LINGUO-SOCIOCULTURAL COMPETENCE AS A KEY FACTOR IN TEACHING A FOREIGN LANGUAGE

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This article focuses on the problems of developing socio-cultural awareness while teaching a foreign language, integrating socio-cultural components into teaching and through foreign languages. The aim of teaching a foreign language means not only acquiring communication skills but also forming cultural and linguistic personality. The efficiency of this process is directly dependent on the reached level of mutual understanding between communicants. To achieve this aim partners should have the willingness and capacity to form dialogue of cultures which presupposes the existence of a socio-cultural competence. Sociocultural competence includes knowledge about values, beliefs, behavior patterns, customs, traditions, language and cultural achievements peculiar to society. This competence occurs in the framework of socio-cultural education and training, i.e. in the process of personalizing the culture and national traditions of the country of the studied language.

Keywords: socio-cultural competence, intercultural communicative competence, intercultural awareness, sociocultural paradigm, sociocultural conflicts, cross-cultural interaction, dialogue of cultures.

At the moment, the goal of teaching foreign languages is to assist students develop intercultural communication skills and an "integral cultural and linguistic self" [1, p. 124]. This evolution of conceptual perspectives on the goals of education is genuine; and besides, the establishment of communicative competence required not only mastery of the corresponding foreign language communication technique, but also assimilation of extra-linguistic data needed for adequate communication, understanding, and recognizing, as the latter is unachievable without the crucial authenticity of the communicants' essential information around the surrounding reality. The variation in data is dictated by the respective persons' and nations' various social and moral circumstances of life, as well as the idiosyncrasies of their history, culture, economic, political system, and so on. As a result, one of the primary elements of the methods for the act of teaching foreign languages is the necessity to fully understand the details of the goal language's nation, and therefore the requirement to consider social and ethical approaches.

Certainly, teaching just foreign languages does not imply intercultural communicative competence, although it is noticeable that, first of all and primarily, mastering a new language contributes to infiltration into the way of thinking, life, and spirit of some other sovereign country and presumes acquaintance with the perspectives, evaluations, and knowledge of another cultural and social communities, since behind of each dominant language there is a regional specificity of the global image, consisting of components. As a result, a second language class ought to be a procedure that enables students to broaden their image of the world; this bears the mark of their own culture, to a broader, more flexible global worldview. Students might learn that their own vision of the globe is constrained in a foreign language class because, owing to socio-cultural elements and their nation's collective mindset, intercultural comprehension is connected with challenges and misconceptions, up to cultural "shock" [1, p, 154].

Consequently, learning intercultural competence in foreign language classrooms is a time-consuming effort that necessitates the development of new approaches, means, and techniques, the selection of which is largely determined by the subject and teaching objectives. The topic of incorporating cultural aspects into the method of training and developing with the assistance of foreign languages has attracted the attention of academics in latest years. The developing socio-cultural priorities of language training are influenced by the expanding degree of connections between

persons and countries. The objective is to educate a foreign language not just as a method of communication, and also to build a linguistic identity. This reality influences the formation of new notions related to foreign language training. Intercultural competence and sociocultural educating are two notions. So the primary aim of every interaction is to be comprehended by an interlocutor, the efficiency of communications is intimately tied to the amount of common understanding reached by persons. To establish common understanding, individuals should be capable and willing to interact and engage in cross-cultural interaction, that requires intercultural awareness. Sociocultural training and sociocultural awareness have increasingly established key aspects of current educational paradigms. This is especially true for foreign language classes. [2, p. 236].

The sociocultural paradigm of learning and rising is founded on the observation that everyday interaction with different languages and cultures reflects the daily lives of people all over the world. As a result, a foreign language class should inspire students to speak successfully in various languages and cultures, as well as prepare them for intercultural dialogue. Cultural awareness teaches a high degree of understanding about one's own culture, also including the culture of the country where the foreign language is spoken. Consequently, it's hard to teach and/or learn a language without first understanding the culture wherein native speakers reside. This implies that students should learn well about natural surroundings and the lives of people from diverse cultures and political ideologies, as well as economic and cultural progress. Also conjecture about just the cultural traits of the place in which a particular language is spoken, as well as experience with everyday situations, may arouse desire in and a detailed understanding of a new language and culture.

Generally, there are two types of modern sociocultural schooling. According to the first approach, there is indeed a demand for learning that provides students with the ability to communicate in a target language. As per the second direction, foreign language and culture courses enable students gain a better knowledge of another nation and its people. At the very same time, learners should be inspired to study their native language and culture. Knowledge of a target language is only useful if it is linked to native speakers' cultural awareness, morals, traditions, behaviors, beliefs, and stereotypes. The link among linguistic forms and interpersonal interactions is given a critical importance. As a result, one key objective of foreign language training is to gain competence in linguistic practices, sometimes known as the capacity to communicate [3, p. 75].

The primary aim of teaching foreign languages is to develop students' communicative ability in a foreign language, one of which, along with language and communication, is socio-cultural competence. Socio-cultural competency is defined in a comprehensive glossary of technical terminology and ideas as the entirety of a country's awareness, national and cultural features of native speakers' social and speaking behavior, and the opportunity to implement such knowledge and understanding of communication, complying with native speakers' customs, rules of behavior, societal factors, and behavioral stereotypes. The aim to communicate openly and effectively in a foreign language is the objective of students educating a foreign language, since competency in one or two foreign languages functions as a form of social uplift for youngsters, enhancing their flexibility and effectiveness in the job market.

The substance of current foreign language education is designed to guarantee that the younger generation's fundamental and occupational culture is on par with the rest of the world. Along with the definition, the new lexicon of methodological terms and concepts provides a description of the substance of sociocultural proficiency, which may be given in four ways:

a) Sociocultural knowledge (information about the country of the target language, spiritual values and cultural traditions, peculiarities of the national mentality);

b) Communication experience (choice of an acceptable communication style, correct

interpretation of the phenomena of a foreign language culture);

c) Personal attitude to the facts of a foreign language culture (including the ability to overcome and resolve socio-cultural conflicts during communication);

d) Knowledge of the ways of using language (correct use of socially marked linguistic units in speech in various spheres of intercultural communication, sensitivity to similarities and differences between native and foreign-language sociocultural phenomena) [3, p. 77].

The capacity of a student to communicate across cultures is based on the development of specific personality qualities (psychological readiness for communication, tolerance, openness, positive attitude). In turn, poor sociocultural competency formation, and even its existence, can lead to sociocultural mistakes. We employ meaningful teaching of foreign language culture not just as a goal of developing socio-cultural competence as well as, as a result, good communication skills, but as a methods of spiritual and ethical education and enhancement of educators' spiritual worlds across standardization with the understanding of culture, heritage, poetry, literature, customs, and traditions of the target language's country in constant comparative with the actuality.

The purpose of foreign language courses is to attain wide functional competence that is not limited to grammatical and lexical knowledge yet attempts to integrate linguistic and social awareness. Such capability, in reality, cannot be multi-cultural, directed only towards one culture. It should have cross-cultural manifestation. Genuine inter-culturally includes not only one's activities in a foreign language and cultural community, but also for the activities of a representation of some other community in a foreign linguistic and social culture. Although both participants' intention to interact, intercultural miscommunications whenever interactants do not have specific knowledge of some other culture's customs, religious traits, social conventions, principles and expectations, or extra - linguistic rules. It should be emphasized that the greater the cultural gap, the greater the chance of intercultural misunderstanding [4, p. 53].

The practice of intercultural communication has shown that even a profound knowledge of a foreign language does not exclude misunderstandings and even a situation of conflict in the process of interacting with native speakers. In this regard, it is urgent to prepare students for effective intercultural contacts at the level of daily interpersonal communication. This includes integrating linguistic with cultural competence, understanding the nature of intercultural misunderstandings, and developing practical skills and behaviors that together enable a comprehensive understanding of people from other cultures. The ability for successful intercultural communication is not innate to a person who exists only within the framework of his or her native culture. It is acquired and formed through a conscious comparative study of native and foreign cultures. To carry out professional and business communication at an intercultural level, future specialists need extensive training that ensures effective intercultural interaction. This is why so much importance is attached to the development of students' sociocultural competences in foreign language lessons. When we learn a foreign language, we get acquainted with someone else's worldview and try to combine it with our usual ideas. This combination is one of the main problems in learning and teaching foreign languages.

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