

# Pedagogical possibilities of improving social and cultural competences of tourism students

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**Abstract:** This article analyzes the pedagogical possibilities of improving intercultural professional qualities of students in the field of tourism based on the formation of knowledge about country studies.

Socio-cultural competences are part of intercultural communicative competences. It is necessary to dwell in detail on the components of socio-cultural competence. Formation of students' professional qualities and knowledge of country studies serves to develop socio-cultural competence. Cultural studies, or knowledge of country studies, which represents socio-cultural competence, is a complex whole consisting of certain parts. Possession of this information is important for the realization of the goals of intercultural communication. The following are indicated as such organizers of cultural competences:

1) knowledge that implies "assimilation of cultural information in the studied material, understanding of its deep meanings". Learning such knowledge aims to ensure that students understand:

- the meaning of the main concepts such as "people's spirit, national character, language, culture, mentality, values, spirituality, conflict of cultures" considered relevant for humanitarian sciences;
- characteristics of "interrelationships between language and culture: the Uzbek language is considered a treasure and power source of culture, a product of culture and its result, a condition and means of cultural expression";
- cultural importance of language units, their meaning, emotional and figurative fullness, features of expression of words;
- aspects of national culture different from other cultures.

2) the educational activities of students in culturally oriented education are expressed in the form of the following qualifications:

- to know the historical and cultural characteristics of the language;
- getting cultural information in the studied language;
- understanding and analysis of texts related to national culture;
- "composing texts of various genres and styles, the contents of which are important works of national culture";
- "exposing the texts in accordance with the educational task, correctly evaluating the cultural information in them";

3) the worldview formed in the students' understanding of the world, in the process of culturally oriented teaching.

The possibilities of humanities related to understanding, emotional feeling and mastering of spiritual national values are important.

The effectiveness of this component is expressed by:

- belief in the primacy of spiritual values;
- understanding the careful attitude to the language and other main values of the national culture, preserving them and passing them on to the next generations";

The problem of developing this component of cultural studies competences is reflected in modern research. At the same time, "acquainting with the culture of the country whose language is being studied has been one of the main tasks since ancient times", and today teaching foreign languages is also impossible to imagine without a review of cultural studies.

So, cultural studies is the organizer of socio-cultural competences.

P.Omanov paid special attention to the following in his research work. Socio-cultural competences of future foreign language specialists are that the communicator who communicates in a foreign language should be aware of the history and culture, social and national-cultural characteristics, speech behavior and rules of behavior of the speakers of a foreign language and, using this knowledge, enter into a successful conversation with representatives of foreign language cultures. is the ability to receive, and this requires expanding the knowledge of linguistics and country studies, based on the characteristics of the chosen profession in the formation of socio-cultural knowledge and skills, including new topics and problems of speech communication. Getting acquainted with the lifestyle, traditions, national culture and nature of the people of the country where the language is being studied is a complex integrated process, in which the student learns not only the language of the country being studied, but also the customs and national culture of the country where he was born and raised. Ignorance of the national-cultural characteristics, which are regularly encountered in the process of mutual communication, can lead to awkward situations.

A specialist in foreign language communication knows a foreign language from a grammatical, morphological and phonetic point of view Having learned ur language, social-cultural life and history of the speakers of this language will be useful for the successful passage of the conversation. If the values of the culture of the people who speak this language are taught in the study of foreign languages, the relations between the representatives of different languages and cultures will be fully realized. So, a person who knows two languages acquires knowledge about two different cultures.

Also, in the study, the professional qualities of students were improved based on influencing the thoughts and feelings of the interlocutor in a foreign language through the interpretation of universal values during communication. Providing the interpretation of universal values to the thoughts and feelings of the interlocutor in a foreign language during communication (interpretation - Latin "interpretatio" - to explain, interpret, give) is first of all based on the achievement of students' understanding of the thoughts and feelings of the interlocutor in a foreign language during communication.

In this case, understanding the universal values of the interlocutor in a foreign language serves to understand the thoughts and feelings during the dialogue. For example, in our eastern culture, when greeting, the interlocutor is usually asked questions such as: How are you?, Are your children okay?, Where are you going? However, such questions are nothing but embarrassment and discomfort for Westerners, and such questions can even make them angry. We must remember that Westerners keep information about themselves private. Instead, they usually greet each other by talking about good morning, good day, weather, etc.

So, influencing the interlocutor's thoughts and feelings during the dialogue through the interpretation of universal values is the ability to communicate and interpret the values of the interlocutor in a foreign language by understanding them.

Interpreting values is seen as a constant problem of multilingual interlocutors. Because the effectiveness of communication is not determined only by language skills. Through the interpretation of universal values, the thoughts and feelings of the interlocutor in a foreign language are influenced during communication.

Universal value is a set of material, cultural and criteria goals and aspirations that are of positive importance for the peoples of the world and correspond to the common interests of mankind.

In influencing the thoughts and feelings of the interlocutor in a foreign language through the interpretation of universal values during the dialogue, it is understood that the students know the material and cultural criteria of the universal values that have the most positive significance for both parties (for the interlocutors) and are in line with their common interests, and follow these criteria during the dialogue.

Tourism students are required to understand and interpret linguistic signals to ensure consistency in oral or written speech, as well as to influence the thoughts and feelings of the interlocutor in a foreign language through the interpretation of universal values during communication.

Moving on to the consideration of the linguistic-national science descriptions of the components of socio-cultural competences, it can be noted that the composition of these competences includes a set of specific linguo-cultures that reflect information of a socio-linguistic and cultural nature. Such linguocultures include the lexicon, and the development of these competences includes the non-equivalent lexicon (within the subject of the program, subjects of speech, etc.) subjects of speech, etc.) implies acquisition.

Researchers believe that it is appropriate to distinguish certain components, such as the above-mentioned organizers of socio-cultural competences, in the structure of linguistic-nationalistic competences, which are:

the cognitive component, which covers the knowledge of linguistic-national studies (linguistic and subject-related) based on the material of linguistic-national studies;

a praxiological component that shows how to use the knowledge of linguistic and country studies;

motivational component, which expresses students' motivation and interest in learning a foreign language and foreign culture, as well as interest in learning material related to linguistics and country studies.

The formation of linguistic and cultural competences is directly related to the problem of developing cultural knowledge in foreign language learners.

The concept of "linguistic-national studies" in many cases refers to the national and cultural specificity of speech communication of a person who knows the language in the educational process in order to develop the communicative competence of language learners. It is considered as a science that carries out the selection and presentation of data.

Later, the concept of "linguistic-national studies" was defined by researchers as "methodological field related to the study of methods and ways of introducing foreign students to the reality of the country whose language is being studied with the help of this language."

As one of the important results of this dissertation work, students' socio-cultural competences have been improved on the basis of ensuring the adaptability of language learning requirements to the situation, the validity of causal relationships predicting the cultural importance of language units.

As mentioned above, socio-cultural competences provide students with the goal of "assimilation of cultural information in the studied material, understanding of its deep meanings", as well as understanding of the cultural significance of language units, their meaning, emotional and figurative fullness, expressive features of words.

It includes the ability to translate material of socio-cultural importance, the ability to understand socio-cultural conflicts and analyze solutions, socio-culturally defined language units, the manifestation of tolerance in communication in the target language, the ability to understand the culture and behavior of the speaker.

The essence of socio-cultural competences is a causal attitude towards universal and national culture, and their task is to know how to successfully communicate with other peoples and cultures using specific language tools.

Based on the generalization of the results of the researches, it was possible to change the issue of the organizers of socio-cultural competences, as its components are cognitive, meaningful, active, strategic and affective.

The essence of socio-cultural competences is a reason-value attitude towards universal and national culture, and the task of these competences is to know how to successfully communicate with other peoples and cultures using specific language tools.

The validity of the causal relationships predicting the cultural importance of language units should be said to ensure the adaptability of the requirements for language learning to the situation. Instead, in this research work, the validity of predictive causal relations is considered as the conformity of these relations and the results envisaged from them to objective external criteria.

In order to ensure the validity of cause-value relationships and the adaptability of language learning requirements to the situation, the requirements for language learning should be thoroughly analyzed first.

Connecting socio-cultural reality with historical and socio-cultural content, identifying situations that increase or decrease the importance of national values, understanding cultural characteristics and preventing possible conflicts, helping to establish intercultural relations, as a cultural mediator between the speakers of the native language and the studied foreign language to attend

The above list of descriptors of the formation of socio-cultural competences is not exhaustive.

Descriptors expressing the quality of improvement of these social and mental competencies can be taken as a direction in the development of methodological recommendations aimed at the development of these competencies in the optional layer of variables.

In accordance with the principles of systematicity and consistency, increasing difficulty and other principles, the improvement of socio-cultural competences in accordance with each of the descriptors listed above at each stage of learning a foreign language is associated with a certain stage of education. It is carried out with the help of a series of communicative exercises and control tasks.

**Sociolinguistic Competence and Cultural Repertoire** - This scale is equivalent to sociolinguistic compatibility in communicative language. In addition to sociolinguistic compatibility (register, politeness rules, etc.), more general elements of cultural and regional knowledge are included.

Key concepts that work in the communication scale include:

- ability to communicate;
- the ability to take into account social status;
- the ability to apply social and cultural norms;
- establishing and maintaining eye contact;
- the ability to understand and use means of attracting attention or expressing opinions;
- the ability to apply knowledge of local culture(s) attractions: facts and key issues of society;
- taking into account knowledge of abbreviations, technical tools.

So, students of non-philological higher education institutions who are learning a foreign language at the bachelor's level have socio-cultural It is important to improve competences.

The formation of socio-cultural competence in tourism students on the basis of a systematic approach to socio-cultural and professional training has shown its effectiveness in the formation of a linguistically interesting person. In the process of improving the socio-cultural competences of tourism students, comparing the cultural facts of their native country and the country of the studied language becomes effective.

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