

Development of Sociocultural Competence in the Professional Training of Law Students

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Abstract

The processes of globalization and integration have intensified the modernization of the higher education and upbringing system in Uzbekistan, which is aimed at the development and self-realization of each individual person based on humanistic personal and socially significant models and ideals. One of the important components of the modernization of higher education is the formation of students' sociocultural competence and intercultural communication. The problem of the sociocultural development of students actualized as a process of acquiring new experience of sociocultural relations by them, contributing to the formation of activity, independence and responsibility, as well as readiness for creative, socially and personally significant useful activities

Keywords---globalization, socio-cultural competence, professional education, social institutions, moral values.

Introduction

Since gaining independence, the cardinal changes took place in the socio-economic and political system of Uzbekistan entailed profound changes in all spheres of life of Uzbek people. By the beginning of the XXI century, a fundamentally new socio-cultural situation created, requiring a radical revision of the organizational foundations and essential-meaningful forms of functioning of many social institutions of society and above all, education as the main mechanism of national security of the state and the individual in a legal democratic country.

Meanwhile, the socio-cultural development of specialists of a new type, competent not only in their professional activities, but also distinguished by high culture, possessing civil and social responsibility, sharing humanistic ideals and moral values, contributes to the formation of an international community of knowledge. Thus, world intellectual and spiritual elites responsible for developing a strategy of cultural dialogue in the context of civilizations, national traditions.

Based on this, the cultural mission of universities as a place for the formation of cultural values, the development and consolidation of education and science, the interaction of cultures, integration with other social institutions closely connected with the socio-cultural development of student youth.

Moreover, the processes of globalization and integration have a tangible impact on the socio-cultural development of students. At the same time, such an impact manifested on not only the formation of single socio-cultural space, diversification of education formats, hybridization of cultural phenomena, virtualization of many phenomena of life, but also on changing the basic paradigms of modern society.

In a globalizing world, culture and education are the main factors of integration and, at the same time, the basis for preserving the cultural identity of countries and peoples. In addition, the university is traditionally the main institution for the sociocultural development of student youth [1].

Methods and analysis

Along with this, it should note that the modern context of the development of higher education determines the globalizing world. At the same time, the concept "global" literally means - covering the territory, the population of the entire globe. Synonyms for the word "global" are the concepts of "universal", "world", "universal", "general civilization".

Thus, global changes in the world imply that they affect every inhabitant of the planet. "Globalism" means universality, which has signs of all embracing, universality, and community. In particular, Cheshkov M.A notes that "the term "globalism means a wide set of processes and structures, which can express as a process of interdependence, interpenetration and interdependence of the most diverse components of the world community" [2]. The emergence of the term "globalization" itself is associated with the name of the American "sociologist Robertson R. who understood by globalization the growing impact of international factors on the social life of each country"[3].

In turn, the global nature of the modern world means that countries cannot isolate themselves from each other, so everything that happens in it concerns everyone. So, Grinin L.E. believes that "globalization is a process as a result of which the world becomes more connected and more dependent on all its subjects" [4; 11]. Eshonkulova N.A. "Currently there is not a single national spirituality completely limited from the influence of the spirituality of other peoples" [5; 99]. On this basis, a kind of system arises in which the problems of individual countries, nations, regions and other entities (corporations, various associations, etc.) become global, spreading to many countries, as a result of which many, both positive and negative phenomena are becoming global. Chumakov A.N. by globalization he proposes to understand "a multidimensional natural-historical process of the formation of integral structures and connections on planetary scale, which are inherently inherent in the world community of people, cover all its main spheres and are manifested the stronger. The further a person moves along the path of scientific and technological progress and socio-economic development" [6; 365]. Mnatsakanyan M.O. believes that "globalization should not be equated with unification, implying Americanization, since we are talking about the gathering, the unity of mankind in an integral world, in which there is an interaction of diverse and diverse national, religious, state-political, civilizational components "[7; 137]. The phenomenon of globalization gives rise to "two interrelated processes: integration, universalization of life-worlds, ideas, values of different cultures; process leading to differentiation, fragmentation of the socio-cultural space of different countries" [8].

In the context of another definition, the key idea of the unity of humankind also sounds: globalization is a long-term process of uniting people and transforming society on a planetary scale. Globalization is associated with world economic processes, but it largely affects the cultural sphere of society and leads to a crisis of culture. The process of globalization leads to a revision of traditional values and prevailing norms, to the so-called "breaking" of cultural systems, which leads to a number of negative consequences: loss of reference points in the historical space, loss of ideals, sense of being, interpersonal conflicts and growth of endless consumption [9]. The contradictory nature of globalization and the ambiguity of its social consequences have given rise to both supporters and ardent opponents of this phenomenon. The source of rejection of globalization, first, is the threat of loss of cultural uniqueness, national identity, everything that traditionally considered as the foundation of the reproduction of the people and their viability in general. Today, more than ever, every nation, every ethnic group and national entity as a whole, including at the state level, is tested for the strength of the traditional foundations of life, which in some cases becomes a source of ethnic consolidation and conflicts arising in the space of interaction between the global and national. The modern expansion of the horizons of the discourse space of the problem of globalization is due to the heightened need to update the sphere of social knowledge, which would provide an opportunity for the scientific community adequately comprehend the current stalemate that developed in the modern world. Therefore, to take measures adequate to this situation, taking into account the recognition as explicit and objective trends of globalization - unification, integration of human communities at the global level, manifested in various spheres of reality: political, economic,

informational, demographic, transport, environmental, military, and cultural.

In particular, at the cultural level, the development of universal science and global mass culture is taking place, in the light of modern trends. The latter is the strongest factor in the destruction of the cultural code of the Uzbek people and the weakening of social immunity, since the Uzbek national culture and its basic value components actively destroyed under the influence of cultural pressure from Western culture. Thus, globalization, in the form in which it realizes in the modern world, has a huge destructive potential for life and social health and well-being of all segments of the population, causing a state of anomie [10]. It is believed that the goal of the conductors of globalization is the destruction of the symbolic capital of nations that has developed over centuries and generations, its cultural devastation, as well as maximum manipulation and control of it. There is a flood of television and media with “global” values and meanings, the main mission of which is to gradually oust and replace traditional values, destroy national self-identification, and transform people from citizens of their state into “citizens of the world” who are easier to manage from a single center [11; 321]. Sociologist M. Castells argues, “today’s culture can be considered a “culture of real virtuality” in which physical reality is immersed in virtual images. And the fictional world becomes a defining life experience” [12; 184].

Along with this, an optimistic view of cultural globalization is associated with understanding it as a voluntary process of affirming universal humanistic values that should unite people for a better future. It is argued that “cultural globalization is a complex, universal, diverse and multi-layered socio-cultural process of integration of states, nationalities and ethnic groups, which forms a voluntary world humanistic unity that determines the possibility of earthly existence” [13; 67]. From the point of view, the culture of each nation contains similar values and ideals, generally accepted norms and rules of human behavior, which perceived as universal. The theory of the global unification of the cultural space includes the theory of Waters M. This researcher relies in his theoretical constructions on the postmodern vision of the world and, first of all, on the theory of simulacra by J. Baudrillard. From the point of Waters M. it is culture that is the most subject to globalization and the most globalized sphere today [14].

It is indisputable that anomie is inevitable consequence of the global transformation processes of Uzbek society, during which the basic normative value orientations and attitudes of the young part of the population change, and that socio-cultural support that can only provide by deep sociocultural ties is being lost [15].

The main reason for rejection of globalization, first, is the threat to the social health of young people, including students, loss of cultural uniqueness, national identity of new generations, everything that is traditionally considered as the foundation of youth reproduction and its viability of society in the whole.

In particular, the dominance of American, Turkish, Korean films on television in Uzbekistan has far-reaching destructive consequences - through television, which acts as the most powerful means of influencing the mass consciousness, with which only the Internet competes now. Values, norms, and patterns of behavior are transmitted in different spheres (friendly, family, reproductive, professional, labor, etc.) and accordingly, the ethics of relations and behavior in various spheres of life is formed.

At the same time, the world community becomes acutely aware of this problem, which confirmed, for instance, by the adoption of “UNESCO Universal Declaration on Cultural Diversity” by the 31st session of UNESCO General Conference, which states that cultural diversity is necessary for humanity just like living nature needs biodiversity. According to the Declaration, one of the main factors for the balanced development of humankind is the preservation and maintenance of cultural identity [16]. In this regard, it is necessary to maintain an optimal balance between the preservation of cultural identity and, at the same time, familiarization with the advanced achievements of world civilization. The return to national culture should be carried out both with the help of a more successful mastery of one's native language, and because of studying and preserving one's national traditions, which are, among other things, in calendar and family customs and rituals.

The key tendencies of modern globalization, especially in the cultural sphere, are the tendency to integrate national cultures into a single world culture, the establishment of American English as an international language

of communication.

Thus, globalization brings with it, in addition to positive factors, also destructive tendencies, which are manifested, first, in the formation of a worldwide mass surface culture, which presses and gradually displaces samples of high culture and civilizational differences: language, customs, traditions, religion, works of mythology, art, philosophy of people still preserve in different societies. However, this requires the application of certain efforts on the part of society and the state, and sometimes these aspirations to preserve their civilizational identity result in civilizational confrontations and conflicts.

Results and discussion

An important role in promoting the idea of globalization is played by the expansion of the information field, the suppression and zombification of peoples, since today the global television BBC, MTV, advertising, PR technologies, the Internet, etc. are engaged in manipulating the consciousness of people on a global scale, as a result of which globalization of thinking.

Globalization sets certain intentions within the framework of the objective historical process of the formation of a single world, but the result of this process is the appearance of the future planetary community whether it can really take place. Combining a complex of self-sufficient and ethno culturally unique communities, depends on many factors, the main of which is the rethinking of the goals and values of social development by humanity.

In this regard, globalization, in the form in which it is realized in the modern world, has a huge destructive potential, and this is not only about the erasure of the cultural and civilizational characteristics of various countries, but also about the loss of polarities, without which civilization is dead.

As it is noted, an adequately "grasped" core of culture, an insightful comprehension of its value-semantic content, its features can contribute to the progress of society and ultimately, of all humanity on the contrary, a distorted or superficial understanding of the essence of the spiritual heritage, its specifics can give rise to painful crisis processes [12;179].

1. Uzbekistan collapses as a socio-cultural and civilizational whole. As evidenced by the data that for the overwhelming majority of Uzbek citizens at present, as shown by the results of sociological research, identification of themselves with Uzbeks is on the periphery of their consciousness and identification with family, friends and workmates takes the leading positions, studying, with people of their generation.

2. Uzbekistan has also the necessary cultural, historical and ideological traditions to make an important contribution to the development of a new world consciousness, which is necessary for the formation of a global society based on planetary morality and thinking, which is not an alternative to national consciousness, but is its addition and enrichment with new values. At the same time, contributing to the development of planetary thinking and consciousness, Uzbekistan should not lose its own cultural "I am".

At the present stage of development, globalization is comprehensive, extends to all aspects of human activity and affects all spheres and problems of social and individual life, including education. Globalization can be understood as a process of rapprochement, strengthening of interconnection, interdependence, unity and openness of the modern world and at the same time fragmentation, locality.

3. Globalization of education is "a general change in the order of distribution of knowledge through educational institutions, under which a learning society is gradually taking shape" [15; 197]. As rightly noted, "The globalization of education is the process of increasing adaptation of the education system to the needs of the global market economy" [16].

Under the conditions of globalization, education is under the influence of factors of globalization (economic and technological, political, cultural), undergoing "revolutionary" changes. It is undergoing systemic transformation, that is, the process of such (purposeful and spontaneous) changes due to the influence of globalizing factors on it, which force it to acquire unique features.

4. The action of these factors is systemic and contradictory. First, the influence of these factors forms both general (global, general) trends and specific (local) trends in higher education. Secondly, globalization brings universalism, unification, in contrast to which particularism manifests itself. Thirdly, the action of these factors gives both integration and disintegration effects at the same time. Therefore, these processes, education is being transformed into new forms.

5. Education as a socio-cultural phenomenon on a global scale in a globalizing world is at a turning point in its development, transforming into new forms, acquiring new features. New in the global education system dictates the need to realize the collective responsibility of philosophers, politicians and educators for the development of the worldview of future generations, the search for an education strategy that is not only adequate to the “reproducible past” and the changing “present” society, but also has signs of outrunning future development.

However, despite the presence of a large array of socio-pedagogical and socio-cultural literature, studies carried out so far on the problems of socio-cultural development of student youth in the context of globalization do not provide answers to many pressing questions. Moreover, do not work out recommendations on organizing cultural and developing leisure activities that meet problem trends taking place in the domestic socio-cultural sphere in the context of the creation of a single cultural and educational space.

The socio-cultural development of student youth in the context of the globalization of the cultural and educational space will be successful if:

- a) the process of sociocultural development of student youth is organized taking into account personally significant and socially-oriented affairs based on the subject position of students and their voluntary participation in various types of socio-cultural and cultural-leisure activities;
- b) the teacher-organizer of the socio-cultural development of students acts as a curator who has psychological and pedagogical competencies and is guided by the values and achievements of a multicultural society in the context of the globalization of the cultural and educational space;
- c) when organizing the process of socio-cultural development of student youth, the achievements of domestic and foreign experience are used, taking into account the characteristics and traditions of higher education in Uzbekistan in the context of globalization of the cultural and educational space.

6. In turn, globalization is viewed as a new form of existence of socio-cultural, political, economic and environmental relations, which goes beyond the territories of national states under the influence of the development of information and communication technologies. In this case, the involvement of students in global processes is, on the one hand, a guarantee of the further involvement of the entire society in a single world space, on the other hand, an indicator of this involvement.

At the same time, overcoming the crisis of social identity is possible, firstly, through the recognition of cultural diversity as a constant, essential and valuable quality of a democratic community and, secondly, through the development of the adaptive abilities of the individual. The involvement in the processes of globalization is one of the adaptive resources of the student body and manifests itself in 60% of the respondents. Along with this, one of the options for the successful implementation of the process of searching for social identity is upward social mobility, the means of achievement and the key to which are education, intelligence and adaptive abilities. Consequently, professional, and for students, educational activity is a means of overcoming the risk of uncertainty in social identity, and in this case, sociocultural identity and competence become one of the defining conditions for social success [17].

In addition, at the present stage of the transition from an industrial society to an informational one, the driving force of which is globalization, and in which the production of goods and services essentially depends on the collection, processing and transmission of information, finding one's place in society is rather difficult. The crisis of social identity of students is directly related to the crisis of cultural identity, since cultural identity is an integral characteristic of social identity.

7. In modern conditions, the involvement of students in the processes of globalization is an indicator of the transition of Uzbek society from the traditional, industrial to the informational one. In our opinion, inclusion criteria are:

- a) Social activity, that is, awareness of the problems of globalizationthe need for personal participation in the processes of globalization, an active life position;
- b) Educational criterion, which is associated with an increase in the level of education of society as a whole and a change in the personal dispositions of students in the direction of strengthening educational motivation, increasing the value of education and increasing the desire for creative self-realization;
- c) Information criterion: the entry of students into a single information space of the planet through computer literacy and the use of the Internet;
- d) Language criterion: increasing the importance of language competence through the study of foreign languages on the one hand and preserving the value of the native language on the other.

In turn, the majority of students demonstrate their involvement in a single information space. More than 60% of young people use the Internet. This indicator is 6 times higher than the number of users of the worldwide computer network throughout the country, which, on the one hand, confirms the characterization of students as the advanced part of society. On the other hand, it is an indicator of the involvement of students in a single information space of the planet, and, consequently, in the processes of globalizationand also a greater interest of young people in global processes than of older people.

Along with this, according to the data of empirical research, the majority of students identify themselves with the global information and communication space, feeling themselves part of the global world. More than 55% of respondents consider ecological, economic and socio-cultural problems of globalization to be the most significant. Thus, 30 % of the respondents noted their personal involvement in the processes of globalization, which indicates a lack of understanding by the students of the essence of the process of globalization. However, it is noteworthy that the involvement of Uzbekistan in the processes of globalization was noted by 80% of the respondents.

At the same time, students see the prospects for both the development of the country and their personal career growth in relation to the expansion of the personal capabilities of everyone through international business, multidimensional global cooperation, and the opportunity to work abroad and free movement around the world. At the same time, only 8% of the respondents were abroad, but almost three quarters of the respondents, (72%) consider it necessary for themselves to know the socio-cultural aspects for the possibility of working abroad.

Hence, it follows that among the social trends of globalization, the most important is the globalization of culture. More and more cultural processes and phenomena are acquiring a global, global character. Globalization opens up the possibility of intercultural dialogue, the implementation of comparative, educational programs, the enrichment of the national culture, and its own contribution to the common culture of humankind. In this area, serious contradictions arise, associated with the strengthening of the influence and widespread dissemination of mass culture, crises of moral and spiritual consciousness, the growth of apathy, a sense of loss, and fragility of existence. In this situation, it is necessary to preserve and protect the values and national identity of the cultures of developing countries, including Uzbekistan. The mutual understanding of different cultures, the expansion of the circle of communication between Western culture and other cultures, and the processes of modernization of the national culture are of paramount importance.

All this speaks of the need for special educational programs based on universal human values and designed to help people adapt to the realities of global culture. Many studies show that young people are better adapted to these realities, especially students, who less influenced by traditional culture and stereotypes of thinking and behavior formed in its bosom than the older generation.

Based on this, globalization allows students to discover new dimensions of development and other options for life. The opposite of globalization is localization. The idea of localization entails a narrowing of development

opportunities, while globalization, on the contrary, entails an expansion of the horizons of consciousness and development. Any process that has unlimited growth potential could be considered globalization.

Conclusion

Based on the above factors influencing the socio-cultural development of students in the context of globalization, it can be concluded that:

First, the sociocultural development of students includes their assimilation of ready-made forms of social life, as well as the acquisition of their own sociocultural experience and competencies (responsibility, initiative, mobility, awareness of value orientations, etc.). The sociocultural development of student youth is manifested, firstly, in their social activity and occurs effectively in the context of the integral educational process of the university. In the course of the implementation of joint coordinated pedagogical activities of specialists in social and educational work and the pooling of resources of the educational organization to achieve a common goal.

Secondly, the successful socio-cultural development of student carry out based on personal-activity, competence, integrative, socio-cultural and systemic approaches. The principles of professional orientation, functionality, individualization, variability, flexibility, cultural congruence, acculturation and continuity, as well as mutual cooperation of all participants in educational process through the implementation of a complex of organizational and pedagogical conditions in the context of the globalization of the socio-cultural space.

Thirdly, a modern specialist needs not only the ability to understand the importance of the problems of globalization, but also to navigate in a variety of approaches to its understanding and development. In this regard, it is advisable to introduce special courses on the problems of globalization and global studies into the compulsory educational program of universities.

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