

## STRUCTURAL COMPONENTS OF SOCIOPRAGMATIC COMPETENCE OF FOREIGN STUDENTS

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**Summary.** The *purpose* of the article is to systematize the factors influencing the success of foreign students as subjects of cultural interaction. The *object* of the studying is the components of socio-pragmatic competence. The *subject* of the studying is the criteria of appreciation the formation of the components of sociopragmatic competence of foreign students who learn Ukrainian language as language for obtaining professional knowledge. As a *result* of the work carried out, the following structural components of sociopragmatic competence of foreign students are identified and presented: cognitive, affective, and subject-practical. The paper *concludes* that the criteria for the cognitive component are knowledge of the principals of intercultural social interaction and etiquette and rules of conduct in the country of education; the criteria for the formation of the affective component are tolerance, empathy, and sociocultural attentiveness; as a criterion for appreciation of the subject-practical component, the ability to interpret social and cultural phenomena, as well as the ability to ensure personal security and achieve their object with their actions, has been put forward.

**Key words:** foreign student, sociopragmatic competence, cognitive component, affective component, subject-practical component, tolerance, sociocultural attentiveness, sociopragmatic failures

**Formulation of the problem.** The quality of education of foreign students in higher educational institutions, the level of their professional training depend on how effectively their social adaptation in the host country takes place. Universities that accept foreign students for education have an important task to ensure optimal living and learning conditions for foreign students.

**Statement of research objectives.** In modern conditions of education, it is necessary to systematize all the structural components that are important for the formation of the socio-pragmatic competence of foreign students at the university. The purpose of this article is to systematize the factors that influence the success of foreign students as subjects of cultural interaction. The object of study is the components of sociopragmatic competence. The subject of the study is the criteria for assessing the formation of the components of the socio-pragmatic competence of foreign students who study Ukrainian as languages for obtaining professional knowledge.

Presentation of the main material. The first structural component of the socio-pragmatic competence of foreign students is the cognitive component, the second is the affective one (relationships), the third one is the subject-practical one (skills). Let's start with the cognitive component. We will call the criterion for evaluating its formation indicative, starting from the position that the indicative basis of social behavior is a system of human knowledge about the content of social behavior, on which he actually relies in its implementation [4, p. fifteen]. According to N. F. Talyzina, "the orienting basis of behavior determines the correct construction of the executive part of behavior and the rational choice of one of the many possible options for execution" [8, p. 21]. In our study, the indicators of the indicative criterion are: knowledge of the basics of intercultural interaction in the socio-cultural context of the country of study; knowledge of etiquette and norms of behavior in the country of study; knowledge of ways to ensure one's own security and goal achievement in a non-native culture. Knowledge of the basics of intercultural social interaction in the socio-cultural context of the country of study in the framework of achieving the goal of forming socio-pragmatic competence of foreign students implies mastering the following information: about culture as a theoretical construct; about the framework and signs of culture; about the types of interaction of cultures; about the characteristics of culture. The attention of foreign students is drawn to the fact that culture is not limited by the political borders of countries, as well as to the fact that within one country each person belongs to several cultures at the same time by race, ethnicity, belonging to their social class, religious denomination and etc. We single out such areas of universal socio-cultural knowledge: core values, interpersonal relationships and living standards of the country of study. One can note a number of characteristic features of the listed socio-cultural knowledge in relation to the formation of the socio-pragmatic competence of foreign students. There is no doubt that traditions and customs are the core of culture, which determines its identification. In particular, traditions and customs are the result of the historical development of the country, the awareness of which will directly affect the understanding of the mentality and stereotypes of its population. This finds expression in national holidays. Knowledge of religion as a spiritual component of the culture of any country will also contribute to understanding the characteristics of the country of study. The formation of sociocultural knowledge about interpersonal relationships will be characterized by similarities or differences from similar relationships in the country of a foreign student. For example, it will be more difficult for foreign students who adhere to the traditions characteristic of Muslim countries to accept some of the norms and rules of mutual relations existing in Europe, the absence of a pronounced honor for elders, family hierarchy, gender relations in society, behavior not limited by religious prohibitions, etc. The unpreparedness of students for someone else's type of social behavior can cause conflicts, rejection, tension in relations with other students and teachers. The allocation of knowledge about etiquette and norms of behavior in the country of study as an indicator of an indicative criterion for the formation of socio-pragmatic competence of foreign students is due to the status of etiquette as one of the most pronounced cultural phenomena. In other words, the adoption by students of etiquette will mean that they recognize themselves as members

of this society. Sociopragmatic failures that may arise in the learning process have been considered by us in several works [1, p. 103–105]. Of interest are the differences in etiquette that the teacher and foreign students encounter in the first lessons. Thus, it is unusual for students to address teachers by their first and middle names, and it is difficult to pronounce. Very often, such an appeal is replaced by students with the word “teacher” (by analogy with “teacher”) or the middle name is removed from the address. [3, p. 93]. The role of etiquette within the framework of sociopragmatic competence is also in the prevention of conflict situations, where etiquette acts as a kind of preventive tool. Knowledge about the ways of ensuring one's own safety and achieving goals in a foreign culture as an indicator of an indicative criterion for the formation of sociopragmatic competence of foreign students implies the inclusion of knowledge about the cultural and social characteristics of the functioning of the language of the country of study in the content of the process under study. Based on the content of European language programs, we highlight the following socio-cultural features of the functioning of the language that are necessary for foreign students to successfully achieve their goals in another culture: 1) linguistic features of social relations are expressed by forms of greeting (arrival / introduction / departure) and types of addresses (formal / informal / familiar); 2) politeness formulas include positive and negative connotations (polite and impolite); folk expressions are represented by proverbs, idioms, familiar expressions, clichés, etc.; dialect and accent can reflect social class, place of residence, origin, ethnicity. Foreign students need knowledge not only about verbal, but also about non-verbal means of communication. This is due to the importance of non-verbal means of communication (gestures, postures, facial expressions, facial expressions) for a foreigner in a foreign cultural environment in order to comply with socio-cultural norms and rules of non-verbal behavior in the country of study. In the learning process, the best result is achieved by comparing foreign students with non-verbal means of the country. For example, in a study by S. A. Ilyina and T. V. Gubanova, such examples of mismatch of gestures in our and Chinese cultures are given. The application of the hand to the heart with us can mean an assurance of sincerity, as well as a declaration of love; in Chinese culture, it is only an assurance of sincerity. There is overlap here. To run a hand over the throat in our country means exceeding the measure (“I've had enough”), in Chinese culture it means suicide. Here we observe a discrepancy between the values [6, p. 33]. Several works by E. N. Stepanov and Tran Thi Xuen compare the features • Several works by E. N. Stepanov and Tran Thi Xuen compare the features of the functioning of non-verbal means of communication among Russians and Vietnamese [7; 10]. The inability to correctly use non-verbal means of communication by foreign students can lead to misunderstanding and even to the emergence of intercultural conflict. Thus, the formation of the cognitive component of the sociopragmatic competence of foreign students can be judged by an indicative criterion, manifested in a number of factors, namely, knowledge of the basics of intercultural interaction in the sociocultural context of the country of study; in acquaintance with etiquette and compliance with the norms of behavior in the country of study; in the knowledge of ways to ensure one's own safety and achieve goals in a foreign cultural environment. Let's define the following,

affective, structural component of socio-pragmatic competence. We will call the criterion for evaluating its formation a regulating one. According to I. F. Kharlamov, relation acts as a certain emotional and sensory experience of a person that arises in him in the process of this or that activity [9, p. 52–59]. We believe that an important indicator of the relational criterion for the formation of socio-pragmatic competence of foreign students is tolerance. Tolerance is the value attitude of a person towards people, expressed in the recognition, acceptance and understanding of representatives of other cultures.

The executive part of behavior and the rational choice of one of the many possible options for execution” [8, p. 21]. In our study, the indicators of the indicative criterion are: knowledge of the basics of intercultural interaction in the socio-cultural context of the country of study; knowledge of etiquette and norms of behavior in the country of study; knowledge of ways to ensure one's own security and goal achievement in a non-native culture. Knowledge of the basics of intercultural social interaction in the socio-cultural context of the country of study in the framework of achieving the goal of forming socio-pragmatic competence of foreign students implies mastering the following information: about culture as a theoretical construct; o about the framework and signs of culture; about the types of interaction of cultures; about the characteristics of culture. The attention of foreign students is drawn to the fact that culture is not limited by the political borders of countries, as well as to the fact that within one country each person belongs to several cultures at the same time by race, ethnicity, belonging to their social class, religious denomination and etc. We single out such areas of universal socio-cultural knowledge: core values, interpersonal relationships and living standards of the country of study. One can note a number of characteristic features of the listed socio-cultural knowledge in relation to the formation of the socio-pragmatic competence of foreign students. There is no doubt that traditions and customs are the core of culture, which determines its identification. In particular, traditions and customs are the result of the historical development of the country, the awareness of which will directly affect the understanding of the mentality and stereotypes of its population. This finds expression in national holidays. Knowledge of religion as a spiritual component of the culture of any country will also contribute to understanding the characteristics of the country of study. The formation of sociocultural knowledge about interpersonal relationships will be characterized by similarities or differences from similar relationships in the country of a foreign student. For example, it will be more difficult for foreign students who adhere to the traditions characteristic of Muslim countries to accept some of the norms and rules of mutual relations existing in Europe.

In a social context, tolerance can be defined as a person's willingness to allow other people to choose their own style of life and behavior, excluding manifestations of negative behavior associated with violence, hooliganism, actions that compromise society and threaten its well-being. Tolerance is the ability of a person to accept an image of another person that is different from him, his beliefs, beliefs, behavior, the right to his own life strategy. At the same time, it would be incorrect to limit tolerance only to ethnic characteristics. From our point of view, the attitude to other views,

worldview, social norms is also relevant for the formation of tolerance among foreign students. Foreign students even face a different organization of space and time, which exacerbates the difficulty of accepting the culture of another country, another society. Another indicator of the affective (relational) criterion for the formation of the socio-pragmatic competence of foreign students is empathy (from the Greek. *Empatheia* - empathy). Empathy is a property of a person that can be cognitive (the ability to understand and foresee), effective (the ability to respond emotionally) and active-activity (the ability to participate) character [5, p. 200]. Empathy among foreign students in the process of interaction is manifested in the mental, intellectual and emotional penetration into the inner world of a representative of the culture of the host country, but at the same time the student remains a representative of his own culture. This means that foreign students should be able to integrate into the culture of another country by imitating the external behavior of the interlocutor, penetrating into everyday life and customs [1]. Studying the process of formation of empathy among foreign students in the formation of socio-pragmatic competence, it must be emphasized that this process should go in parallel with the acquisition of sociocultural knowledge by them. It is difficult to expect from foreign students an "instantaneous" transition from a biased attitude to expressing empathy for representatives of the culture of the country of study. The third indicator of the affective (relational) criterion for the formation of socio-pragmatic competence of foreign students is socio-cultural attentiveness. If a person does everything carefully, then attention, being a constant feature, develops into attentiveness, which, as a personality trait, is of great importance in the general mental appearance of a person. One who possesses this quality is distinguished by observation, the ability to better perceive reality. An attentive person reacts to events faster and experiences them more deeply, has a greater ability to learn; the range of his interests, as a rule, is wider than that of an inattentive person. Coloring mental processes in a certain way, mindfulness to some extent characterizes a person as a whole as a person [4, p. 5]. Sociocultural mindfulness provides a more successful orientation of foreign students in the sociocultural context of another country, through the recognition of both important and non-significant features of its society and culture. In other words, it determines the level of perception of sociocultural information. In recent years, mindfulness as a psychological category has attracted more and more attention of specialists in the field of foreign language teaching methods. For schools In advanced language schools, the requirement to have the ability to conduct sociocultural observations when working with video materials in order to identify taboos in the manner of interaction between people, taboos in clothes and explain their reasons (for example, national / ethnic traditions, religious motives, etc.). This requirement clearly shows the need to develop mindfulness for the successful interaction of foreign students with foreign-language socio-cultural reality. The desire, attentive attitude and ability to see and analyze the features of another culture allows foreign students to avoid possible intercultural difficulties. Mindfulness is considered by us within the framework of the formation of sociopragmatic competence, which, as noted above, is broader in content than foreign language communicative competence, which determines the goal of teaching foreign languages. Consequently, the activity of

foreign students in accordance with the content of sociopragmatic competence is not limited to mastering a foreign language, but covers the entire range of possible actions to achieve their goals in the country of study. Considering all of the above, we offer our own understanding of sociocultural mindfulness as a quality of a person, consisting in an attentive and benevolent attitude towards the characteristics of culture and society, which allows successfully and conflict free achieve the goals set by foreign students by their actions in the country of study [12, p. 21].

And, finally, the third component of sociopragmatic competence is subject-practical (skills and habits). To assess the level of its formation, we will attribute to its behavioral indicators the ability to correctly assess social and cultural phenomena, as well as the social behavior of citizens of the country of study in the socio-cultural context; the ability to carry out intercultural interaction, based on the situation and intentions; the ability to ensure personal safety and achieve their goals with their actions. Skill is usually defined as the ability to effectively perform an action in connection. Below is a sample list of situations for working through and training simulation during classes on the formation of socio-pragmatic competence. A) Situations of the educational and professional sphere: in the classroom - communication a) with teachers, b) with students, c) with foreign students of other nationalities; in the administrative services of the university - communication a) with the leadership of the departments, b) with the leadership of the university, c) with the leadership of the curatorial service. B) Situations in the social sphere: in the dormitory - communication a) with the students living in the dormitory, b) with the technical staff, c) with the commandants of the dormitories and the campus management, d) with the watchmen; in trade institutions (shop, market) - in the situation of a) choice of goods, b) payment for the purchase, c) return of purchased low-quality goods; in public transport - in a situation a) familiarizing yourself with the rules for using public transport, b) calling a taxi, c) at the station, at the airport, d) while traveling by train, long-distance bus, air flight; at the bank and at the post office - in the situation of a) receiving and sending letters, parcels, b) receiving, sending and exchanging funds; in a hospital, polyclinic, pharmacy - in the situation of a) talking about the state of health, b) taking and receiving the results of tests and diagnostic procedures, c) purchasing prescription and over-the-counter medicines, hygiene products; on the street - in a situation of a) meeting with familiar people, b) meeting with strangers, c) making a request. This list of situations is not exhaustive. We have developed a training of intercultural tolerance with the aim of acquiring additional knowledge and skills, teaching the patterns of behavior necessary to achieve success in a new socio-cultural reality for foreign students [12, p. 223]. Foreign students daily face all these and other situations at the university, in the hostel, public transport, on the street, etc. Therefore, it would be important to imitate and beat as many common everyday situations as possible in order to acquire the skill to speak and respond correctly in certain circumstances in order to avoid sociopragmatic failures. Possession of such skills will help to successfully achieve the set goals during the stay and social adaptation in the country of study.

### Conclusions.

Thus, the creation and formation of sociopragmatic competence of foreign students at a university is a socio-pedagogical phenomenon, an important element of enculturation, which must be carried out in every higher educational institution where foreign students study. The criteria for the cognitive component of sociopragmatic competence are knowledge about the basics of intercultural social interaction and about etiquette and norms of behavior in the country of study; the criteria for the formation of an affective component are tolerance, empathy and sociocultural attentiveness; as criteria for evaluating the subject-practical component, we put forward the ability to interpret social and cultural phenomena, as well as the ability to ensure personal security and achieve your goals with your actions. It is required to create conditions in the educational system of the university that will contribute to the development of knowledge, attitudes and skills that allow you to effectively and safely carry out intercultural social interaction, achieve your educational and professional goals in the country of study.

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