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THEORETICAL APPROACHES TO SOCIO-CULTURAL COMPETENCE AND ITS DEVELOPMENT PROCESSES IN EDUCATION

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ABSTRACT

This article analyzes the theoretical approaches to the term "socio-cultural competence" and its role in the educational process. Various interpretations of this concept by different authors are examined, highlighting the significance of socio-cultural competence in language learning, intercultural communication, and personal development. The role of socio-cultural competence in foreign language teaching and its connection with communicative abilities is discussed. The article also addresses the importance of socio-cultural competence in shaping the ethical values of future managers and young people. It is emphasized that the harmony between national and universal values serves as a foundation for developing a culture of communication in educational institutions.

KEYWORDS

Socio-cultural competence, language teaching, intercultural communication, communicative abilities, ethical values, culture of communication, national values, universal values, educational process, training managers, socialization, cultural experience.

INTRODUCTION

In recent years, the concept of "socio-cultural competence" has become one of the most commonly used terms in professional and methodological literature. However, since various authors assign

different meanings to this term, disagreements have arisen in establishing a unified definition. Socio-cultural competence is an essential quality related to an individual's role in society, self-awareness, and the ability to effectively communicate with other cultures. This competence encompasses not only communicative abilities but also a direct connection to cultural and social experiences, values, and customs. Therefore, properly interpreting this term is crucial for the education system and personal development.

Recently, the term "socio-cultural competence" has frequently appeared in professional and methodological literature. Different authors define it differently, leading to many disagreements that hinder the development of effective approaches and methods for consistently enhancing socio-cultural competence in education at various levels. Traditionally, socio-cultural competence is considered either a general collective concept reflecting an individual's level of socialization [1] or as a component of key competencies [2], seen as a personal quality that governs one's interaction with the world, based on attitudes toward oneself, society, others, and activities [3].

Analysis shows that scholars such as N.I. Gez, A.V. Guseva, N.A. Ignatenko, L.D. Litvinova, L.N. Polushina, I.E. Riske, V.V. Safonova, and V.P. Sisoiev view socio-cultural competence from the perspective of learning language and culture together. They consider this concept not only as knowledge of the socio-cultural context (values, customs, traditions, cultural achievements specific to a society) but also as a specific aspect of communicative ability that allows one to participate in socio-cultural interaction, adjusting speech behaviors based on context and situation. M.T. Kadirova believes that socio-cultural competence includes international linguistic, socio-linguistic, and cultural competencies [4]. In modern foreign language teaching methodology, the issue of learning language and culture together is increasingly described from the perspective of socio-cultural competence. The term "socio-cultural competence" has firmly entered the theory and practice of foreign language teaching. N.D. Galskova and N.I. Gez define socio-cultural competence as the ability to enable an individual to become self-aware within the framework of cultural dialogue, i.e., in conditions of socio-cultural communication [5]. Its development occurs through the relationship between developing a linguistic code and the individual's cultural experience, where one can discern attitudes toward oneself and the world, as well as the experience of creative activity.

L.I. Korneyeva views socio-cultural competence as the ability to understand, appreciate, and respect culturally conditioned factors, which influence one's own and others' perceptions, thinking, evaluations, and actions, and to create new patterns of behavior based on this understanding [6]. This competence

manifests in adapting communicative and behavioral responses to the actions of representatives of other cultures, constructing new behavior patterns based on the values and norms of various cultures. According to Y.N. Solovova, socio-cultural competence is a tool for cultivating an internationally oriented individual, which involves students internalizing social experiences and customs (not only of the language they are learning but also of their native language) and considering them in interaction processes [7]. It is evident that socio-cultural competence is closely related to the process of language teaching (i.e., the development of linguistic competence).

M.Sh. Ruzmetova, in her research, defines socio-linguistic competence as "the knowledge of the customs, values, ceremonies, and other national-cultural characteristics of the country where the language is being learned, and the ability to present thoughts orally and in writing, comparing them with the established customs and traditions of the representatives of each nation and nationality" [8].

In our opinion, social culture and socio-cultural competence form a solid foundation for moral-ethical values, achieving stability when they are cultivated from childhood. This process is a key factor in the complete personal development of future managers. In the system of moral-ethical values, the culture of communication and relationships holds particular significance. In educational institutions, students and young people, in addition to the influence of family and neighborhood upbringing, encounter issues of communication and relationships for the first time. Therefore, it is necessary to systematically and continuously cultivate a culture of communication in educational institutions, following the principles of education and upbringing. Unlike family and neighborhood influence, where professional upbringing is not involved, the process of instilling national and universal values is emphasized. In families and neighborhoods, the upbringing of national values and local customs prevails, whereas in educational institutions, the process of forming concepts and skills related to universal values and the culture of communication must also be organized.

The analysis of sources shows that socio-cultural competence is interpreted in various ways. Z. Jakbarova notes that it refers to the ability of individuals to coexist in society without conflict and aggression; the ability to participate in a culture previously foreign to them; and behavior based on principles of diversity of thought and awareness of cultural processes. Socio-cultural competence consists of four main components:

1. socio-cultural knowledge (knowledge of spiritual values, customs, and cultural traditions, as well as specific features of national mentality);

2. communication experience (choosing a socio-cultural style, correctly interpreting foreign cultural phenomena);

3. emotional attitude toward culture (including the ability to resolve conflicts arising during communication);

4. knowledge of ethical behavior and proper use of social etiquette [9].

The socio-cultural approach emphasizes the need to develop a responsible attitude toward the environment in individuals, serving as an important foundation for mastering a set of values. This approach highlights the necessity of considering specific cultural conditions linked to human living environments in organizing the educational process, which is vital in creating an educational environment. As can be seen, socio-cultural competence is a complex phenomenon, encompassing a set of components from various categories. The following components can be distinguished:

• linguistic-regional – the ability to use lexical units with socio-cultural semantics in socio-cultural communication situations (e.g., greetings, addressing, farewells in spoken and written language);

• socio-linguistic – linguistic features of social strata, i.e., the specific language of representatives of different generations, genders, and social groups;

• socio-psychological – possession of culturally conditioned scenarios and national-specific models of behavior, using the accepted communicative methods of that culture;

• cultural component – socio-cultural, historical-cultural, and ethno-cultural background (knowledge of the traditions and customs of the people of the language being learned) [10].

Thus, socio-cultural competence not only contributes to the development and enrichment of personal experience but is also an integral part of successful social integration and professional interaction in the modern world. Developing socio-cultural competence enriches an individual's cultural experience and shapes the ability to communicate effectively in different societies. This competence includes linguistic, social, psychological, and cultural components and is essential for successful social integration in today's world. The importance of developing socio-cultural competence is particularly significant in the educational process, where individuals determine their role in society and engage in appropriate communication with other cultures. Therefore, socio-cultural competence requires special attention in professional preparation and personal development.

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