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STUDY OF THE METHODOLOGY OF FORMING THE SOCIOLINGUISTIC COMPONENT OF COMMUNICATIVE COMPETENCE IN TEACHING ENGLISH TO STUDENTS OF NON- LINGUISTIC UNIVERSITIES

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

Key words: communicative competence, sociolinguistic competence and its components, dialogue of cultures, instrumental-adaptive and hermeneutical approaches, secondary language personality, system of exercises, non-standard lesson.

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Introduction

The new conditions of professional activity required a revision of both the general methodology and individual methods and techniques of teaching foreign languages. Uzbekistan's rapid entry into the world community, integration processes in various spheres of politics, economy, culture, ideology, and the mixing and movement of peoples and languages raise the problem of intercultural communication and mutual understanding of participants belonging to different cultures. Thus, over the past few years, cross-cultural communication, methods of forming sociolinguistic competence and the development of a secondary language personality as a necessary condition for successful participation in cross-cultural communication have become the object of numerous studies in both Uzbekistan and European countries methods.

Linguistics, linguodidactics, psycholinguistics, methods of teaching foreign languages focused the attention of researchers on the mutual influence of languages and cultures, the development of the student's personality through participation in intercultural communication. Therefore, it is of primary importance to solve problems related to the development of personality qualities of a new type – a participant in cross-cultural contact.

Maximum development of communication skills, the ability to work with foreign language information-this is the main, promising, but very difficult task facing teachers of a foreign language, to solve this problem, it is necessary, on the one hand, to master new teaching methods aimed at the development of all four types of speech activity, the formation of linguistic, sociolinguistic and pragmatic competencies, and on the other, to create

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fundamentally new educational materials that can be used to teach effective communication.

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 describing 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 an activity based on the knowledge, skills, abilities, and work experience acquired during training (from lat. competentis-able).

In the process of social interaction, a person develops a number of competencies, namely general and communicative competence. General competence is not a language, it provides any activity; communicative competence allows you to carry out activities using the proper language tools. 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 language being studied 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 to participate in speech 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 to social norms (rules of good manners, norms of communication between representatives of different generations, genders, classes and social groups, the language design of certain rituals adopted in a given society), the sociolinguistic component of communicative competence has a great influence on speech 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 foreign language teaching has become the formation of sociolinguistic competence, the possession of which allows a person to use a foreign language as a communication tool in the dialogue of cultures and civilizations of the modern world, since even in the absence of a language barrier, cultural differences can become an obstacle to communication between representatives of different countries. In order to successfully conduct a dialogue of cultures, a person must, first, know a certain system of cultural facts of the country of the language being studied and, secondly, have experience in communicating with the facts of a foreign culture.

The idea of a dialogue of cultures is not new, it has already been considered in philosophy, cultural

history, aesthetics, and literary studies, and is reflected 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 its depths with the help of another, overcoming isolation and one-sidedness.

Developing the concept of a dialogue of cultures, scientists also put into this concept the attitude of culture to culture as equal in all its relations, interesting and necessary precisely in its uniqueness and dissimilarity.

Thus, when studying this issue, scientists concluded not only about the uniqueness of different cultures and the possibility of revealing them through dialogue, but also about the presence of dialogue as a vital condition in the modern world based on 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 hermeneutical, which differ in research goals and conclusions, methodology, problem field and types of situations of intercultural interaction.

Thus, the tool-adaptive approach studies methods and mechanisms of cultural dialogue, information exchange processes, and improving 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 their own goals in new communication situations.

The hermeneutical approach, in turn, fills the dialogue of cultures with such content, where the dynamics of internal development of a person is put at the head when changing his motives, value orientations, cognitive structures in general, when meeting and understanding other cultural worlds. This approach allows us to develop, to enrich the identity of the participant of the dialogue of cultures, filling her more than full awareness and understanding of both your own and foreign culture based on the separation of foreign cultural values, but also characterized by increasing consciousness and awareness of himself as the bearer of their own culture. Therefore, this is not an adaptation to a foreign cultural environment, when it does not provide for the possibility and necessity of human development in the course of learning new cultures, but the formation of an understanding and developing personality. Moreover, cultural differences are not excluded, do not cause addiction, on the contrary, they are recognized by a person and evaluated positively as one of the essential factors of the world cultural heritage as a whole and each individual separately.

Both approaches draw attention to the fact that the erasure of intercultural differences cannot be recognized as a criterion and form of development of

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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.

Comparative historical analysis of the interaction of cultures, based on the material of various sciences (philosophy, cultural studies, ethnography), allows 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, the change of another culture and its impact on others.

Sociolinguistic competence refers to the knowledge and skills necessary for understanding and producing speech that corresponds to a particular 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 communication act, its purpose, the social status of the speaker and the status of the interlocutors, and the relationship between the interlocutors. Sociolinguistic competence includes, in particular, the ability to choose the appropriate stylistic register of the language depending on the communication situation: formal, informal, neutral, etc.

Sociolinguistic competence also necessarily includes a clear understanding of the norms of speech behavior adopted in the country of the language being studied. After all, similar situations of communication in different cultural communities do not always correspond to the same language registers or similar models of speech behavior. Often mistakes in the choice of language units occur due to the fact that the norms of speech behavior adopted in the culture of the student, he automatically transfers to communication in a foreign language.

Thus, sociolinguistic competence means the readiness and ability to make adequate decisions in everyday scenarios, achieving positive results, making the choice of appropriate behaviors and, importantly from the point of view of the dialogue of cultures, preserving their individuality and developing the ability to self-knowledge.

The main components of sociolinguistic competence that should be formed in students are linguistic markers of social relations, rules of politeness, folk wisdom, communication registers and dialects, and accents. We will look at each of these components in more detail.

Linguistic markers of social relations between different languages and cultures may vary depending on:

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

Linguistic markers of social relations include:

* selection and use of greeting formulas (when meeting or saying goodbye);

* choosing and using forms of communication (outdated, official, unofficial, friendly, overbearing, abusive);

- the selection and use of exclamations;
- conventions in the conduct of the dialogue.

Politeness rules are an extremely important component of sociolinguistic competence, since it is the lack of knowledge of their national specifics that often causes misunderstandings between native speakers of different languages, especially when interpreting standard expressions literally. The rules of courtesy include:

* positive politeness (showing interest in the interlocutor, exchanging opinions and impressions, expressing admiration, gratitude, giving a gift, showing hospitality);

• negative politeness (with the exception of unacceptable conduct, an expression of regret, apology for misconduct, the use of expressions that mitigate the categorical);

* deliberate deviation from the norms of politeness (expression of contempt, unfriendliness, irritation, excessive bluntness, complaints, reproaches, expression of a sense of superiority);

* adequate use of speech etiquette formulas.

Folk wisdom includes expressions that generalize 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 language component of sociolinguistic competence:

• proverbs and sayings (a stitch in time saves nine);

• idioms (a sprat to catch a mackerel);

• winged expressions (a man's a man for a'that);

* beliefs, omens (fine before seven, rain by eleven);

• expression of the relationship (it takes all sorts to make a world);

* evaluation expressions (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 learning, it is recommended to use a neutral register, since communication between native speakers and foreigners or strangers usually takes place in the normal register. Familiarity with more formal or informal registers may occur at later stages of learning a foreign language, such registers should be used with extreme caution, since

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their incorrect use in a communication situation can make communication difficult and put the speaker in an awkward position.

Dialects and accents are also a component of sociolinguistic competence, since in addition to knowledge of the cultural characteristics of the country of the language being studied, it includes the ability to recognize a person's language in terms of their social affiliation, place of residence, origin, ethnicity, and occupation.

This is noted at the level of:

- * vocabulary (Scottish lassie instead of girl);
- * grammars (in Cockney I ain't seen nothing instead of I haven't seen anything);
- * phonetics (New York boid instead of bird);
- sign language.

Language communities are heterogeneous in their composition, and all regions have their own language and cultural characteristics. Specific features are particularly pronounced 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 dialect features of the speaker allows to learn much more about the interlocutor. Over time, students usually gain experience with native speakers of various dialects.

In the process of interacting with the outside world, a person forms their own model of the world, their 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 language culture of another country, the language 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 language personality.

It follows that the preparation of students of a non-linguistic university to successfully participate 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 relevant in another system, to comprehend the worldview of a different social community, which

contributes to the formation of a secondary language personality of the student.

Since, the secondary language personality must have the formed ability to implement foreign-language lexical and grammatical constructions that correspond to the norms of communicative activity of a native speaker. We are talking about the ability of 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 language personality, it is possible to distinguish dominants due to their individual psychological characteristics, personal attitudes, level of education, which obviously manifest themselves in a harmonious or disharmonious dialogue, and, consequently, because of which there are three main types of language personality:

- * conflict (setting on yourself and against your partner);
- * centered (setting on yourself and ignoring the partner);
- co-op (set for themselves and for the partner).

It is the dialogic nature of the individual that is an important factor in its development and makes it able to participate in the dialogue of cultures as a result.

Thus, the process of formation of a secondary language personality and the formation of sociolinguistic competence of students is intended not only to expand their general outlook 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 aspect of this life. Successful knowledge of this world with the help of a new language code is possible only if students have intensive cognitive activity, their active intellectual creativity, as well as in the course of using strategies for independent research. At the same time, special emphasis is placed on the personal and emotional components of the perception of a foreign language culture when appealing to the individual picture of the student's world, to his opinions and assessments, experiences and feelings.

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