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The development of sociolinguistic competencies in students.

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Abstract: This article is devoted to the problem of the formation of sociolinguistic competence, secondary linguistic personality and the study of the theoretical foundations of the dialogue of cultures.

Keywords: communicative competence, sociolinguistic competence and its components, dialogue of cultures, instrumental-adaptive and hermeneutic approaches, secondary linguistic personality, exercise system, non-standard lesson.

Introduction

The cultural orientation of linguodidactic and methodological research leads to the consideration of theoretical and practical issues in the light of the socio-cultural context. When characterizing what is achieved as a result of learning, the term competence, introduced by the American linguist N. Chomsky, is widely used. It is used to denote the inherent ability of a person to perform any activity on the basis of knowledge, skills, abilities, and work experience acquired in the course of training (from Lat. Competentis - capable). In the process of social interaction, a person develops a number of competencies, namely general and communicative competencies. General competences are not linguistic, they support any activity; communicative competencies allow you to carry out activities using the proper language means. The formation of students' communicative language competence is a priority task of teaching a foreign language. Communicative competence is the ability to carry out speech activity by means of the target language in accordance with the goals and situation of communication within a particular field of activity. It is based on a set of skills that allow you to participate in verbal communication in its productive and receptive forms. Communicative competence consists of linguistic, sociolinguistic and pragmatic components. We are interested in the phenomenon of sociolinguistic competence. Sociolinguistic competence reflects the socio-cultural conditions of language use. Due to the

orientation towards social norms (the rules of good manners, the norms of communication between representatives of different generations, genders, classes and social groups, the linguistic design of certain rituals adopted in a given society), the sociolinguistic component of communicative competence has a great influence on verbal communication between representatives of different cultures ...

Modern processes of globalization, characteristic of almost all spheres of life, have led to the activation of intercultural reflection and, as a result, one of the main goals of teaching a foreign language has become the formation of sociolinguistic competence, the possession of which allows a person to use a foreign language as an instrument of communication in the dialogue of cultures and civilizations of the modern world. because even in the absence of a language barrier, cultural differences can become an obstacle for communication between representatives of different countries. To successfully conduct a dialogue of cultures, a person must, firstly, know a certain system of facts of the culture of the country of the studied language and, secondly, have experience of communicating with the facts of a foreign language culture. The idea of a dialogue of cultures is not new, it has already been considered both in philosophy, cultural history, and in aesthetics, literary criticism and has found its reflection in the works of many domestic and foreign researchers who consider the dialogue of cultures as a meeting of equal subjects of cultural personalities, when one meaning

reveals their depths with the help of another, overcoming isolation and one-sidedness.

Developing the concept of the dialogue of cultures, scientists also put in this concept the relation of culture to culture as equal in all its respects, interesting and necessary precisely in its uniqueness and dissimilarity. Thus, when studying this issue, scientists come to the conclusion not only about the originality of different cultures and the possibility of their disclosure through dialogue, but also about the presence of dialogue as a vital condition in the modern world on the basis of respect, mutual understanding, tolerance and openness towards each other. ... In studies of the theoretical foundations of the dialogue of cultures, two approaches can be distinguished: instrumental-adaptive and hermeneutic, which differ in terms of research goals and conclusions, methodology, problem field and types of situations of intercultural interaction. Thus, the instrumental-adaptive approach studies the methods and mechanisms of the dialogue of cultures, the processes of information exchange and increasing the effectiveness of contacts between representatives of different cultures. The purpose of this approach is to achieve the most comfortable state of a person in a foreign cultural environment, adapt to it, as well as the most effective achievement of one's own goals in new situations of communication. The hermeneutic approach, in turn, fills the dialogue of cultures with such a content, where the dynamics of a person's internal development is put at the head when his motives, value orientations, cognitive structures in general change, when he meets and understands other cultural worlds. This approach allows one to develop, enrich the personality of a participant in the dialogue of cultures, filling it with a more complete awareness and understanding of both one's own and someone else's culture based on the separation of foreign cultural values, as well as characterized by the growth of self-awareness and awareness of oneself as a bearer of one's own culture. Consequently, this is not adaptation to a foreign cultural environment, when the possibility and necessity of human development in the course of learning new cultures is not provided, but the formation of an understanding and developing personality. Moreover, cultural differences are not excluded, they are not addictive, on the contrary, they are perceived by a person and are evaluated positively, as one of the essential factors of the world cultural heritage in general and each individual individually. Both approaches draw attention to the fact that the erasure of intercultural differences cannot be recognized as a criterion and form of development of world culture, but only a constructive dialogue can serve as the basis for the coexistence of distinctive cultures at the present stage of development of the world community.

A comparative historical analysis of the interaction of cultures, carried out on the material of various sciences (philosophy, cultural studies, ethnography), makes it possible to understand the nature of relations between cultures, which are reflected in such processes as contact, contacts between peoples, selective exchange of cultural values in various forms and manifestations, changes in foreign culture and its impact on others. Sociolinguistic competence refers to the knowledge and skills necessary to understand and produce speech that corresponds to a specific context of a given communicative act and communication situation; for effective use of language in a social context. The concept of a communication situation includes such components as the place and time of the communicative act, its purpose, the speaker's social status and the status of the interlocutors, the relationship between the interlocutors. Sociolinguistic competence includes, in particular, the ability to choose the required stylistic register of the language depending on the communication situation: official, colloquial, neutral, etc. Sociolinguistic competence also necessarily includes a clear understanding of the norms of speech behavior adopted in the country of the target language. Indeed, not always similar situations of communication in different cultural communities correspond to the same linguistic registers or similar models of speech behavior.

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Often, mistakes in the choice of linguistic units occur due to the fact that he automatically transfers the norms of speech behavior adopted in the student's culture to communication in a foreign language. So, sociolinguistic competence means the readiness and ability to make adequate decisions in everyday scenarios, achieving positive results, making the choice of adequate models of behavior and, which is important from the point of view of the dialogue of cultures, preserving one's individuality and developing the ability for self-knowledge.

The main components of sociolinguistic competence that must be formed in students are linguistic markers of social relations, courtesy rules, folk wisdom, communication registers and dialects and accents. Let's take a closer look at each of these components. Linguistic markers of social relations in different languages and cultures can vary depending on

a) the time and place of communication,
b) the purpose of communication,
c) the status of those communicating,
d) their relationship.

Linguistic markers of social relations include: • choice and use of greeting formulas (when meeting, meeting, saying goodbye); • choice and use of forms of communication (outdated, official, unofficial, friendly, domineering, offensive); • selection and use of exclamations; • conventions when conducting a dialogue. The rules of politeness are an extremely important component of sociolinguistic competence, since it is precisely the ignorance of their national specifics that often causes misunderstanding between speakers of different languages, especially when interpreting standard expressions literally. The rules of politeness include: • positive politeness (showing interest in the interlocutor, exchanging views and impressions, expressing admiration, gratitude, presenting a gift, showing hospitality); • negative politeness (exclusion of unacceptable behavior, expression of regret, apology for incorrect behavior, use of expressions that soften categoricality); • deliberate deviation from the norms of politeness (expression of contempt, unfriendliness, irritation, excessive straightforwardness, complaints, reproaches, expression of a sense of one's own superiority);
• adequate use of speech etiquette formulas. Popular wisdom includes expressions that summarize the centuries-old experience of the people and are an important component of culture. They are often used or played out in speech. Such expressions are an important linguistic component of sociolinguistic competence:
• proverbs and sayings (a stitch in time saves nine);
• idioms (a sprat to catch a mackerel);
• catch phrases (a man's a man for a'that);
• beliefs, omens (fine before seven, rain by eleven);
• expressions of relationship (it takes all sorts to make a world);
• expressions of evaluation (it's not a cricket).
• Communication registers depend on the communication situation and are divided into:
• solemn: Pray silence for his Worship the Mayor!
• official: May we now come to order, please;
• neutral: Shall we begin?
• informal: Right. What about making a start?
• spoken: O.K. Let's get going.
• intimate: Ready, dear?
In the early stages of training, it is recommended to use a neutral register, since communication between native speakers and foreigners or strangers usually takes place in the usual register. Acquaintance with more formal or informal registers can occur at later stages of learning a foreign language. Such registers should be used with extreme caution, as their misuse in a communication situation can impede communication and embarrass the speaker. Dialects and accents are also a component of sociolinguistic competence, since in addition to knowing the cultural characteristics of the country of the target language, it includes the ability to recognize a person's language in terms of his social affiliation, place of residence, origin, ethnicity and type of activity. This is noted at the level of: • vocabulary (Scottish lassie instead of girl);
• grammar (cockney I ain't seen nothing instead

of I haven't seen anything); • phonetics (New York boid instead of bird); • sign language. Linguistic communities are heterogeneous in their composition, all regions have their own linguistic and cultural characteristics. Specific features are especially clearly manifested in the speech of native speakers, whose circle of communication is limited to people of the same social or professional background, level of education. The ability to recognize the dialectal features of the speaker allows you to learn much more about the interlocutor. Over time, students usually gain experience with speakers of different dialects. When interacting with the outside world, a person forms his own model of the world, his own ideas about it. The picture of the world is multidimensional, and it does not copy reality, but creates its iconic image, its interpretation. Therefore, through the study of a second language and the associated reconstruction of the linguistic culture of another country, the linguistic personality is filled with new concepts and ideas, and therefore, through their intersection, new meanings and new concepts will be formed, which will form a new, secondary linguistic personality. Recognition of a linguistic personality as a phenomenon and an object of study by a number of related sciences in one way or another requires a rethinking of the teaching tasks in relation to teaching students of a non-linguistic university. It follows from this that the learners as subjects of educational activity as a result of the course of study should have a readiness through social communication to recognize and understand the semantic and pragmatic features of a member of another linguistic society, to comprehend the picture of the world of another social community. From this it follows that the preparation of students of a non-linguistic university for successful participation in communication in another language should be aimed not only at learning the language itself, but also at developing the ability to identify foreign-language means of encoding information to connect to concepts that are relevant in another system, to comprehend the picture of the other world. social community, which contributes to the

formation of the student's secondary linguistic personality. So, the secondary linguistic personality must have the formed ability to implement foreign language lexical and grammatical constructions that correspond to the norms of the communicative activity of a native speaker.

It is about the ability that allows an individual to realize himself within the framework of a dialogue of cultures, in the context of intercultural communication. However, it should be noted that in the speech behavior of each linguistic personality, dominants can be distinguished due to their individual psychological characteristics, personal attitudes, level of education, which obviously manifest themselves in a harmonious or disharmonious dialogue, and, therefore, due to which three main type of linguistic personality:
• conflict (attitude towards oneself and against a partner);
• centered (setting on oneself and ignoring the partner);
• cooperative (setting on oneself and on a partner).

It is the dialogic nature of the personality that is an important factor in its development and makes it, as a result, capable of participating in the dialogue of cultures. Thus, the process of the formation of a secondary linguistic personality and the formation of the sociolinguistic competence of students is designed not only to expand their general horizons and general competence, but also to instill in them a special perceptual ability to comprehend a different mentality, a different strategy and tactics of life, and therefore a different way of understanding information that affects any side of this life. Successful cognition of this world with the help of a new language code is possible only under the condition of intensive cognitive activity of students, their active intellectual creativity, as well as in the course of their use of independent research strategies. At the same time, special emphasis is placed on the personal and emotional components of the perception of a foreign language culture when referring to the

student's individual picture of the world, to his opinions and assessments, experiences and feelings. As mentioned above, the process of entering a different culture is always associated with the acquisition of skills and abilities of individual and social interaction, the ability to interpret foreign cultural phenomena based on the analysis of one's own and another's. One of the most difficult tasks in the formation of sociolinguistic competence among students of a non-linguistic university is the creation of a set of tasks, exercises and non-standard lessons aimed primarily at maintaining interest in someone else, since along with interest there is always an unconscious rejection of it. Let's consider a specific example of a system of exercises, which, along with the implementation of the main goals of teaching a foreign language, also contributes to the formation of sociolinguistic competence and the secondary linguistic personality of students of a non-linguistic university. The content of the complex should contribute to the development of the need and ability to direct the efforts of students to search for information, the desire to learn something new about other people, languages, cultures. On the other hand, the tasks should be aimed at smoothing out negative stereotypes of everything that does not coincide with the ideas about oneself and the other, constantly leading to the conclusion that the world and life around us are not similar as the most valuable quality that can be admired. Thus, a set of tasks and exercises contributes to a positive attitude of students in the perception of everything new and different from what they already know. The formation of sociolinguistic and broader communicative competence of students is one of the most important aspects of the activity of a foreign language teacher. The implementation of the practical goal of teaching - the development of students' skills to correlate language means with the tasks and conditions of communication - is impossible without the formation of the ability to organize verbal communication taking into account social norms of behavior, i.e. a wide background of preconditions, taking into account the peculiarities of the national culture and

traditions of the country of the target language. If, when organizing their verbal strategy, students take into account this side of communication, their speech activity will be successful. An effective solution to the practical, educational, educational and developmental goals of teaching a foreign language also requires knowledge of historical, cultural, religious, political, economic, etc. the peculiarities of those countries and peoples, the language of which is taught to students.

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