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SOCIO-CULTURAL ASPECTS OF FOREIGN LANGUAGE TEACHING

Abstract.

This paper examines the socio-cultural aspects of teaching a foreign language to immigrant students in the context of familiarizing them with the country's culture, its history, socio-cultural traditions, and the distinctive features of the native speakers' national worldview. Foreign language teaching is based on the use of the cumulative function, in which language acts as a link between generations, a repository and a means of transmitting extra-linguistic collective experience, since language not only reflects contemporary culture but also records its previous state. The stages of developing sociocultural competences are highlighted; these are regarded as the ability to apply multicultural knowledge, skills and values in the process of intercultural communication within specific real-life situations, with the aim of fostering a tolerant attitude towards other people. The article emphasizes the need to train specialist multicultural educators to acquire the relevant sociocultural competences in order to promote students' intellectual growth and personal development.

Keywords: sociocultural aspect, communicative competence, multicultural teacher, foreign language, culture of communication.

Statement of the problem. The rapid changes that have been taking place in modern society in recent years are giving rise to new demands and challenges for the training of a new generation of specialists. An important component of a teacher's intercultural training is the acquisition of sociocultural knowledge regarding the interrelationships between language, culture and education, and the attainment of sociocultural linguistic competence.

Analysis of recent research. Multicultural education is based on the sociocultural approach to personality development proposed by L. S. Vygotsky and subsequently developed by M. Cole, S. Scribner and L. Moll in the context of education, which takes into account the links between complex social relationships and people's cultural characteristics. The cultural context of language use in education, and the process of language improvement through its creative construction, have been studied by S. Heath, S. Phillips, J. Lindorfs, S. Krashen and others.

The aim of this article is to provide a theoretical justification and to explore the practical application of the sociocultural component to enhance the effectiveness of foreign language teaching.

Presentation of the main material. The importance of utilizing the linguistic, cultural and social environment in education is one of the key aspects of multiculturalism. This approach is used in the teaching of second and foreign languages to immigrant students in the context of familiarizing them with the country's culture, its history, socio-cultural traditions and the distinctive features of the native-speaking population's national worldview.

Multicultural education is most closely linked to bilingual and multilingual education, as language learning is nothing other than learning about culture. There are a number of reasons for the inseparable link between language and culture: language acquisition does not follow a universal pattern, but varies across different cultures; the process of becoming a full member of

society takes place through linguistic interaction in specific social situations; each community defines the scope of an individual's participation in a given situation, and this, in turn, influences the form and content of their utterances; in the upbringing of children, the main emphasis is placed not on the acquisition of grammatical skills, but on the transmission of sociocultural knowledge; language codes cannot be studied in isolation, as the process of transmitting sociocultural information is always observable, for example, in the content of linguistic tasks, in the culturally grounded discourse of textbooks, and in the teacher's attitude towards the language being studied.

Culture and communication are inseparable, because culture not only dictates who speaks, to whom, about what, and how the communication process takes place; it also helps to determine how people decode the meaning of utterances, the conditions and circumstances of appropriateness, and the interpretation of specific utterances. Culture is the foundation of communication [11, p. 24].

As is well known, foreign language teaching, which aims to teach the language alongside the culture, is based on the use of one of the functions of language – the cumulative function. In this function, language acts as a link between generations, a repository and a means of transmitting extra-linguistic collective experience, since language not only reflects contemporary culture but also records its previous state. This close link between culture and communication underpins the importance of communicative competence, which emerged in response to the ideas of the progressive grammarian Noam Chomsky [3], who argues that 'linguistic form (competence) and language use (performance)' are separate from one another, and that linguists should focus on form, which reflects the internal grammar of the speaker and listener. However, Hymes [5, p. 277] described a sociolinguistic perspective on communicative competence, arguing that, in communication, a person must know "when to speak and when not to, ... what to speak about, with whom, when,

where, and in what manner”, in addition to the grammatical rules of the language. Canale and Swain [2] propose a model of communicative competence that includes grammatical, sociolinguistic and strategic competences, with sociolinguistic competence being viewed by Canale [2] as comprising two components: sociolinguistic and discursive competences. According to Saville-Troak [12], communicative competence consists of three components in the context of second/foreign language learning: linguistic, interactive and cultural knowledge. In contrast to Chomsky’s concept of linguistic knowledge, Saville-Troak argues that linguistic knowledge encompasses both referential meanings and social messages. Communicative competence, on the other hand, encompasses knowledge and expectations related to social change. Thus, cultural knowledge refers to the social structure, values and attitudes of society towards its use of language.

Another teaching approach is culturally responsible pedagogy, which takes into account the student’s mother tongue, communication style and cultural environment – elements that constitute their cultural capital and form the basis of their development and education.

Ladson-Billings defines culturally responsible pedagogy as ‘a pedagogy that expands students’ intellectual, social, emotional and political capacities by using cultural references to convey knowledge, skills and attitudes’ [6, p. 18]. It is important for teachers to make students aware that, as they progress through educational programs, they will be able to navigate social, cultural and historical contexts within a variety of educational settings.

Sociocultural competences are a complex phenomenon. Sociocultural competences are regarded as the ability to apply multicultural knowledge, skills and values in the process of intercultural communication in specific real-life situations, with the aim of fostering a tolerant attitude towards other people. The development of sociocultural competences consists of three stages, each of which is aimed at addressing specific tasks linked to the relevant objectives.

The first stage is motivational, that is, psychological preparation for communication with students. An important aspect at this stage is readiness, that is, the psychological state that determines a person’s ability to perceive a particular situation or to take action. This stage aims to foster students’ interest in learning about people from different cultural and ethnic groups, which, in turn, fosters a positive attitude towards sociocultural education and increases interest in multicultural communication [9]. The teacher’s main objective is not only to provide information about different cultures, but also to change students’ attitudes towards other cultures. At this stage, it would be particularly useful to focus on watching documentaries and historical films, and on discussions about the cultural heritage and traditions of different regions. The main aim of such discussions is to foster a culture of communication, raise awareness and understanding of challenges, uncover diverse information, encourage reflection in the context of knowledge, develop debating skills, and promote inclusion. Transferring knowledge to a new

context is the primary and key objective of these discussions [4]. If handled skillfully, discussion becomes the most important form of socio-cultural education. When socio-cultural values are reflected, taking into account the nature of work with students, and are transformed into the student’s personal convictions, tolerant relationships gradually take their rightful place. The moral value of the idea of dialogue lies in an objective awareness of the diversity of nations, cultures and people. It is important for people to show respect for one another and to value the cultural heritage of communities around the world, regardless of national or religious affiliation or beliefs [10].

The second stage in the development of sociocultural competence is the cognitive stage. The main aim of this stage is to acquire and consolidate knowledge of the course material. The curriculum is not merely what students hear or see during a lesson when information is clearly presented by the teacher. It also encompasses what the teacher or student thinks, feels and experiences, and the processes taking place in their subconscious when they encounter representatives of different cultures. The aim of developing sociocultural competences is not to shape a new subconscious, but rather to enrich it by introducing a conceptual worldview. For this stage, Lee and McCafferty [9] proposed setting tasks in which students must search for and structure information, present it during discussions, and ask questions. This could be a monologue, a topic for debate or a question for discussion. In this way, students not only gain information about a specific issue linked to a lack of sociocultural competences, but also enrich their own knowledge, which shapes a new attitude towards people from other social strata who possess their own specific cultural consciousness. The teaching material should be linked to an intercultural context, reflect contemporary attitudes, and be topical and relevant.

Another step in the second stage involves organizing activity-based collaboration centered on the topic, motivating students and facilitating communication between students and the teacher. To this end, a role-play model is proposed, i.e. an activity in which participants create scenarios and resolve problems or conflicts within those scenarios [9]. Such a game fosters creative thinking and courteous communication. It also encourages spontaneous and naturally evolving communication.

A specialist teacher possessing the relevant sociocultural competences [7]:

1. Is aware of the influence of culture. It is very important to understand that all people are ‘immersed’ in their own culture, beliefs, attitudes and associated behavior. All of this shapes their personal and professional interactions. However, it is inherent in human nature that each of us tends to be conservative (that is, to believe that our way of life, in accordance with our culture, is the norm and standard that should be used as a benchmark when assessing others). We tend to forget that another person may be just as ethnocentric as we are.

2. Assesses intercultural relationships and is attentive to the dynamics arising from cultural differences.

Intercultural interaction carries the risk of misinterpreting another person's intentions and actions.

3. Develop one's sociocultural knowledge and incorporate this knowledge into daily practice. The assumption is that teachers can work effectively with students from different backgrounds; by exploring a student's sociocultural context in greater depth, they can improve the learning and teaching process without any negative consequences. Teachers should make an effort to understand and study students' sociocultural backgrounds and, based on this information, adapt their communication style and the teaching process [7].

Thus, each party to the interaction can assume that a willingness to give and receive information leads to more effective cooperation and mutual understanding.

A multicultural teacher must be proficient in a wide range of assessment procedures and methods: a variety of tools and resources, diverse approaches to setting assessment tasks, the ability to measure different forms of intelligence, and the inclusion of group and team outcomes of learning activities alongside individual ones, etc. In doing so, it is necessary to take into account not only the level of diligence and discipline, but also communication skills, the ability to work in a team, attitude towards the subject, the level of effort put into mastering the subject, and individual learning styles. Assessment information is obtained through discussions, observation of the student, and analysis of their learning and cognitive activities; the use of peer assessment and self-assessment is essential, as these reinforce the elements of self-monitoring and responsibility. Among the alternative assessment methods, the following can be highlighted: oral questioning, demonstration of skills, student portfolios, records of observations, and exhibitions of work.

Contemporary research into multiculturalism in education emphasises the importance of applying all the techniques that teachers will use in their future work whilst they are themselves in training: the use of problem-based methods (intellectual challenge), collaborative forms of work (cooperative learning), pedagogical support, and the creation of a positive atmosphere (emotional engagement) in the classroom. Indeed, K. Tsaykhner recognizes the ability to establish and maintain emotional contact as one of the key qualities of a competent teacher. Multicultural training is a complex process.

A future professional must not only acquire the relevant knowledge, but also develop the skills and personal qualities required to work with students from diverse social, ethnic and linguistic backgrounds. A certified teacher must undergo multicultural training aimed at multi-ethnic teaching. The multicultural orientation of programs entails:

1) multiculturalism is most effective when its principles are integrated throughout all courses and programs;

2) the principles of multiculturalism must be incorporated into the content of all subjects in such a way as to teach future professionals to recognize these principles within the content of their own subjects;

3) practical training should be organized in such a way that future professionals gain experience of working in a multicultural environment. Many programs emphasize the importance of immersion in a multicultural environment in order to counteract the unconscious racism that is common amongst students in a monoculture environment [1].

The following recommendations can be identified for optimizing the multicultural training of teachers: providing opportunities for trainee teachers to teach in culturally diverse classrooms, developing multicultural education programs; making the multicultural component a compulsory part of teacher training programs; designing culturally appropriate curricula and programs that integrate multicultural content; applying relevant interactive teaching methods suited to different learning styles and programs; and implementing changes in education policy aimed at educational equality. When training teachers to work in a multicultural environment, it is essential to emphasize a broad grounding in the humanities, the completion of a course in multicultural literacy, the incorporation of a multicultural component into all stages of the educational process, field research, and the assessment of each graduate's cultural competence.

Equally important for the high-quality training of specialists is the ability to use modern computer technologies. Knowledge in this field makes it possible to enhance the effectiveness and quality of teaching and learning, to improve the content of the curriculum, and to broaden the methods and organizational forms of the educational process. The use of innovative technologies makes it possible to ensure a high scientific and methodological standard of teaching, as well as to improve the quality of interdisciplinary links. The advantages of using computer technologies in teaching are evident, as they can ensure a personalized approach to learning, take into account students' individual psychological characteristics and enhance the clarity of teaching.

Conclusions. Every professional working within the paradigm of multicultural education must possess a high level of intercultural competence and communication skills. They are called upon to foster a sense that the student themselves, through the process of learning, is making a personal contribution to history, literature and other spheres of human knowledge. They must view cultural diversity not as a problem or an obstacle, but as a positive factor capable of enriching students intellectually and emotionally, broadening their horizons and helping them gain new life experiences.

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