташкент, Узбекистан

Нодира Юнусова

Преподаватель, PhD

Ташкентский государственный университет востоковедения

Ташкент, Узбекистан

О СТАТЬЕ

Ключевые слова:

английская литература,
языковые культуры, иностранный
язык

Аннотация:

В данной статье рассматриваются вопросы, основанные на анализе англоязычного литературного творчества как средства понимания культурного разнообразия, а также межкультурных коммуникаций в современном мире, увеличения их интенсивности и разнообразия. Возможность межкультурных взаимодействий, их характер и эффективность зависят от ряда факторов, среди которых особую роль играют ауто- и гетеростереотипы, существующие у представителей разных культур. Сама концепция межкультурной коммуникации основана на равноправном культурном взаимодействии представителей различных языковых и культурных общностей с учетом их самобытности, что приводит к необходимости выявления сравнения чужой и собственной культур. При работе над этой проблемой мы отобрали произведения английской художественной литературы, которые были включены в базу исследования и контент-анализа. Процесс обучения иностранным языкам состоит из множества компонентов, при незыблемости его фундаментальных основ, подходов и принципов существуют и переменные компоненты, требующие периодического обновления. Прежде всего, это связано с изменением условий жизни под влиянием технического прогресса и, соответственно, со спецификой восприятия и запоминания каждого нового поколения студентов, поступающих в вузы. Изменение состава навыков и умений, приобретаемых в средней школе, способов восприятия и обработки информации, модификация механизмов запоминания и формирования долговременной памяти не может быть упущено из виду учителем иностранного языка, который в гуманитарный университет проводит больше времени со студентами на занятиях, чем другие, и за счет меньших групп находится в более тесном личном контакте со обучающимися.

INTRODUCTION

The orientation of modern society towards intercultural dialogue simultaneously with the processes of consolidation launched isolation mechanisms, raising the question of cultural and national identity for humanity, and with it revealing the multiple problems of acculturation, which are usually associated with population migration: separation, assimilation, marginalization, etc. [3: 116]. The development of this issue, which is related to the competence of the theory and practice of intercultural communication, is of great importance not only for the formation and improvement of skills and abilities of adequate communication with representatives of other language cultures, but also for the formation of a “tolerant, cognitive and communicatively flexible person”. In this process, a modern authentic literary text can partially satisfy the need for the development of another culture, since it is itself an integral part of it and, therefore, contains nationally labeled elements.

In recent years, the country has paid special attention to a radical reform of the higher education system, ensuring transparency in the process of admitting students to study, improving the quality of

training of highly qualified specialists, and the widespread introduction of digital and pedagogical technologies, as well as modern methods, into the educational process.

The point that almost everyone agrees on in the information age is the importance of liberated and empowered people. Today's teacher training challenges will be society's challenges tomorrow. The answer to the question "what kind of education" is hidden in the answer to the question "what kind of teacher".

Individuals who are creative, critical, thinking, questioning, researching, on the one hand, and on the other hand, learning to learn, structuring knowledge, mastering and using technology and being sensitive to society and their environment actually give clues about how education and therefore teacher training should be.

The issue of teacher training has always been one of the most current issues in Uzbekistan and Turkey. In line with the problems experienced in the field of teacher training and the new models and developments that have emerged, new searches have been made in teacher education, and as a result, new regulations or structurings have been made. It can be said that these regulations are pedagogical, scientific and rational decisions aimed at solving the problems experienced. Especially in recent years, there have been serious pedagogical and ethical developments in the training of teachers in the two countries. In this context, in this article it will be seen what methods have been followed in training teachers in Turkey until today.

Today, Turkey is a reliable long-term partner of Uzbekistan in political, trade-economic, investment, transport-communication and other fields. The relations established between the states of the Uzbek and Turkish peoples are combined with centuries of common history, common language and religion, common values and similar traditions. In this sense, it is important for us to study the experience of Turkey. In particular, in accordance with the Concept for the development of the higher education system of the Republic of Uzbekistan until 2030, it is determined to meet the needs of the population and rapidly developing sectors of the economy by gradually increasing the level of youth enrollment in higher education to 50 percent and expanding the scale of quality higher education services in the regions. In recent years, Türkiye has significantly reformed its educational system. In the republic, educational institutions receive great support from the state, including private schools. The government of the country strives to create equal conditions for all children to develop their abilities. [5. 27]

The transition to new federal state educational standards has confronted universities with the problem of a new organization of the educational process, including for the training of teaching staff. Of particular importance are the requirements for the level of training of teachers capable of initiating the search for effective models for organizing and managing the educational and cognitive activities of students at school. The competitiveness and professional competence of graduates of pedagogical specialties is a requirement of the time. In the context of modernization of higher pedagogical education, the problem of improving teacher training arises.

Turkey is among the countries with a deep-rooted tradition in terms of teacher training system. This experience, which started on March 16, 1848 and was transferred to the Republic administration

with its structure shaped in the following years, was further enriched by placing education on a secular and scientific axis during the Republic period, and especially in the first years of the Republic, unique models were found that could serve as examples for other countries.

METHODS

Recently, in connection with the humanization and democratization of education, much attention has been paid to finding the most effective methods and forms of working with students. The specifics of the subject "Foreign Language" presuppose students to master communicative competence as intercultural communication in a foreign language (FL). All this is impossible without the involvement of a cultural component.

The close connection and interdependence of teaching foreign languages and intercultural communication is so obvious that they hardly need extensive explanations. Each lesson of a foreign language is a crossroads of cultures, it is the practice of intercultural communication, because each foreign word reflects a foreign world and a foreign culture: each word has a view of the world conditioned by national consciousness. The teaching of foreign languages in Uzbekistan is now undergoing, like all other spheres of social life, reassessment of values, revision of goals, objectives, methods, materials, etc. It makes no sense to speak now of enormous changes in this field, the boom of public interest, about the explosion of motivation, about a radical change in attitude towards this subject for well-defined socio-historical reasons - this is all too obvious.

New times, new conditions required an immediate and radical revision of both the general methodology and the specific methods and techniques of teaching foreign languages. Under the resolution of the President of the Republic of Uzbekistan № 1875 "On Measures to Further Improve the Foreign Language Learning System" in 2012, foreign language teachers found themselves in the center of public attention: impatient specialists in various fields of science, culture, business, technology and all other areas of human activity demanded immediate training in foreign languages as an instrument of production. They are not interested in either theory or the history of the language - foreign languages, primarily English, are required by them exclusively functionally, for use in different spheres of society as a means of real communication with people from other countries.

All this implies fundamental and versatile language training. The level of knowledge of a foreign language by a student is determined not only by direct contact with his teacher. In order to teach a foreign language as a means of communication, you need to create an atmosphere of real communication, establish a connection between the teaching of foreign languages and life, and actively use foreign languages in live, natural situations. It can be scientific discussions in the language with the involvement of foreign specialists and without it, abstracting and discussion of foreign scientific literature, reading individual courses in foreign languages, students participating in international conferences, translator work, which consists precisely in communication, contact, and ability to understand and convey information. It is necessary to develop extra-curricular forms of communication: clubs, circles, open lectures in foreign languages, scientific societies for interests, where students of different specialties can

gather.

The problem of intercultural communication in the study of foreign languages is that between the teaching of foreign languages and intercultural communication there is a single, complementary relationship. Every lesson of a foreign language, wherever it takes place, at school or within the walls of a university is a practical encounter with a different culture, primarily through its main carrier - language.

The maximum development of communication skills - this is the main, promising, but very difficult task facing foreign language teachers. To solve it, it is necessary to master new teaching methods aimed at developing all four types of language proficiency, and fundamentally new materials with which you can teach people to communicate effectively. In this case, of course, it would be wrong to rush from one extreme to the other and abandon all the old methods: it is necessary to carefully select all the best, useful, tested by teaching practice.

Each foreign word reflects a foreign culture, behind each word there is a subjective, due only to this linguistic culture, a peculiar impression of the world. Foreign languages in Uzbekistan and their teaching is today's requirement, as there is an urgent need to use such knowledge in everyday life. This, of course, has an impact on teaching methods. The increasing demand for teaching foreign languages, in turn, dictates its own conditions.

Now, nobody is interested in grammar rules, and even more so, the history itself and the theory of language. Modern living conditions require learning a foreign language, primarily functionality. Now they want to not know the language, but use it as a means of real communication with native speakers of other cultures. In this regard, it was necessary to radically change the view on the teaching of a foreign language, taking into account more attention and a bias on linguistics and intercultural communication.

- This is learning the functional side of a foreign language and its more practical application.

The solution to this pragmatic problem is possible only under one condition - that a rather solid fundamental theoretical base will be created. To create it, it is necessary, first of all: 1) to apply the results of theoretical works in philology to the practice of teaching foreign languages; 2) theoretically comprehend and summarize the vast practical experience of teachers of foreign languages. With the traditional approach to learning foreign languages, the main teaching methodology was reading texts in a foreign language. And this concerned not only the school level of education, but also higher, university. The topic of everyday communication was represented by the same texts, only relating to everyday objects of communication; however, few of such specialists, having read such texts, could adequately behave in a real situation that would require the application of knowledge of a practical foreign language, rather than its large-scale literary side.

The task of higher education is to form a well-educated person who has in his arsenal fundamental training not only in narrow specializations, but also in a broad sense, for example, as learning a foreign language without reference to the chosen profession, that is, technical specialists should be proficient not only and not so much technical English, or another foreign language, but also to be able to apply it, first of all, with similar specialists who only speak another foreign language. In recent years, the country has paid special attention to a radical reform of the higher education system, ensuring

transparency in the process of admitting students to study, improving the quality of training of highly qualified specialists, and the widespread introduction of digital and pedagogical technologies, as well as modern methods, into the educational process.

The point that almost everyone agrees on in the information age is the importance of liberated and empowered people. Today's teacher training challenges will be society's challenges tomorrow. The answer to the question "what kind of education" is hidden in the answer to the question "what kind of teacher".

Individuals who are creative, critical, thinking, questioning, researching, on the one hand, and on the other hand, learning to learn, structuring knowledge, mastering and using technology and being sensitive to society and their environment actually give clues about how education and therefore teacher training should be.

The issue of teacher training has always been one of the most current issues in Uzbekistan and Turkey. In line with the problems experienced in the field of teacher training and the new models and developments that have emerged, new searches have been made in teacher education, and as a result, new regulations or structurings have been made. It can be said that these regulations are pedagogical, scientific and rational decisions aimed at solving the problems experienced. Especially in recent years, there have been serious pedagogical and ethical developments in the training of teachers in the two countries. In this context, in this article it will be seen what methods have been followed in training teachers in Turkey until today.

Today, Turkey is a reliable long-term partner of Uzbekistan in political, trade-economic, investment, transport-communication and other fields. The relations established between the states of the Uzbek and Turkish peoples are combined with centuries of common history, common language and religion, common values and similar traditions. In this sense, it is important for us to study the experience of Turkey. In particular, in accordance with the Concept for the development of the higher education system of the Republic of Uzbekistan until 2030, it is determined to meet the needs of the population and rapidly developing sectors of the economy by gradually increasing the level of youth enrollment in higher education to 50 percent and expanding the scale of quality higher education services in the regions. In recent years, Türkiye has significantly reformed its educational system. In the republic, educational institutions receive great support from the state, including private schools. The government of the country strives to create equal conditions for all children to develop their abilities. [5. 27]

The transition to new federal state educational standards has confronted universities with the problem of a new organization of the educational process, including for the training of teaching staff. Of particular importance are the requirements for the level of training of teachers capable of initiating the search for effective models for organizing and managing the educational and cognitive activities of students at school. The competitiveness and professional competence of graduates of pedagogical specialties is a requirement of the time. In the context of modernization of higher pedagogical education, the problem of improving teacher training arises.

Turkey is among the countries with a deep-rooted tradition in terms of teacher training system. This experience, which started on March 16, 1848 and was transferred to the Republic administration with its structure shaped in the following years, was further enriched by placing education on a secular and scientific axis during the Republic period, and especially in the first years of the Republic, unique models were found that could serve as examples for other countries.

DISCUSSION

The very concept of intercultural communication is based on the equal cultural interaction of representatives of various linguistic and cultural communities, taking into account their originality and originality, which leads to the need to identify the universal based on a comparison of foreign and own cultures. Modern teaching of a foreign language is impossible without instilling in students a foreign language culture. Most methodologists focus on the current state of the theory and practice of teaching a foreign language with a pronounced communicative orientation, which contributes to the comprehensive development of personality, the development of students' spiritual values. Intercultural communication training cannot exist without the inclusion of a linguistic and regional aspect in the learning process. In the light of modern requirements, the status and role of regional geographic information presented in such a way as to correspond to the experience, needs and interests of the language are changing for learning purposes.

The British prose of the second half of the twentieth - the beginning of the twenty-first centuries is an excellent example of the implementation of the principle of multicultural consciousness and, at the same time, the endless search for national identity. As a result of the collapse of empires in the second half of the twentieth century, many independent states appeared on the world map that arose on the site of former colonies. The spread of the English language turned out to be closely related to the emergence of the phenomenon of postcolonial culture and postcolonial literature. In addition, after the collapse of empires, residents of former colonies came to the territory of the metropolis, becoming carriers of two cultural traditions at the same time. Thus, in the framework of the postcolonial space, two cultures underwent active mutual influence and transformation, while a number of English-speaking authors, including V.S. Naipol, N. Gordimer, S. Rushdy, P. White, D. Walcott, V. Shoyinka, S. Heaney, being from the former colonies, are recognized as representatives of British literature. Over the years, they have become Nobel laureates in this field, revealing on the pages of their works the complexity of an interethnic character in a multicultural space.¹²

Peering more closely at the work of these authors, it is obvious that they have been writing one novel all their lives - a novel about the problems of assimilation of an immigrant from former colonies, a cultural marginal from a post-colonial country. Naipaul's novels are a mixture of fiction, autobiography, social research and reporting, which immerse the reader in an atmosphere of elegiac melancholy,

¹ Ter-Minasova S.G. Language and culture. - M., 2000.

² Grushevitskaya T. G., Popkov V. D., Sadokhin A. P. Fundamentals of intercultural communication. - M.: UNITY-DANA, 2002.

loneliness, fears and complexes, with genuine courage and irony, and sometimes bitter pessimism. Gordimer's novels and dozens of her stories are permeated by the theme of racism, the condemnation of egoism and fragmentation between people of different ethnic groups, spirituality and intolerance.

These problems sound even more urgent and convincing in connection with the fact that English-speaking authors of native British descent react no less sharply to everything related to the fact of national identity, the theme of "Englishness" becomes one of the key in the literary process of the last third of the twentieth century.

The heroes of the novel "Daniel Martin" by J. Fowles constantly argue and argue about what an Englishman is in a series of other nations and nationalities - Americans, French, Germans, Arabs, and notorious Eastern Europeans. "Maybe this is the essence of "Englishism": people of a different nationality, looking at themselves in the mirror, either put up with their reflection or take practical steps to change it for the better. We draw the ideal, the dream of ourselves on mirror glass, and then flounder in a pool of inconsistencies." ³

In order to understand what the British are and what modern England is, to see the differences and to determine how it is similar to other countries and what makes it special, characters from ten stories of the English Channel collection J make the way from England to France Barnes. He sees the past and future of England in dialogue with other countries, other nations, because it is in a situation of mutual communication of the "I" and the "other" - albeit not conflict-free - that the process of self-determination and self-knowledge of man and humanity takes place.

The same theme dominates Barnes's novel, *England, England*, in which the author ironically condemns any stereotypical idea of any ethnic group, in particular the British, highlighting *The Fifty Quintessences of the Most Nianglish*. ⁴ He also discusses the role of Britain in the world: "Once upon a time, it owned huge pieces of our planet, painting the globe pink from pole to pole. And what do we have now? Something called the United Kingdom, which, if you look at things directly, does not fulfill the obligations laid down in the epithet "United"⁵.

About this, not from the pages of the literary text, but from the book "Understanding Modern Britain" (2009), Oxford University professor Karen Hewitt writes: "It is becoming increasingly difficult to determine what it means to be British" [5: 26]. A British passport officially secures the status of a citizen of the United Kingdom of Great Britain and Northern Ireland, but in reality, this is just a formality. Today, Scots, Irish, and British emphasize their different origins and different roots, not to mention

[1] Gudkov D. B. Theory and practice of intercultural communication. - M.: ITDGK "Gnosis", 2003.

[2] Gudkov D. B. Theory and practice of intercultural communication. - M.: ITDGK "Gnosis", 2003.

[3] Mubarakova, D. A., & Yunusova, N. K. (2021). A study of translation science initiating gender bias index and gender quotas. *Asian Journal Of Multidimensional Research*, 10(5), 797-806

immigrants from Africa, Asia, the Middle East, India, and others, who are second-third generation British citizens.

The concept of national identity is closely connected with the concept of ethnicity, although in modern conditions it has extremely blurred borders. Since the middle of the twentieth century, several migration waves from India, Africa, and the Caribbean have fundamentally changed the ethnic appearance of modern Britain. Already in the 90s of the twentieth century, the question arose of the incorrectness of the column "ethnicity" in official documents in connection with the infringement of the rights of numerous ethnic groups. As a result of these processes, by 2001 the British government was forced to find an alternative and develop a new system according to which British citizens should independently determine their national and ethnicity, choosing from a huge list of proposed options. The result was unexpected, although logical: about 4 million British citizens are a black minority - this is a significant part of the population, and these data will forever change the stereotypical view of traditionally "white" Britons. Therefore, the conclusion of Karen Hewitt that 'The British have been all mixed up' (the British is a very mixed ethnic group) is quite logical.

The fact that the topic of multiculturalism has not lost its significance either in British public or in literary life today is evidenced by Zadi Smith's novel "White Teeth" (2000), which caused genuine interest and recognition from critics and the reading public. The central problems of the novel are determined by interethnic relations at various levels: from family to state. The problem of separation and marginalization is extremely acute here: Samad, a native of Bangladesh, who lives in London, does not manage to reconcile with the values of the Western world, his son Millat also quickly realizes that "he simply does not have a face in this country (Britain)". Zadi Smith does not give ready-made recipes for solving numerous problems associated with finding oneself and one's own identity; she only demonstrates numerous searches in this direction, while her words are convincing that "it is much easier in modern society to find a bag for a vacuum cleaner than a person, belief or religion in its purest form. [6: 225]

From this point of view, this study examines the issue of teacher training in Turkey, especially the studies, developments and trends carried out by the Council of Higher Education, universities and Faculties of Education on this subject in the quarter-century period after the task of teacher training was transferred to universities (Faculties of Education), based on documents. to submit for their evaluation. For this purpose, programs developed and implemented especially in the last quarter century, academic structure, quotas, number of students, graduates, teacher employment and Public Personnel Selection Examination (KPSS) results of education faculty graduates and other relevant documents are presented in the appendices of the book for policy makers and researchers.

CONCLUSION

This once again confirms the cosmopolitan nature of modern society, requiring its participants, who are carriers of various national traditions, conventions of behavior and value orientations, to have mutual respect and tolerance. Only such an approach will allow overcoming the influence of stereotypes and adapting to changing conditions, while the 21st century literary text, focused on the acquisition of

individual experience, is actively included in this process, reflecting the most typical features of cross-cultural interaction in modern reality.

REFERENCES

- [1] Barnes D. England, England: Novel./ Per. S. Silakova. - M, 2002.
- [2] Grishaeva L.I., Tsurikova L.V. Introduction to Theory of Intercultural Communication: A Study Guide. 2nd ed. - Voronezh, 2004.442 p (Grishayeva L.I., Tsurikova L.V. Vvedeniye v teoriyu mezhkul'turnogo obshcheniya)
- [3] Sadokhin A.P. Intercultural Communication: A Study Guide. M., 2004. 288 p.
- [4] Trail. Contemporary British literature in Russian universities/ scientific. Ed. C. Hewitt, B. Proskurnin with the participation of S. Byrne, C. Brown, E. Maryanovskaya, W. May, S. Pitina, O. Sidorova and others Perm, 2010. - Issue. 3. 103p.
- [5] Hewitt K. Understanding Britain Today. - Oxford, Perspectiv Publications, 2009.308p.
- [6] Smith Z. White Teeth. –London, Penguin Books, - 2001.542p.
- [7] Bobkova V.N. Regional geography as a form of inculcating interest in the study of foreign languages // IYASH. - 2006. - No. 5. (Bobkova V.N. Stranovedeniye kak forma privitiya interesa k izucheniyu inostrannykh yazykov // IYASH. - 2006. - № 5.)
- [8] Vedenina L.G. The theory of intercultural communication and the meaning of the word // Foreign languages at school. - 2000. - No. 5. (Vedenina L.G. Teoriya mezhkul'turnoy kommunikatsii i znachenije slova// Inostrannyye yazyki v shkole. - 2000. - № 5.)
- [9] Grushevitskaya T. G., Popkov V. D., Sadokhin A. P. Fundamentals of intercultural communication. - M.: UNITY-DANA, 2002.(Grushevitskaya T. G., Popkov V. D., Sadokhin A. P. Osnovy mezhkul'turnoy kommunikatsii. - M.: YUNITI-DANA, 2002)
- [10] Gudkov D. B. Theory and practice of intercultural communication. - M.: ITDGK "Gnosis", 2003.
- [11] Leontovich O.A. Russia and the USA: An Introduction to Intercultural Communication. - Volgograd:Change, 2003.
- [12] Mubarakova, D. A., & Yunusova, N. K. (2021). A study of translation science initiating gender bias index and gender quotas. Asian Journal Of Multidimensional Research, 10(5), 797-806
- [13] Ter-Minasova S.G. Language and culture. - M., 2000.