



**PROBLEMS OF THE FORMATION OF SOCIO-CULTURAL  
COMPETENCE OF STUDENTS IN THE STRUCTURE OF  
THEIR PROFESSIONAL COMPETENCE**

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<b>ABSTRACT</b>	<b>KEY WORDS</b>
<p>Our scientific article talks about problems in the formation of students' professional competence and socio-cultural competence. Socio-cultural competence is an integral characteristic of a person, which is expressed by the presence of tolerance and open attitude towards representatives of different language communities, his theoretical and practical readiness for socio-cultural activities, and a personally conscious positive attitude towards him. It is important to have deep and solid knowledge, skills and experience aimed at effectively solving specific professional tasks in the context of intercultural communication. Socio-cultural competence helps effective intercultural communication, allows to understand the emotional and cognitive characteristics of another nation and prevents the formation of the ideology of national exclusivity. The formation of socio-cultural competence helps to realize one's own value, to understand all aspects of one's own culture, to compare it with the culture and language of another nation.</p>	<p>socio-culturology, professional competence, cultural approach, cognitive function, linguistic approach, communicative activity, multiculturalism, social communication, axiological ability, cultural prism.</p>

**Introduction**

The strength of human potential, the readiness of people to cope with natural and social difficulties largely depends on the effectiveness of the educational system. In the process of improving national education, the importance of modern technologies, which serve to introduce modern technologies, modernize and develop education, as well as improve the quality of training future specialists and bring education closer to science, is increasing year by year. At the same time, such technologies require a review of approaches to educational activities, as well as an analysis of their impact on society and individual social groups. One such technology is virtual classrooms.

The use of a cultural approach in English language classes at universities allows students to develop socio-cultural competence as part of their professional skills and as an integrative feature of a person, which is characterized by the presence of tolerance and open attitude towards representatives of different language communities. Socio-cultural competence allows for effective intercultural communication, understanding the emotional and cognitive characteristics of another nation, and prevents the ideology of national exclusivity, that is, being wrapped in one's own shell. The formation of socio-cultural competence helps to realize the self-esteem of a person, to understand all aspects of one's own culture, to compare it with the culture and language of another nation.

In 1996, at the symposium “Key competencies for Europe”, M. Stobart formulated integrated key competencies for European students:

1. Political and social competences (the ability to make decisions and bear responsibility for them, to resolve conflict situations and function in state institutions);
2. Intercultural competencies (inculcate respect for each other and for people of other cultures, religions; prevent the emergence of hostility and racism, xenophobia, prepare for life in a multicultural society);
3. Communicative competencies (responsible for interaction in public life, the ability to understand and communicate, knowledge of several foreign languages);
4. Information technology competencies (possession of modern technologies, the ability to select information and critical attitude to advertising and media materials);
5. Professional competence (ability for continuous learning within the framework of one's profession)[1].

Thus, core competencies are universal in applicability and specific in nature. The components of key competencies are responsible for the formation of various skills, are independent of each other and at the same time cumulative, as they are aimed at becoming a competent versatile person. The process of formation of key competencies takes place throughout a person's life. The formation of competence takes place in a three-component system: formal education (in educational institutions), non-formal education (self-education) and non-formal education (social experience and interaction with the environment)[2].

Teaching a foreign language to university students within the framework of a competency-based approach involves mastering professional competence, which the student will be able to realize in the future in the teaching, translation, diplomatic and professional fields[3].

Studies of sociocultural competence and its various aspects are carried out by such scientists as T.N. Astafurova, E.I. Vorobiev, M.A. Bogatyreva, E.A. Zhezhera, M.M. Merkulova, N.G. Muravieva, I.A. Winter, I.K. Yartseva, N.N. Sergeeva, etc. In foreign practice, the study of sociocultural competence within the framework of the communicative orientation was carried out by M. Cavanaugh, S.R. Cotten, B. Wilson, U.K. Essays, A. Maleki, W. Littlewood, V. Ngaboyera, S. Saleh, S. Shimotsu-Dariol, D.H. Mansson and S. A. Myers[4].

The relevance of the research is related to the task set at the state level of training graduates with developed professional competence, capable of integration into the global scientific community and mobility in modern economic, social, cultural conditions, who are carriers of a high level of culture and broadcast socio-cultural competencies in the field of international cooperation; ready for dialogue of cultures, intercultural communication. Increasing the requirements for the level of sociocultural competence of graduates is also associated with

another equally important task, which is the development of a scientific and methodological complex that ensures the formation of sociocultural competence in the graduate training system.

According to E.A. Zhezhera, sociocultural competence is a relationship between theoretical and practical preparation for sociocultural activity, reflecting not only knowledge, but also behavioral, reflective components, as well as personal characteristics[5].

I.A. Zimnyaya understands sociocultural competence as “the ability and readiness to apply a set of sociocultural knowledge about the national specifics of one’s country and the country of the language being studied in the process of professional activity, while demonstrating such professionally important qualities as communication skills, empathy, tolerance”[6].

Opinion N.G. Muravyova similarly to E.A. Zhezher, the author adds the ability and readiness of the individual to interact with other people, use the existing and accumulate new semantic experience, various information resources for the implementation of communicative activities in the composition of sociocultural competence[7].

Thus, the essence of sociocultural competence is determined by the integrativity of several components:

- Theoretical knowledge component: the presence of stable knowledge about the culture of the country of the language being studied, traditions, customs and way of life, norms and rules of social behavior;
- Practical component: the ability to implement the acquired knowledge in the process of communication; act as a full participant in intercultural communication, act in accordance with the behavioral guidelines adopted in a given multicultural environment;
- Value-semantic component: the ability to translate the traditions, customs and values of national culture, to act as its subject and bearer;
- A social-dialogue component, largely related to the value characteristics of the individual and based on the ability to identify common and different in two or more socio-cultures, to analyze these similarities/differences and form active dialogue thinking.

Taking into account the presented definitions and the identified differential features, we can formulate the following definition: sociocultural competence is an integrative characteristic of a person, manifested in mastering the volume of sociocultural knowledge, the ability to act in accordance with the behavioral guidelines adopted in a given cultural environment, readiness and ability to conduct an equal intercultural dialogue[8]. The ability implies the presence of the necessary socio-cultural knowledge about the national traditions of both one’s own country and the country participating in the dialogue, and readiness indicates the state of involvement in intercultural communication, the ability and desire to use verbal and non-verbal means of communication. In this regard, an equal intercultural dialogue presupposes certain value orientations of the individual, including tolerance, sociability, the desire for a constructive dialogue, and respect for a foreign culture.

According to I.A. Zimnyaya, sociocultural competence includes cognitive (knowledge), motivational (readiness for communicative interaction), value-semantic (value-based attitude to the content of knowledge), behavioral components (communication experience in various situations of communication)[9].

According to E.F. Zeer, sociocultural competence includes cognitive (knowledge of one’s own culture and the culture of the language being studied), axiological (value attitude to culture),

personal-operational (ability to communicate with representatives of another culture), evaluative-reflexive (self-esteem and control)[10].

N.G. Muravyov includes three components in the composition of sociocultural competence: cognitive-informational, meaning-forming-axiological, communicative-activity ones[11].

Based on the component competence proposed by I.A. Winter, E.F. Zeerom, N.G. Muravyova, the structure of sociocultural competence is built. Based on the content characteristics of sociocultural competence and the proposed definition, the following structural components should be distinguished:

- Cognitive (knowledge about one's own culture and the culture of the country of the language being studied);
- Communicative-activity (the ability to use sociocultural knowledge in intercultural communication; possession of verbal and non-verbal means as compensatory mechanisms; creativity, independence);
- Value-semantic (the idea of the values of one's own and another's culture, the translation of the value attitudes of the individual, which manifests itself in tolerance, tolerance, mutual understanding);
- Social dialogue (focus on two-way communication, the use of behavioral attitudes adopted in a given society, the ability to organize a dialogue of cultures)[12].

As a basis for determining the structure of sociocultural competence, we took the studies of A.L. Busygina, T.V. Dobudko, A.K. Markova, O.V. Chureneva, T.A. Zhukova and others, since, in our opinion, the structure of socio-cultural competence is a multi-level and multi-aspect concept that reflects the essential aspects of modern teacher education and includes four main components[13]. The dominants in the structure of socio-cultural competence are the cognitive (thinking) aspect, which includes professional knowledge, cultural background knowledge, understanding of socio-cultural activities; as well as the communicative aspect, represented by communication skills and abilities (verbal and non-verbal means of communication in a multicultural environment).

The next important aspect that makes up the content of sociocultural competence is the emotional and moral component, which contributes to the formation of personal qualities necessary for a specialist in further professional and sociocultural activities. In our study, we place special emphasis on the socio-cultural consciousness and socio-cultural responsibility of the individual.

The activity component also occupies an important place in the structure of sociocultural competence. It contributes to the motivation of the individual to the implementation of socio-cultural activities, allows you to respond to the challenges that arise in the process of communication (eliminate psychological barriers that arise in the process of communication, be able to predict and prevent them); find the most optimal, creative ways to solve sociocultural problems when interacting in a multicultural environment.

## **Discussion and Conclusion**

Previous research has written extensively on the importance of student interaction and collaboration in English language classrooms and its contribution to social learning. The issue of such culturally appropriate materials is also widely covered in the literature. However, less research has been done on the inclusion of information about social and

cultural factors in foreign language teaching and its important role in improving communicative competence and cultural understanding. Of course, if a student is interested in the culture of a foreign language, their interest and motivation to learn the language will increase, which implies that the integration of socio-cultural education can strengthen the interaction in the classroom. By exploring the dynamic nature of culture and language and how the latter reflects the former, particularly the ability to make pragmatic judgments and adapt basic language skills to social situations, it shows that these constructs are interrelated. Given that language is a code (symbol) used to implement social phenomena, teaching practices that provide knowledge about the cultural and social aspects of the country being studied, teach students how to overcome social and other difficulties in communicating with native speakers. serves to increase the level of knowledge. Recent studies have shown that the use of virtual technologies and other online resources, allowing students to explore cultural resources and interact in simulations, increases the likelihood of collaborative discussion of language problems with their peers. Not only does it encourage interaction, but it also helps develop language problem-solving and negotiation skills. The clear result of this is the improvement of their communicative and intercultural competence and the increase of their interaction and social cooperation in the educational environment. Thus, according to the author's conclusion, philological and non-philological classes and curricula should include social and cultural references from the studied culture as a standard approach. When interest in culture is encouraged, students are more active and communicate more freely. In addition, they can respond positively to interactions through technology that enhance their need to use language skills in a social context that reflects their reality. The result is increased confidence, motivation, and cultural understanding, proving that social and cultural elements in philological and non-philological classrooms can help enhance interaction.

To sum up, the formation of sociocultural competence in teaching a foreign language should occur with the consistent development of these components. It is supposed to get acquainted with the national foreign language culture and such communicatively significant components as patterns of behavior accepted in society, situationally appropriate speech formulas, historically embedded attitude towards the state, family values, traditional holidays and everyday realities, appeal to elders and children, literature and art, etc. Received theoretical knowledge should be implemented in the future in the process of communication with carriers of a foreign culture[14]. It is obvious that the student will perceive knowledge about the culture of the country of the language being studied through the prism of his own culture by the method of comparison, accordingly, they will be assessed on the basis of comparison with the realities of their own culture, a certain personal (subjective) attitude to the facts of culture will be developed, and only at the last stage there will be an understanding, acceptance (less often - non-acceptance) and readiness for use. At the moment when a student, based on a comparison of native and foreign culture, sees the possibility of cultural exchange, notes similar features or creatively reworks the achievements of a foreign culture using his own methods, a dialogue of cultures is born. It is necessary to ensure the effective operation of the system of gradual and continuous formation of the socio-cultural competence of students throughout all the years of study at the university by means of all disciplines of the curriculum for their preparation, not only by teachers, but also by the creative self-development of future specialists.



Sociocultural competence is an integrative property of a person, characterized by the presence of a tolerant and open attitude towards representatives of various linguistic communities, her theoretical and practical readiness for sociocultural activity, expressed in a personally conscious positive attitude towards her, in the presence of deep and solid knowledge, skills and experience, aimed at the effective solution of specific professional tasks in a situation of intercultural communication. Sociocultural competence contributes to productive intercultural communication, allows you to understand the emotional and cognitive characteristics of another nation and prevent the formation of an ideology of national exclusivity. The formation of socio-cultural competence helps to realize the self-worth of the individual, to comprehend all aspects of one's own culture, to compare it with the culture and language of another people.

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