

"THE INFLUENCE OF STUDENTS' BILINGUISM ON THEIR SOCIAL AND PROFESSIONAL CULTURE"

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Abstract. *The article considers a multi-aspect approach to the study of bilingualism in the context of pedagogy, psychology and sociolinguistics. It is established that bilingualism is primarily a socio-cultural phenomenon that requires a comprehensive analysis, especially in sociolinguistic, psycholinguistic and linguistic aspects. It is noted that in the modern scientific community there are contradictory assessments of bilingualism: sociologists often perceive it as a factor of social destabilization within the country, and psychologists point out potential risks to the child's psyche. At the same time, the opposite point of view is gaining momentum, according to which a bilingual personality is a person who has two language codes and, consequently, two ways of thinking, which expands his cognitive and cultural capabilities, contributes to intellectual and personal development. The relevance of bilingualism in the context of a multinational and globalized world is emphasized. The article also reveals the concept of socio-cultural competence as a result of the synthesis of linguistic and communicative competences of a bilingual student, describes the phenomenon of "bicultural interaction" and proposes a methodological structure of socio-*

cultural competence, including epistemological, axiological, operational and creative-processual components.

Multinationality, the key component of which is bilingualism , is an important manifestation of the modern global cultural ecosystem. Within this system, the teacher is assigned the function of a mediator, facilitating the transmission of progressive socio-cultural values and ideals of global humanism. At present, there is a steady trend towards increasing linguistic competence in non-native languages, which determines the widespread phenomenon of bilingualism , and in some cases, Polylingualism

Key words: *bilingualism, socio-cultural phenomenon, bilingualism, bilingual personality, language code, socio-cultural competence, bilingual student, bicultural interaction, linguistic personality.*

In the Republic of Uzbekistan, knowledge of foreign languages is required not only in the educational environment, but also in the social and professional spheres. This was emphasized by the President of the Republic of Uzbekistan Shavkat Mirziyoyev on May 6, 2021, at a videoconference dedicated to measures to improve the system of teaching foreign languages: *“The time has come to create a new system that will become a solid foundation for the future teaching of foreign languages in our country. We have set ourselves the goal of building a competitive state, which means that from now on, graduates of schools, lyceums, colleges and higher educational institutions must be fluent in at least two foreign languages. This should become the main criterion for assessing the activities of the heads of all educational institutions ,”* the head of state noted. Indeed, Uzbekistan's policy of openness, active entry into the world market and expanding international cooperation in all areas increase the need for knowledge of foreign languages.

Between 2021 and 2025, there will be a significant increase in the number of young people who can communicate in two languages, as well as obvious positive changes in their cognitive processes. Knowledge of two or more languages significantly affects the development of students' cognitive abilities, their career orientation and self-determination in life. [1]

Bilingualism is a psycholinguistic phenomenon in which an individual has a high level of proficiency in two languages, which enables full functioning in everyday and educational environments. In the educational process, bilingual students can demonstrate both cognitive and communicative advantages and face certain difficulties caused by emotional, social and psychological factors. A comprehensive study of the psychological characteristics of this category of students is essential for the design of effective pedagogical strategies and programs aimed at their successful adaptation and improvement of academic performance.

Until the 1960s, it was believed that learning a second language from early childhood inhibits the development of language abilities. Research from that era showed that bilinguals perform language functions with some delay compared to those who speak only one language, and their vocabulary is smaller. Unfortunately, echoes of this position still dominate the minds of people who are not connected by the nature of their work with modern linguistics and psychology. These early studies did not take into account such significant sociocultural factors as the social level of the family or the opportunity to attend school, university [2].

Analysis of the latest studies and publications that examined aspects of this problem and on which the author bases his work; identification of previously unresolved parts of the general problem. The influence of

socio-cultural factors in teaching bilinguals was considered in the works of Russian researchers L. V. Tsurikova, S. N. Ikonnikova, Yu. R. Vishnevsky, Yu. S. Kolesnikov, G. S. Denisova, and foreign ones R. Mayor, K. Mannheim. E. Giddens, N. Smelser, and others. Modern studies confirm that bilingual and monolingual students have similar cognitive and linguistic abilities. Moreover, they clearly indicate that bilingual students will master advantages faster compared to people who hear only one language from their earliest days. Consequently, multilingualism in any of its forms promotes mutual understanding between people of different nationalities, between representatives of different cultures. Mutual understanding is the foundation of mutual tolerance, the key to friendship between peoples, which is so necessary for everyone.

The purpose of the article is to determine the significance and influence of socio-cultural factors in the process of teaching bilingual students. Modern conditions in the system of higher education require active involvement of students in both the national and global cultural context, which reflects the current trends of globalization and intercultural communication. However, the implementation of this task is associated with a number of significant difficulties related to both the organizational aspects of the educational process and the formulation of its goals and criteria for assessing its effectiveness. In addition, numerous psychological, pedagogical, didactic and managerial problems arise, the overcoming of which requires a comprehensive scientific analysis and reliance on the already accumulated positive experience in the field of bilingual education.

Presentation of the main content of the study with a reasoned justification of the obtained scientific results. In bilingual/polyglot

groups, the linguistic/speech behavior of an individual is predetermined by socio-cultural norms that have become entrenched in society, by the ethnic community, social group with which the broadcaster identifies himself, which are his value orientations, etc. The main social factors that directly influence the choice of the language of communication are the communicative sphere, the linguistic (communicative) competence of the broadcaster, as well as the traditions and customs accepted in the community [2].

In the process of speech interaction, situational-stratification factors are reflected, such as the social context of communication, the status of the participants in communication, the nature of their relationships and other parameters. Under the influence of the socio-cultural environment, both communicative and linguistic competencies are formed in a bilingual, which are fixed in the linguistic consciousness in the form of mental linguistic-communicative models conditioned by cultural norms. These models and norms are the basis for the formation of socio-cultural competence.

Sociocultural competence can thus be defined as knowledge and understanding of the cultural context in which language and communication skills are realized. It develops in parallel with these competencies, acting as a background-mediated experience and, at the same time, as a result of their integration and joint functioning.

It should also be taken into account, as L. V. Tsurikova emphasizes, that linguistic and communicative competences are formed under the influence of the socio-cultural environment and are reflected in the speaker's consciousness in the form of culturally determined cognitive and linguistic-communicative structures. These structures constitute the content of his socio-cultural competence, representing background

knowledge inextricably linked with the process of linguistic actualization.

On the other hand, sociocultural competence can be considered as the result of the formation and coordinated work of the linguistic and communicative competences of a bilingual.

Considering that interaction between representatives of different nations can occur both within the framework of their native and foreign cultural environments, it is appropriate to call such communication “bicultural”.

Thus, by “bicultural interaction” we mean:

- participation of an individual in the life of two different cultural systems;
- interpersonal communication with representatives of various socio-cultural groups (including in professional and non-professional spheres), the main features of which are the desire for mutual understanding, cooperation, mutual assistance and respect;
- exchange of cultural and social experiences between representatives of different cultures;
- situations in which a bilingual individual displays both verbal and non-verbal behavior, using a set of knowledge about the specifics of native and foreign cultures, as well as communication skills in both languages in accordance with the relevant socio-cultural norms.

Synthesizing the achievements of the competence-based, linguacultural, and sociocultural approaches to modern education, we have defined the essence of the phenomenon of sociocultural competence: it is a comprehensive qualitative characteristic of the intercultural linguistic personality of bilingual students, an effective substantive block formed by knowledge of not only their native but also other cultures, the

ability to apply this knowledge in the process of intercultural communication (in a broad sense), behavioral reactions in the context of intercultural communication, experience of intercultural communication, and a tolerant attitude towards a foreign-language culture and its representatives [3].

For methodological purposes, we have identified four components of socio-cultural competence of bilingual students: epistemological, axiological, operational, and creative-processual. The epistemological component is knowledge of the national-cultural characteristics of a foreign country, the national specifics of foreign-language speech etiquette. The axiological component is a humanistic, tolerant attitude towards a foreign-language culture, native speakers of a foreign language, and specific communicative acts in different situations of intercultural communication. The operational component provides for the adequacy of the analysis of a communicative situation (the relationship between certain situational conditions and existing socio-cultural knowledge), awareness and development of communicative intentions, and the ability to implement an intention using appropriate verbal means (dialogic broadcasting skills). The creative-processual component is the creative abilities and ability to study and develop personally throughout life developed in bilingual students. The definition of the essence of the phenomenon of sociocultural competence made it possible to identify its methodological content [4-9].

Here is a paraphrased version of the text:

The sociocultural competence of bilingual students is a multi-component qualitative characteristic of the individual, reflecting the level of formation of intercultural linguistic identity.

This competence includes:

- mastering the culture of the language being studied, which involves familiarization with the national and cultural characteristics of the country of study, as well as with the norms of speech and non-speech behavior in typical communicative situations and the rules of language etiquette;
- development of skills and abilities in conducting dialogue in the context of intercultural communication;
- formation of a tolerant attitude towards a foreign language, its speakers and the culture of the country of study;
- stimulating creative potential and the ability to continuously learn, including using Uzbek as a foreign language.

In addition, it is possible to identify the following mechanisms of socio-cultural communication present in the process of bilingual education: the nature of cognition (cognitive process); abstraction and filtering of information; simplification; association; combination and reorganization of information; filling in gaps; interpretation [10].

The nature of cognition. The cognitive process is a complex set of mental operations that are built on the basis of previous cognitive experience.

Abstraction and filtering of information. Abstraction is the process of selecting cognitive information by reducing the amount of external stimuli, passing them through internal filters of consciousness, ignoring most of the incoming material and retaining only a small part of it. Filtering of information becomes a self-preservation mechanism for a person, allowing to limit the influx of excessive amounts of data that cannot be fully processed, thereby partially restraining the infinite number of possible meanings.

Simplification.

After passing the filtering stage, the communicator strives to simplify the perceived information, to make it more visible, understandable and transparent for perception.

Association.

Consciousness strives to save effort, which is manifested in the desire to reduce the number of mental operations. Therefore, when perceiving new objects or phenomena, a person strives to compare them with already known analogues.

Combining and reorganizing information.

After selecting and simplifying information, there is a need to systematize it. Each participant in speech interaction organizes the perceived information in their own way, placing emphasis in accordance with personal communicative goals and context.

Filling in the gaps.

In the process of transmitting a message, the sender often omits information that he considers obvious or known to the recipient. In turn, the recipient fills in the missing elements based on his prior knowledge, life experience, and background information.

Interpretation.

Each participant in communication perceives and comprehends the selected and pre-processed information through the prism of their own views, experience and perception, giving it individual meaning in the process of personal interpretation.

Having analyzed each of the above mechanisms, we see that sociocultural communication is a complex and multi-level process. Awareness and observance of the mechanisms of intercultural communication is a prerequisite for organizing effective education at a

university, that is, in the conditions of bilingual education, which must be taken into account in the process of training future specialists [1 1].

A barrier in professional communication can be observed not only at the speech level, but also at the socio-cultural level. If students are not familiar with the peculiarities of another cultural perception of the environment, etiquette norms, non-verbal means of communication, they demonstrate an erroneous understanding of the language of the interlocutor, as well as the inability to adequately respond to his speech behavior, that is, mental interference occurs [5]

Interference in the educational process can be prevented by reducing the socio-cultural distance between the participants in communication, which is achieved in the course of developing socio-cultural competence. One of the key tasks of this process is the acquisition of knowledge, as well as the development of skills and abilities for interacting with representatives of other cultures, along with the development of tolerance and the ability to accept other people's values in bilingual students.

If bilingual students are not familiar with the typical cultural attitudes and ideas of speakers of another culture, they tend to interpret the behavior of the interlocutor through the prism of their own cultural norms, which often causes misunderstandings. Knowledge of culturally conditioned behavior patterns helps students correctly interpret the actions of their communication partner and contributes to successful professional interaction.

Analyzing the psychological and socio-cultural aspects of language contact, W. Weinreich identifies a number of factors that influence the formation of bilingualism. Among them, he mentions the features of traditional consciousness and behavior, in particular, the attitude of a

bilingual to languages (including both individual and stereotypical attitudes), the size of the bilingual community, the degree of its socio-cultural homogeneity or diversity, as well as the nature of socio-political relations between subgroups within it. In addition, the degree of influence of bilingual speakers, the prestige of each language, the perception of the corresponding cultures and the general attitude to the phenomenon of bilingualism itself play an important role.

Finally, he notes that bilingualism itself can evoke emotional and ideological assessments, and these assessments can be polar: “Switching from language to language and language mixing can be condemned by society just as much as any other undesirable feature” [12].

Conclusions of the study and prospects for further developments in this area.

In our opinion, taking into account the psychological nature of bilingualism in the process of language education of students from various national communities contributes to the formation of their cross-cultural communicative competence. This, in turn, allows future specialists to successfully demonstrate their individuality and realize their educational potential in both the humanitarian and technical fields. This approach contributes to the development of creative thinking and the formation of the ability to live in harmony with the world around us and ourselves.

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