

THE USE OF THE TRAININGS IN FORMULATING ETHNOCULTURAL COMPETENCE IN STUDENTS

Guli Salomova Shodimurodovna
Bukhara State University

ABSTRACT

The article deals with the formation of ethnocultural competence in students, which is considered to be one of the actual issues nowadays. The training is considered to be the main method of forming and its ethnocultural competence is theoretically analyzed. Also, ethnocultural competence trainings and coaching reflect the personal, communicative and professional qualities of participants in the micro and macroeconomic optimization model. The socio-psychological model of ethnic competence consists of several models and submodels that cover their mechanisms, elements, and components, which are discussed in the article.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

We aim to classify ethnology competencies in students by focusing on the various techniques, trainings and interdisciplinary knowledge acquired by the students during the academic year. To do this, we will try to analyze the theoretical bases of the trainings that form the ethnical competence. Methods used in ethnical competence programs can be varied in two ways: the first is a method of instruction - through a didactic or experimental method, and the second one - the teaching structure - the general (focusing on the culture, ethnos, self-awareness) or cultural-specific training (intergroup communication) an online training or an attending training that focuses on the teachings of national and cultural representatives on how to interpret behaviors.)

According to Shachar Amir, the ethno-cultural competence of the curriculum and training is likely to produce expected results not only in groups with different cultural backgrounds, but also in other organizations. It is important for students to focus on the formation of intercultural competence, rather than on the cultural differences between them.

The trainer of ethnocultural competence should have the knowledge and expertise needed to develop and implement this education and for this purpose R. Paige developed a "consultative model of intercultural learning" in order to develop these essential qualities. The model consists of four categories: science, skill, personal qualities and behavior patterns. R. Page, in contrast to the majority of ethnocultural competence educators, draws attention to the personality of ethnocultural educator. Intercultural learning is based on deep roots of human psychology. Because learning the culture as a subject, getting to know others, and penetrating into their own culture covers all aspects of the human world. In intercultural training, the trainer must always be prepared for the challenges of ethno-censorship, ethnologism, which will take place in the participants of the training, as well as the dynamics of learning and the relationships (Shepherd H).

Participants of ethnocultural competence education should be taught the following knowledge: being a mature figure in their field; they should be able to control their negative emotions in interpersonal relationships, have psychological and pedagogical knowledge, distinguish their

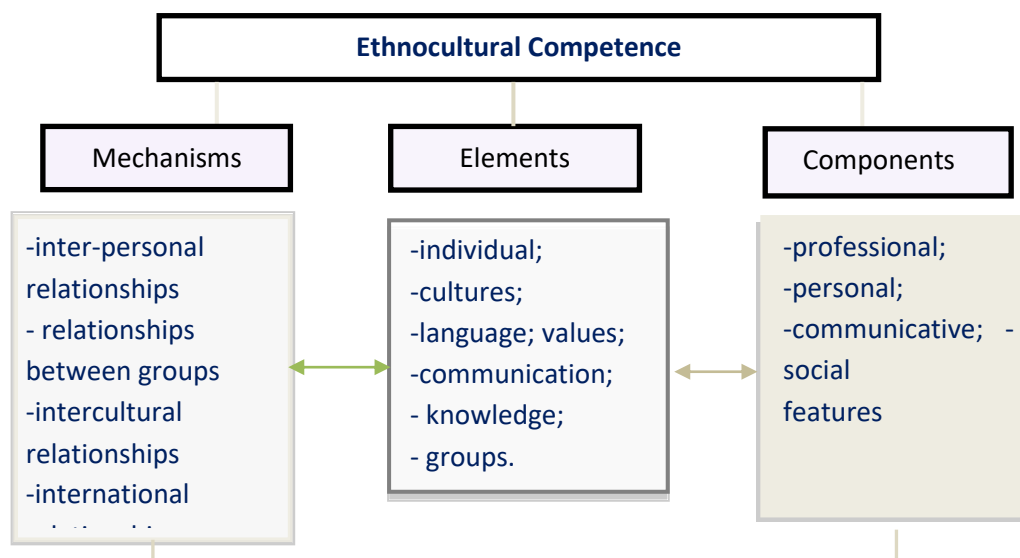
needs and abilities, and use specific strategies and tactics in identifying goals and objectives. It should also have specific knowledge relevant to all areas and general areas of interest [Paige R. M.]. Andreeva G. M. posits that one of the methods of formation of knowledge in this field is a method of correction of false attributes. Some scholars believe that the basic principles of social attitudes can be seen in the formation of positive group identity and their support. The evidence of this is G.M. Andreeva's statement that "positive attitude of a team member and the negative attitude of another group member to the internal causes, or, on the contrary, the negative attitude of our group member and positive attitude of the "outsider" group must be searched in external causes." This phenomenon is frequently encountered in intercultural training and it is not a challenge working with them.

Thus, in order to formulate ethnocultural competence through training and summarizing the scientific theoretical knowledge related to these issues, a research study was conducted with the students of Bukhara State University. Based on the results of the research, we have analyzed the uniqueness of ethnocultural competence and tried to demonstrate leading factors

The following can be distinguished as an indicator of the ethnocultural competence of students: Social and psychological factors that ensure the quality of interpersonal relationships, the environment that is the basis for a more comfortable and transparent relationship (a higher education institution responsible for promoting and sustaining their knowledge). The main purpose of intercultural training is to formulate ethno-cultural knowledge in students, and we have tried to present the components, mechanisms and elements of this competence in the model and sub-model system. What are some of the starting attributes for the formation of ethnocultural competence in students? In the process of studying the problem in scientific literature, we have identified psychologically characteristic factors: the phases of operations in groups (adaptation, individualization, integration); Relationship motivation; relationship directions; cognitive, motivational, behavioral and operational components of the student's personal position; a high level of relationships between individuals.

In our research on the formation of ethnocultural competence in students, we have explained the following characteristics: social communication skills (communication and possibility of building an interpersonal relationship); luck related orientation, professional training (stubbornness, endurance, inclination, risk-taking); personal dynamic activity (community adaptation of their actions, correction of negative emotions, continuity of research, motivation orientation); Independence in decision-making (having a strong sense of social relationships, finding a problem and solving them independently); relaxation in relationships (not expressing concerns about communication, aggression); creativity (creativity, constant sense of creativity, openness to innovation); the sum of perceptive non-verbal abilities (perceiving the conduct, mood); emotional stability (controlling emotions, emotional status, lack of communication, negotiation); ethnocentrism and ethnocentrism, as well as the attitudes of negative attributes along with their features, such as respect for laws, readiness to acquire new knowledge and personal motives in learning foreign languages were demonstrated in the process of forming ethnocultural competence in students. The ability of these qualities to appear in the students predicts their professional accomplishments. At the same time, the totality of these attributes creates personal motivation for acquiring new knowledge in the students and establishing new relationships. The inner motifs that shape personal motivations determine the orientation of human values, according to which the vital values of the human being and instrumental values develop. In the model, the role of vital and

intermediate values in the formation of ethnocultural competence is reflected in its internal motives.



Pic 1. Ethnocultural competence submodel.

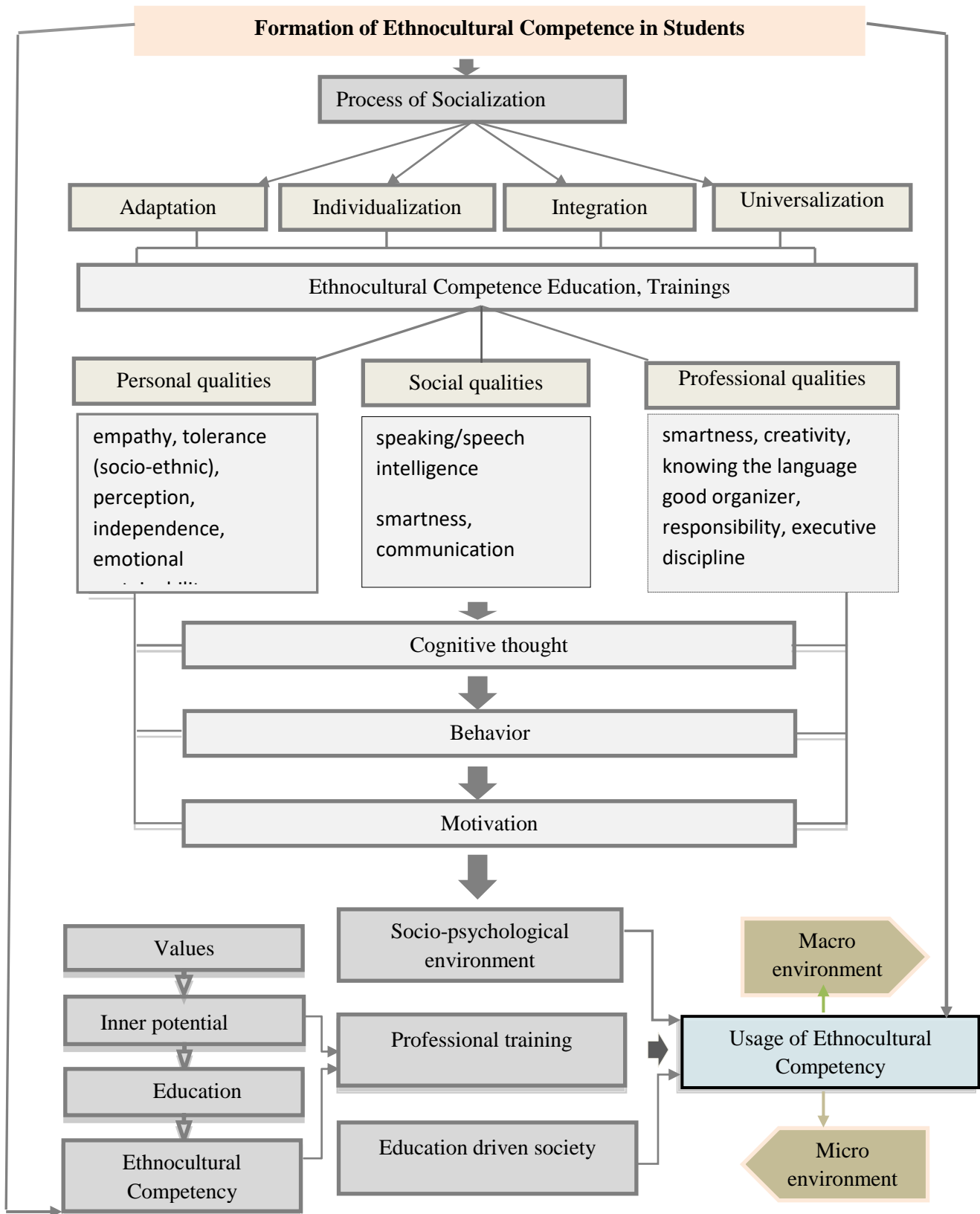
Ethnocultural competence mechanisms reflect its elements and components and are closely related among them.

According to the model, the emergence of ethno-cultural competence was formed as a single system, which includes several criteria. The ethno-cultural criteria of competence are explained by the separation of all analyzed properties.

Interpersonal, intergroup, intercultural, and international relations have been identified as the mechanism of student ethical competence. That is, a person's ability to demonstrate this competence in group, intercultural, intercultural and international relations and to apply them in a timely manner determines their motivational and behavioral level of.

The elements of ethno-cultural competence are person, language, culture, groups (generosity, societal status, etc.), values, knowledge (psychological, historical, sociolinguistic, professional knowledge which required in ethno-cultural dialogues).

The components of ethno-cultural competence are the professional qualities, and the communicative, social, personal, communicative skills.



Pic 2. Socio-psychological model of ethnocultural competence.

The student, in the actual modeling system of ethnocultural competence, incorporates all the necessary components, demonstrates the knowledge accumulated in the micro and macro

environment of socio-psychological relationships based on vital values. Micro environment is the environment of a person with his family, professional life (within his own country), whereas macro environment is the relationship between international cultures. Macro environment also refers to processes such as international conferences, international cooperation, continuing education in prestigious universities.

In conclusion, it should be noted that ethnocultural competence manifests tolerance, empathy, and humanity and is clearly seen in professional and social relationships and determines the extent to which individual's subsequent achievements are achieved. Any education driven innovation welcomes and supports the younger generation. It is very important to apply students' knowledge and the ability in practice. In the Ethnocultural Training, participants will compare their communication products with traditional, sociological and behavioral models and will be able to adapt to it during the process.

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