2026-yil
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“FAN VA TA’LIM YANGILIKLARI”

ILMIY - METODIK

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JURNALI

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Bosh muharrir:
Shoumarov G‘ayrat Bahromovich, psixologiya fanlari doktori, akademik

Bosh muharrir o‘rinbosari:
Qodirov Umarali Do‘stqobilovich, psixologiya fanlari doktori (DSc), professor

Mas’ul kotib:
Muqimov Alisher

Texnik muharrir:
Qarshiyev Jamshid Murotaliyevich, pedagogika fanlari bo‘yicha falsafa doktori (PhD), dotsent v.b.

TAHRIR HAY’ATI:

01.00.00 – FIZIKA-MATEMATIKA FANLARI
Ayupov Shavkat Abdullayevich, fizika-matematika fanlari doktori, akademik
A’zamov Abdulla, fizika-matematika fanlari doktori, akademik
Zohidov Erkin A’zamovich, fizika-matematika fanlari doktori, professor

02.00.00 – KIMYO FANLARI
Normaxamatov Nodirali Soxobataliyevich, kimyo fanlar doktori, professor
Tojibayev Komiljon Sharobitdinovich, kimyo fanlar doktori, akademik

03.00.00 – BIOLOGIYA FANLARI
Abdurahmonov Ibrohim Yo‘lchiyevich, biologiya fanlari doktori, akademik
Sulaymonov Botirjon Abdushukurovich, biologiya fanlari doktori, akademik

04.00.00 – GEOLOGIYA-MINERALOGIYA FANLARI
Fayziyev Abdulhaq Radjabovich, geologiya-mineralogiya fanlari doktori, professor
Husanov Sultonboy To‘xtayevich, geologiya-mineralogiya fanlari doktori, professor

05.00.00 – TEXNIKA FANLARI
Allayev Qahramon Rahimovich, texnika fanlari doktori, akademik
Majidov Inom Urishevich, texnika fanlari doktori, professor
Turobjonov Sadritdin Maxamatdinovich, texnika fanlari doktori, akademik
Shaumarov Said Sanatovich, texnika fanlari doktori, professor

06.00.00 – QISHLOQ XO‘JALIGI FANLARI
Namozov Shodmon Ergashovich, qishloq xo‘jaligi fanlari doktori, akademik
Shoumarov Hikmat Bahromovich, qishloq xo‘jaligi fanlari nomzodi, professor

07.00.00 – TARIX FANLARI
Ziyo Azamat Hamid o‘g‘li, tarix fanlari doktori, akademik
Sagdullayev Anatoliy Sagdullayevich, tarix fanlari doktori, akademik
Yusupova Diloram Yunusovna, tarix fanlari doktori, akademik

08.00.00 – IQTISODIYOT FANLARI
Abdurahmonov Qalandar Xodjayevich, iqtisod fanlari doktori, akademik
Musayev Behzod Anvarovich, iqtisod fanlari nomzodi
To‘xliyev Nurislom, iqtisod fanlari doktori, akademik
G‘ulomov Saidahror Saidahmedovich, iqtisod fanlari doktori, akademik

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09.00.00 – FALSAFA FANLARI
Nazarov Qiyom Normirzayevich, falsafa fanlari doktori, professor
Saifnazarov Ismoil Saifnazarovich, falsafa fanlari doktori, professor

10.00.00 – FILOLOGIYA FANLARI
Mengliyev Baxtiyor Rajabovich, filologiya fanlari doktori, professor
Sirojiddinov Shuhrat Samariddinovich, filologiya fanlari doktori, akademik
Xidirov Rajab Gulmatovich, filologiya fanlari nomzodi, dotsent (Tojikiston)

11.00.00 – GEOGRAFIYA FANLARI
Nigmatov Asqar Nigmatullayevich, geografiya fanlari doktori, professor
Tojiyeva Zulxumor Nazarovna, geografiya fanlari doktori, professor

12.00.00 – YURIDIK FANLAR
Rustamboyev Mirzayusuf Hakimovich, yuridik fanlar doktori, professor
Saidov Akmal Xolmatovich, yuridik fanlar doktori, akademik
Xolmo'minov Jumanazar Toshtemirovich, yuridik fanlar doktori, professor
Qodirov Bobiromon Bekmurodovich, yuridik fanlar doktori, professor

13.00.00 – PEDAGOGIKA FANLARI
Djurayev Risboy Haydarovich, pedagogika fanlari doktori, akademik
Ibraimov Xolboy, pedagogika fanlari doktori, akademik
Musurmonova Oynisa, pedagogika fanlari doktori, professor
Umarov Bahrom Norboyevich, pedagogika fanlari bo'yicha falsafa doktori, dotsent

14.00.00 – TIBBIYOT FANLARI
Akilov Xabibulla Ataullayevich, tibbiyot fanlari doktori, professor
Nazirov Feruz Gafurovich, tibbiyot fanlari doktori, akademik

15.00.00 – FARMATSEVTIKA FANLARI
Abdullabekova Viloyat Nurillabekovna, farmatsevtika fanlari doktori, professor
Tulaganov Abduqodir Abdurahmonovich, farmatsevtika fanlari doktori, professor

16.00.00 – VETERINARIYA FANLARI
Daminov Asadullo Suvonovich, veterinariya fanlari doktori, professor
Jabborov Shuhrat Abdumajidovich, veterinariya fanlari doktori, professor
G'afurov Aktam G'afurovich, veterinariya fanlari doktori, professor

17.00.00 – SAN'ATSHUNOSLIK FANLARI
Ahmedova Nigora Rahimovna, sanatshunoslik fanlari doktori, professor
Hakimov Akbar Abdullayevich, san'atshunoslik fanlari doktori, akademik

18.00.00 – ARXITEKTURA
Nozilov Dodo Avazovich, arxitektura fanlari doktori, professor
Uralov Axtam Sindarovich, arxitektura fanlari doktori, professor

19.00.00 – PSIXOLOGIYA FANLARI
Abdusamatov Hasanboy Usmonjon o'g'li, psixologiya fanlari doktori, professor
Barotov Sharif Ramazonovich, psixologiya fanlari doktori, professor
Karimova Vasila Mamanosirovna, psixologiya fanlari doktori, professor
Halimova Mashraboy Vohidovna, psixologiya fanlari doktori, professor
Lazar Drajeta, psixologiya fanlari doktori, professor, Belgrad, Serbiya
Karpinskiy Konstantin Viktorovich, psixologiya fanlari doktori, professor, Grodno, Belarussiya
Suletbayeva Ella Serikbayevna, psixologiya fanlari doktori, dotsent

22.00.00 – SOTSIOLOGIYA FANLARI
Bekmurodov Mansur Bobomurodovich, sotsiologiya fanlari doktori, professor
Toshmuhamedova Dilorom Gafurdjanovna, sotsiologiya fanlari doktori

23.00.00 – SIYOSIY FANLAR
Fayzullayev Alisher Omonullayevich, siyosiy fanlar doktori, professor
Hasanov Otabek Abdurashidovich, siyosiy fanlar doktori
Paxrutdinov Shukritdin Ilyasovich, siyosiy fanlar doktori, professor
Omonov Baxtiyor Axtamovich, siyosiy fanlar doktori, professor
Quronboyev Qahramon Qo'chqorovich, siyosiy fanlar doktori, professor
Avazov Komil Xolliyevich, siyosiy fanlar bo'yicha falsafa doktori

24.00.00 – ISLOMSHUNOSLIK FANLARI
Ibrohimov Ne'matulla, filologiya fanlari doktori, akademik
Islomov Zohidjon Mahmudovich, filologiya fanlari doktori, professor

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PSYCHODIDACTIC MECHANISMS FOR DEVELOPING LINGUOCULTURAL PREPAREDNESS IN PRE-SERVICE PHILOLOGY TEACHERS

Abstract. This article develops a theoretical and conceptual account of the psychodidactic mechanisms that support linguocultural preparedness in pre-service philology teachers. The study aims to identify the internal developmental processes involved in such preparedness and the instructional conditions capable of activating them by integrating psychodidactics, cultural linguistics, intercultural communication, sociocultural learning theory, motivation theory, and self-regulated learning. The methodology combines an integrative analysis of foundational and recent sources published between 1991 and 2026 with comparison, thematic coding, pedagogical modelling, and conceptual synthesis. The analysis conceptualises linguocultural preparedness as a dynamic professional quality produced through the interaction of six mechanisms: cognitive-conceptual, social-mediational, motivational-axiological, affective-empathic, metacognitive-reflective, and activity-transfer. For each mechanism, the article identifies the underlying psychological process, relevant instructional activators, expected learning outcomes, and observable assessment indicators.

Keywords: linguocultural preparedness, psychodidactics, pre-service philology teacher, intercultural competence, mediation, reflection, empathy, pedagogical transfer.

BO'LAJAK FILOLOG O'QITUVCHILARDA LINGVOMADANIY TAYYORGARLIKNI RIVOJLANTIRISHNING PSIXODIDAKTIK MEXANIZMLARI

Annotatsiya. Mazkur maqolada bo'lajak filolog o'qituvchilarda lingvomadaniy tayyorgarlikni rivojlantirishning psixodidaktik mexanizmlari nazariy-konseptual jihatdan asoslanadi. Tadqiqotning maqsadi psixodidaktika, lingvokulturologiya, madaniyatlararo kommunikatsiya, sotsiokultural ta'lim va o'zini boshqarib o'rganish nazariyalarini integratsiyalash orqali mazkur tayyorgarlikning ichki rivojlanish mexanizmlarini hamda ularni faollashtiruvchi didaktik vositalarni aniqlashdan iborat. Tadqiqotda 1991–2026-yillarda nashr etilgan fundamental va zamonaviy manbalarning integrativ tahlili, qiyosiy tahlil, tematik kodlash, pedagogik modellashtirish va konseptual sintez metodlaridan foydalanildi. Natijada lingvomadaniy tayyorgarlik kognitiv-konseptual, ijtimoiy-mediativ, motivatsion-aksiologik, affektiv-empatik, metakognitiv-refleksiv va faoliyat-transfer mexanizmlarining o'zaro ta'siriga asoslangan dinamik kasbiy sifat sifatida talqin qilindi.

Kalit so'zlar: lingvomadaniy tayyorgarlik, psixodidaktika, bo'lajak filolog o'qituvchi, madaniyatlararo kompetensiya, mediatsiya, refleksiya, empatiya, pedagogik transfer.

ПСИХОДИДАКТИЧЕСКИЕ МЕХАНИЗМЫ РАЗВИТИЯ ЛИНГВОКУЛЬТУРНОЙ ПОДГОТОВКИ БУДУЩИХ УЧИТЕЛЕЙ-ФИЛОЛОГОВ

Аннотация. В статье теоретически и концептуально обосновываются психодидактические механизмы развития лингвокультурной подготовки будущих учителей-филологов. Цель исследования заключается в выявлении внутренних механизмов развития данной подготовки и дидактических средств их активизации посредством интеграции психодидактики, лингвокультурологии, межкультурной коммуникации, социокультурной теории обучения и теории саморегулируемого учения. Применены

методы интегративного анализа фундаментальных и современных источников, опубликованных в 1991–2026 годах, сравнительного анализа, тематического кодирования, педагогического моделирования и концептуального синтеза. В результате лингвокультурная подготовка представлена как динамическое профессиональное качество, формируемое взаимодействием когнитивно-концептуального, социально-медиативного, мотивационно-аксиологического, аффективно-эмпатического, метакогнитивно-рефлексивного и деятельностно-трансферного механизмов.

Ключевые слова: лингвокультурная подготовка, психодидактика, будущий учитель-филолог, межкультурная компетенция, медиация, рефлексия, эмпатия, педагогический трансфер.

Introduction. Globalisation, academic mobility, digitally mediated communication, and the international role of English have changed the professional profile expected of a language teacher. Linguistic accuracy remains necessary, but it is no longer sufficient for effective participation in multilingual and multicultural communication. A future teacher must recognise the cultural meanings carried by linguistic choices, interpret them in relation to context, compare perspectives, avoid reductive stereotyping, and help learners negotiate difference without abandoning critical judgement. Linguocultural preparedness should therefore be treated not as an optional addition to language proficiency but as an integral dimension of professional teacher education.

Linguocultural research views language as a medium in which collective experience, values, symbols, and conventional ways of categorising reality are preserved and renewed [4, 5]. Intercultural language education shifts attention from factual knowledge about a target country to the learner's capacity to interpret meanings, relate perspectives, and act responsibly across cultural boundaries [7, 12, 13]. Cultural linguistics also shows that cultural schemas, categories, and metaphors affect how speakers construe experience and how apparently equivalent words acquire different pragmatic associations [8]. These perspectives imply that linguocultural learning requires changes in how a learner notices, interprets, evaluates, regulates, and applies culturally meaningful language.

The pedagogical problem is not simply which cultural topics should be included in a syllabus. A more fundamental question concerns the internal processes through which instructional activity becomes durable professional capacity. An authentic text, critical incident, role play, comparative task, or reflective diary is developmentally valuable only when it activates conceptual restructuring, social mediation, personal engagement, emotional decentring, self-regulation, and transfer to new situations. In this article, a teaching method is understood as an externally organised form of activity, whereas a psychodidactic mechanism is an internal process through which that activity changes the learner's cognitive, motivational, affective, social, or regulatory organisation.

Psychodidactics offers an appropriate framework for analysing this relationship. Gelfman and Kholodnaya argue that educational content should enrich learners' intellectual experience rather than merely transmit information [1]. Applied to teacher education, this approach integrates subject knowledge, psychology, didactics, methodology, and reflection, allowing students to develop simultaneously as learners and as future organisers of learning [2]. Pre-service philology teachers must first learn to interpret cultural meaning in a nuanced way and then transform that understanding into ethical, age-appropriate, and pedagogically productive classroom practice.

Existing scholarship provides developed accounts of intercultural competence [12, 15], intercultural language pedagogy [7, 13], sociocultural mediation [9, 14], intrinsic motivation [10], self-regulated learning [11, 18], and culturally responsive teacher education [16, 17]. These strands, however, are often discussed separately. The purpose of this article is to identify and systematise the psychodidactic mechanisms that connect linguocultural content, instructional

activity, internal change, and professional pedagogical transfer. It addresses three questions: which internal processes transform linguocultural learning into professional preparedness; which educational conditions activate those processes; and how can development be observed without reducing it to the reproduction of cultural facts?

Literature review. Psychodidactics places mental development at the centre of instructional design. Gelfman and Kholodnaya expect educational material to broaden the learner's intellectual repertoire through comparison, transformation, hypothesis formation, multiple representation, and reflective choice [1]. A text that offers only ready-made conclusions may increase information while leaving ways of thinking unchanged. Gelfman, Penskaya, and Tsymbal extend this position to pre-service teacher education by emphasising the integration of psychological, didactic, methodological, and subject-specific knowledge [2]. Future teachers need materials that allow them to experience a developmental task, analyse the mental operations it requires, and consider how the task can later be adapted for their own learners.

Zimnyaya's psychological account of foreign-language learning further supports mechanism-oriented analysis. Speech activity is organised through motive, purpose, action, feedback, and control; language therefore becomes functional only when forms are connected with communicative intention and context [3]. Knowing that a formula is considered polite does not automatically enable a student to use it appropriately in a request, refusal, disagreement, or apology. Functional preparedness emerges when form is related to social role, interpersonal distance, emotional tone, anticipated response, and communicative consequence.

Linguoculturology clarifies the content upon which these processes operate. Maslova describes linguocultural units as intersections between language and collective cultural experience [4]. Ter-Minasova shows that communication may fail despite grammatical correctness when participants rely on different assumptions and behavioural conventions [5]. Elizarova adds openness, empathy, anxiety management, and suspension of premature judgement to the psychological conditions of intercultural communication [6]. These perspectives support a view of linguocultural preparedness that combines semantic awareness, contextual interpretation, affective orientation, and communicative responsibility.

Kramsch's approach prevents culture from being reduced to national facts added after grammar and vocabulary. Culture forms part of meaning-making itself, while an interpretive position between one's own and another cultural framework enables critical examination of both [7]. Sharifian explains cultural conceptualisation through schemas, categories, and metaphors distributed across communities and realised in discourse [8]. Such conceptualisations are not identical rules shared by every member of a nation; their relevance varies according to region, generation, social group, genre, and situation. Students should therefore learn to formulate contextual, evidence-based tendencies rather than absolute claims about how an entire people thinks or behaves.

Models of intercultural communicative competence specify the capacities expected from learners. Byram connects knowledge with attitudes, interpretation and comparison, discovery and interaction, and critical cultural awareness [12]. Liddicoat and Scarino conceptualise intercultural learning through active construction, connection, social interaction, reflection, and responsibility [13]. The CEFR Companion Volume strengthens this orientation by presenting the learner as a social agent and by elaborating mediation as facilitating access to texts, concepts, communication, and pluricultural space [14]. Linguocultural preparedness thus includes the ability to build bridges between participants and repertoires, not merely describe differences.

Sociocultural theory explains how such ability develops through mediated activity. Higher mental functions emerge first in socially organised interaction and are later internalised [9]. A student may initially need prompts, peer interpretations, contextual clues, and teacher modelling to understand a pragmatic effect. Through progressively less supported participation, external

mediation becomes an independent interpretive strategy. This view justifies dialogic tasks, collaborative analysis, scaffolded comparison, and peer explanation.

Motivational and regulatory theories contribute further dimensions. Ryan and Deci argue that sustained engagement is strengthened when learning supports autonomy, competence, and relatedness [10]. Cultural learning imposed as memorisation may produce compliance but little internalisation; meaningful choice, visible progress, and respectful collaboration can create a stronger professional motive. Zimmerman, meanwhile, presents self-regulated learning as a cycle of forethought, performance, and reflection [11]. Learners plan how to approach a culturally complex task, monitor comprehension and emotion, and evaluate the adequacy of their interpretation. A systematic review of sixty-six interventions with pre-service teachers found value in focused self-regulation training, the integration of learning and teaching perspectives, and self-assessment of both learning and pedagogical practice [18].

Teacher education research confirms the need for sustained experience and guided reflection. Romijn, Slot, and Leseman show that meaningful practice combined with reflection is more promising than detached theoretical exposure [16]. Gulya and Fehérvári argue that culturally responsive competence requires integration across teacher education programmes rather than isolated short courses [17]. Tajeddin, Saeedi, and Khanlarzadeh demonstrate the affordances of collaborative reflection for intercultural instruction [19]. A 2026 study of 629 prospective secondary teachers also found positive associations between intercultural sensitivity, emotional intelligence, and prosociality, while social dominance orientation was negatively related to intercultural sensitivity [20]. The reviewed literature therefore identifies relevant knowledge, attitudes, and practices, but it less often explains how they interact as developmental mechanisms. This gap provides the basis for the present synthesis.

Research methodology. The study employed a theoretical-conceptual design based on integrative literature analysis and pedagogical modelling. The corpus comprised twenty foundational books, international frameworks, systematic reviews, and peer-reviewed articles published between 1991 and 2026. Sources were selected purposively because they addressed at least one of five domains: psychodidactics and language-learning psychology; linguoculturology and cultural conceptualisation; intercultural competence and mediation; motivation and self-regulation; or intercultural teacher preparation.

The analysis proceeded in four stages. First, the sources were examined for constructs describing internal change, including conceptual restructuring, mediation, internalisation, autonomy, value formation, empathy, emotional regulation, metacognition, reflection, and transfer. Second, these constructs were grouped through thematic coding into cognitive, social, motivational, affective, regulatory, and activity-oriented domains. Third, each domain was analysed through the sequence "instructional stimulus – internal psychological process – observable outcome," which distinguished mechanisms from methods. A reflective journal, for example, is an instructional instrument; reflective monitoring and revision constitute the mechanism it may activate. Fourth, the coded processes were integrated into a model when they explained a distinct type of internal development, could be purposefully activated, produced observable changes relevant to linguocultural preparedness, and supported transfer beyond the original task. Since no experimental intervention was conducted, the results are conceptual propositions requiring later expert and empirical validation.

Results and discussion. The synthesis supports the following working definition: linguocultural preparedness is an integrative professional quality that enables a pre-service philology teacher to recognise culturally situated meanings in language, interpret them contextually, compare perspectives, mediate understanding, regulate stereotypes and emotional reactions, and transfer the resulting knowledge and strategies into responsible pedagogical action.

The term *preparedness* foregrounds readiness to mobilise cognitive, communicative, ethical, affective, and reflective resources in situations that cannot always be predicted in advance.

Cognitive-conceptual mechanism

The cognitive-conceptual mechanism concerns the activation, differentiation, and restructuring of cultural schemas. Learners approach new material with categories formed through family experience, education, media, and their own linguistic environment. These schemas guide attention but may also cause overgeneralisation. Development occurs when the learner notices a discrepancy, examines contextual evidence, compares possible explanations, and reorganises the original schema instead of merely adding an isolated fact.

Concept mapping, contextual analysis of realia and phraseological units, parallel texts, corpus examples, and "evidence – interpretation – alternative interpretation" tasks can activate this process. The expected outcome is not factual recall but the ability to explain how meaning depends on genre, relationship, historical association, pragmatic purpose, and audience. A developed student replaces statements such as "all British people are indirect" with context-sensitive explanations of when indirectness may function as politeness, mitigation, irony, or strategic ambiguity [7, 8].

Social-mediational mechanism

The social-mediational mechanism explains how culturally meaningful understanding is jointly constructed and then internalised. A difficult interpretation may become accessible through a peer's example, a teacher's question, a bilingual resource, or comparison among several voices. Interaction is valuable when it makes assumptions visible, tests them against evidence, and helps participants negotiate language that others can understand. Through scaffolded participation, strategies that initially require external support become part of the student's independent repertoire [9].

Dialogic inquiry, jigsaw reading, peer explanation, collaborative critical-incident analysis, translation with commentary, and adaptation of culturally dense messages for different audiences can activate this mechanism. The teacher provides temporary support without replacing the learner's interpretive work. The expected outcome is the ability to bridge linguistic and cultural repertoires, facilitate shared understanding, and manage disagreement without imposing premature consensus [9, 14].

Motivational-axiological mechanism

The motivational-axiological mechanism transforms linguocultural study from an external requirement into personally and professionally meaningful activity. Students may memorise terminology while remaining indifferent to the quality of intercultural communication. Durable preparedness requires willingness to invest effort in uncertainty and acceptance of responsibility for the consequences of interpretation. Self-determination theory suggests that such engagement grows when learning supports autonomy, competence, and relatedness [10].

Choice of texts or projects can support autonomy; scaffolded difficulty, transparent criteria, and developmental feedback strengthen competence; respectful collaboration supports relatedness. Cultural dilemmas, linguistic biographies, and case-based ethical decisions help students connect learning with dignity, reciprocity, equality, curiosity, and professional responsibility. The expected outcome is neither romantic approval of every difference nor ethnocentric rejection, but an informed and ethically grounded openness.

Affective-empathic mechanism

Intercultural encounters often provoke anxiety, irritation, amusement, defensiveness, or rapid judgement before deliberate analysis begins. The affective-empathic mechanism involves recognising and regulating emotional response, tolerating temporary ambiguity, and shifting perspective sufficiently to understand how a situation may appear to another participant. Empathy here means disciplined perspective reconstruction rather than automatic agreement.

Role reversal, narrative retelling from contrasting viewpoints, emotional mapping, critical incidents, and a "pause – hypothesis – evidence" routine can slow automatic judgement and create space for alternative explanations. These activities should also address power and inequality so that empathy does not become paternalism. The expected outcome is emotional steadiness, respectful engagement, perspective sensitivity, and the ability to remain communicatively present in uncertain situations. The positive links among emotional intelligence, prosociality, and intercultural sensitivity reported by Gómez Yepes and colleagues support this mechanism [20].

Metacognitive-reflective mechanism

The metacognitive-reflective mechanism enables students to plan, monitor, evaluate, and revise linguocultural learning. Before a task, the learner identifies prior knowledge, possible assumptions, and an appropriate strategy. During performance, comprehension, confidence, emotion, and evidence are monitored. After the task, the learner evaluates the interpretation and determines what should change in future activity. Reflection is therefore a regulatory process, not a general statement that a lesson was interesting.

Reflective journals, electronic portfolios, self-assessment rubrics, peer feedback, microteaching video analysis, and prompts such as "initial assumption – evidence – revised interpretation – next strategy" can activate this mechanism. Collaborative reflection can reveal blind spots that remain invisible in individual self-report [19]. The expected outcome is the capacity to detect stereotypes, identify unsupported claims, revise communication strategies, and set specific development goals [11, 18].

Activity-transfer mechanism

The activity-transfer mechanism converts linguocultural understanding into action in a new communicative or pedagogical situation. Transfer is not mechanical repetition. It requires recognition of which principle remains relevant, which contextual features have changed, and how the strategy must be adapted to a new audience, genre, age group, or purpose.

Microteaching, lesson planning, case-based pedagogical decisions, adaptation of authentic materials, design of mediation tasks, digital intercultural projects, and portfolio defence can activate this mechanism. A student demonstrates transfer when culturally dense material is converted into a task that preserves complexity, avoids national stereotyping, and invites evidence-based comparison. Research on teacher education supports the combination of meaningful practice, guided reflection, and programme-wide integration [16, 17]. The expected outcome is the transformation of linguocultural awareness into professionally appropriate pedagogical judgement.

Interaction of the mechanisms

The mechanisms form a recursive system rather than a linear checklist. Conceptual understanding is deepened through social mediation; productive interaction depends on motivation and emotional safety; new interpretations are monitored through reflection; and reflective insight guides transfer to pedagogical practice. Feedback from practice then challenges prior schemas and starts a new cycle. The model can be expressed as movement from a linguocultural stimulus to conceptual interpretation, collaborative mediation, value-based and empathic positioning, metacognitive review, pedagogical transfer, and renewed conceptual development.

This interaction explains why isolated techniques produce inconsistent results. A role-play without reflection may reinforce a stereotype; a factual lecture may enlarge terminology without producing contextual judgement; a reflective diary may remain superficial when students lack evidence or criteria. A coherent sequence connects mechanisms: students analyse authentic examples, compare interpretations, examine emotional and value-based responses, revise an initial explanation, and design a teaching activity for a different audience.

Pedagogical conditions

The model requires authentic yet manageable materials that reveal variation and situated meaning. Multiple genres, regions, social voices, and English-use contexts should be represented rather than treating Britain or the United States as homogeneous standards. Comparison with Uzbek and other cultural experiences should reveal assumptions and limitations, not search for one simple equivalent.

The classroom should permit questions, uncertainty, error, and revision without humiliation. Tasks should progress from noticing and contextual differentiation to interpretation, mediation, reflection, and professional design. Feedback should address grammatical accuracy together with evidence, pragmatic appropriateness, ethical implications, audience awareness, and acknowledgement of uncertainty. Linguocultural development should also be integrated across practical English, linguoculturology, country studies, intercultural communication, and language teaching methodology instead of being confined to one short unit.

Assessment implications

Assessment should not rely on a single knowledge test. Deardorff recommends combining methods and perspectives when evaluating intercultural competence [15]. Cognitive-conceptual development can be observed when students explain the cultural meanings of realia, concepts, idioms, pragmatic routines, or discourse patterns and distinguish contextual evidence from stereotype. Contextual interpretation tasks, concept maps, and authentic-text analysis can provide relevant evidence.

Communicative-mediational development is visible when a student reformulates culturally dense information for a particular audience, clarifies misunderstanding, integrates sources, and justifies a chosen strategy. Role tasks, mediation activities, and expert observation are appropriate. Affective-axiological development is reflected in openness, respect, emotional regulation, ambiguity tolerance, perspective sensitivity, and awareness of power. Because self-report may encourage socially desirable answers, it should be combined with critical incidents, reflective writing, observed behaviour, and peer or instructor feedback.

Reflective-activity development is demonstrated when the learner identifies an assumption, evaluates its evidential basis, modifies an ineffective strategy, and transfers a principle to lesson design or microteaching. Portfolios, video-supported reflection, pedagogical projects, and oral defence are suitable. Levels should be described through observable action. At an advanced level, a student contextualises claims, offers alternatives, supports conclusions with discourse evidence, selects an audience-sensitive mediation strategy, and independently revises stereotypical material. At a lower level, interpretation depends on literal translation or fixed generalisation, emotional judgement replaces evidence, and knowledge is not transferred into pedagogical decisions.

Scientific contribution, limitations, and prospective validation

The model does not replace established accounts of intercultural competence; it explains how their components may develop through interconnected processes. Byram's knowledge, attitudes, interpretive skills, and critical awareness are retained [12], sociocultural theory clarifies mediated participation [9], self-determination theory explains sustained engagement [10], and self-regulated learning accounts for monitoring and revision [11, 18]. The distinctive contribution is the inclusion of pedagogical transfer: linguocultural preparedness is considered professionally meaningful only when students can use their understanding to make responsible decisions about texts, tasks, explanations, interaction, and assessment.

The model also rejects the formula "one nation – one behaviour." Cultural practices vary across region, generation, social position, institutional setting, genre, and biography. English language education must recognise the plurality of Englishes and the fact that intercultural communication often occurs among speakers who do not identify with a single target-language culture. Claims should therefore remain contextualised, probabilistic, and open to revision.

The principal limitation is the theoretical-conceptual design. The mechanisms and indicators have not yet been tested as a unified intervention. Subsequent research should use expert review, pilot implementation, detailed descriptors, and mixed-method evidence from observation, portfolios, interviews, microteaching, and quantitative measures. Longitudinal designs are especially important because attitudes, emotional regulation, reflective habits, and pedagogical transfer are unlikely to change reliably after a brief isolated intervention.

Conclusion. Linguocultural preparedness in pre-service philology teachers is a multilayered developmental process rather than a collection of cultural facts or classroom techniques. It begins with the interpretation of culturally situated language and reaches professional significance when learners can negotiate meaning, relate learning to values and motivation, regulate emotional reactions, examine assumptions, and adapt knowledge to new communicative and pedagogical contexts.

The study identified six mechanisms: cognitive-conceptual, social-mediational, motivational-axiological, affective-empathic, metacognitive-reflective, and activity-transfer. They respectively restructure cultural schemas, internalise collaboratively constructed meaning, give learning personal and professional significance, support emotional regulation and perspective decentring, enable monitoring and revision, and convert understanding into context-sensitive pedagogical action. Their interaction forms a recursive cycle in which practice generates feedback and renewed conceptual development.

The model's theoretical value lies in explaining the link between instructional activity and professional outcome at the level of internal change. Authentic texts, critical incidents, projects, role plays, mediation tasks, and reflective portfolios become developmentally meaningful only when they activate specific cognitive, social, motivational, affective, and regulatory processes. Curriculum designers should therefore ask not only what activity students will complete, but also which mechanism it should activate, what observable change should result, and how that change will transfer to future teaching.

In practice, the model can guide the integration of linguocultural development across practical English, linguoculturology, country studies, intercultural communication, and language teaching methodology. Assessment should combine contextual interpretation, mediation, reflective evidence, observed interaction, microteaching, and pedagogical project work. Further research should empirically validate the model, establish reliable descriptors, and examine how its mechanisms interact over time.

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