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FEATURES OF GERMAN CULTURE IN THE ASPECT OF THE FORMATION OF SOCIO-CULTURAL COMPETENCE

Abstract: This article devoted to features of German culture in the aspect of the formation of socio-cultural competence. The definition of the concept of "socio-cultural competence", the content of this concept, its components should be specified in relation to a certain native speaker - in this case, such addressees are representatives of German culture. Solving the main problem of the article, it seems necessary to consider such a component of socio-cultural competence as culture a component of the concept. It is necessary, considering the issue of socio-cultural competence, to note the high level of regulation of life in Germany, the requirement of strict obedience to existing laws (a favorite saying in Germany is "Ordnung muss sein" - "There must be order in everything").

Key words: German language teaching, culture, communication, vocabulary, misunderstanding, competence, confidence, interference, grammar, cultural awareness, communicative activities.

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Introduction

The knowledge that makes up the socio-cultural competence is acquired in such a volume that ensures the achievement of the goals of professional and personal communication of graduates of a non-linguistic university - future bachelors. As for the norms of non-verbal behavior (which characterize the formation of socio-cultural competence at the professional level), then, taking into Of great importance for solving the problem facing us - the formation of socio-cultural competence among students of the German language - is the knowledge of the phenomena of the life of the German people (facts, phenomena, morals, customs, traditions, norms, frames, norms of speech and non-speech behavior), formalized by this literary norm of the modern German language.

Account the more complex goals and specifics of this competence formed in students of a foreign (in this case, German) language, and such a component of this competence as the non-speech behavior of communicants, it is advisable to attribute the solution

of this task to the next level of training students of a non-linguistic university - future masters.

Nevertheless, such a component of socio-cultural competence as non-verbal behavior of German speakers is of interest. It should be noted that this specificity of the non-verbal behavior of Germans is characterized by native speakers of this language differently than Uzbek people. In the views of Uzbek specialists, communication with German business partners has a number of features. These features relate to:

- a) Standards of conduct not expressed verbally, namely:
 - the dominance of plans and schedules, lack of flexibility in their forced change;
 - Mandatory participation of everyone in the exchange of views in negotiations and discussions;
 - maintaining distance in business communication;
 - unavailability after hours;
 - Compliance with plans, which is more important than maintaining human relationships;
 - Work discipline above all;

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• inconsistency with our understanding of hospitality;

• the desire to be constantly informed instead of obtaining information themselves as well as to those features that are expressed verbally in the form of corresponding linguistic cultures:

• irreverence towards superiors (such linguistic cultures as referrals to "you" or by name, etc.);

• refusal to help and lack of caution (for example, phrases such as: "unfortunately, I can not help in any way", "here I am powerless", "sorry, it's not in my competence", etc.);

• the presence of a number of mandatory written instructions/prescriptions (for example: You should ..., you should ..., you need ..., you should not in any case ... etc.)

German statements about the Uzbek business world and about Uzbek generally reflect the following:

• lack of willingness to self-initiate and take risks;

• Isolation of groups and inaccessibility of members of these groups to the external environment;

• Lack of divergent voices in discussions and negotiations;

• Deference to superiors;

• active participation in discussions and negotiations of only a small part of the team with the traditional passive participation of the rest;

• the competence of partners, not always assessed by their professional abilities;

• The absence, as a rule, of those responsible or guilty for the decision;

• solving personal problems during working hours (at the workplace) as the norm;

• extension of the influence and power of the superiors to the personal time of the lower ones;

• curious interference of foreign partners in the sphere of personal life;

• frequent festivities and feasts ("drinking"), forced drinking and toasting

Thus, certain features are observed that show the difference (to some extent) in the speech and non-speech behavior of German and Russian communicants. The researchers emphasize that these features are manifested mainly in the process of business communication of Uzbek partners with German colleagues and reflect certain features of the culture of these societies, influencing the success of business contacts. Accordingly, this provision should affect the content and specifics of the formation of socio-cultural competence in the specified contingent of students and be expressed in the use of an adequate, effective methodology for the formation of this component of the content of teaching German to students of a non-linguistic university who master this foreign language at the bachelor's level.

As an example, we can cite several more situations of business communication, in which the

emergence of misunderstanding is associated with the difference between Uzbek and German cultures and norms of behavior. For example, in Germany, the manager expects the employee to be responsible, to take the initiative in solving a number of issues – that is, the manifestation of the individualistic model of behavior characteristic of German culture, according to which the success of the enterprise depends on the active work of each of the participants.

In the case of working with Russian subordinates in this situation, discommunication may occur due to the status distance between the manager and the subordinate adopted in Russia, which does not allow the employee to easily turn to a superior with an initiative proposal - that is, in this situation, the employee is configured exclusively to fulfill the orders of the boss.

In German firms, even mid-level specialists have the authority to develop and make decisions, provided that they are competent in this matter, which distinguishes the German business culture from the Russian one, where only people occupying senior positions in the company have full power.

MATERIALS AND METHODS

In connection with the above, the works of foreign authors who polemicize on this issue with domestic researchers are of particular interest. So, for example, M. Klein and A. Wierzbicka consider in their studies the expansion of the use of the so-called "familiar" form of address, which arose in German communication in recent decades the titles of Professor, etc., on the address Herr/Frau (Mr./Madame).

The concept of culture was clearly defined in the work of the British ethnologist Edward B. Taylor, dating back to 1871. [1,78]

In this definition, the scientist identifies culture with civilization, understanding this phenomenon as "a complex whole that includes knowledge, faith, art, morality, law, customs, as well as all other abilities and habits that a person assimilates as a member of society" [1,83] that is, in a broad ethnographic sense. American cultural anthropologists, having presented and analyzed in the book "Culture" about 160 definitions of the concept of "culture", found that most modern definitions of the term "culture" are somehow based on the original definition of B. Taylor. Further refinement of this concept was reflected in the works of modern German researchers in the field of intercultural communication. In these works, the authors define culture, on the one hand, as a set of subjectivities (Subjektivationen) - values, norms, ideas, worldview attitudes, and on the other hand, as a set of objectifications (Objektivationen) - activities, ways of behavior, language, artifacts that people assimilate in the process of enculturation and which are used by them to master the living space and everyday orientation in it. Developing the problem of

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this dissertation in relation to students of a non-linguistic university studying German as a foreign language at the bachelor's level, it is necessary to further consider in detail for methodological purposes the features of German culture (including the culture of business communication), which is an indispensable condition for preparing (in terms of socio-cultural competence of future bachelors - graduates of a non-linguistic university) for communication in German. In our article, we will use the so-called "high German" language (Hochdeutsch), which is the literary norm of the modern German language throughout the German-speaking countries (this language functions synchronously with many dialects of modern German, which are not the object of attention in our study).

The lack of such knowledge (including their names) is, as evidenced by the data of many studies (A.V. Guseva, E.Y. Dolmatovskaya, V.E. Lapina, O.V. Perlova, etc.) the reason for the ineffective results of cooperation between representatives of our country and German language speakers. Sometimes for this reason, unfortunately, a number of misunderstandings and even conflicts can arise.

RESULTS AND DISCUSSION

It is necessary, considering the issue of socio-cultural competence, to note the high level of regulation of life in Germany, the requirement of strict obedience to existing laws (a favorite saying in Germany is "Ordnung muss sein" - "There must be order in everything"). Germany is known for a large number of prohibitive regulations (for example, the words *verboten* are extremely widespread in the country – forbidden ("Durchgang verboten!" – "Passage is prohibited") and *nicht gestattet* – not allowed ("Der Zutritt durch nicht berechtigte Personen ist nicht gestattet!" – literally: passage without the permission of an authorized person is not allowed) [Wierzbicka 2001].

The emergence of discommunication in the process of contacts between representatives of Russian and German cultures, associated with a misunderstanding of the communicant, is based on ignorance of the peculiarities of culture, socio-cultural norms of behavior inherent in each of the cultures and not taken into account in the process of implementing communication. For example, in business communication, German colleagues "prefer debatability, allowing for conflict issues, strategies of confrontation in relation to the opinion of others, a critical approach to decision-making. Representatives of this nation are characterized by a clear distinction between the problem and the personality, which is often identified in the Russian environment, for which the mixture of interpersonal relations and service situations is not uncommon.

Effectiveness for German colleagues lies mainly in the correctness, usefulness and quality of the decision made, and not in compliance with the status hierarchy and conflict-free communication, which is often found in Russian communication" (Slembek 1998; Kulikova 2004, p. 30). As the researchers have shown, representatives of the German nation define themselves primarily as individuals, or individualists – often isolated and with a tendency to solitude – and only then as members of a group, rarely violating the zone of personal autonomy, which allows them to feel comfortable in any environment or alone.

This manifests itself at the level of both verbal and non-verbal signals. In particular, German speech communication "is marked by a number of communicative taboos of a speech and thematic nature, "guarding" the boundaries of the individual space of the individual".

CONCLUSION

1. Teaching foreign language communication as a prerequisite for the effectiveness of interethnic contacts is fixed as a mandatory requirement for training in a foreign language in existing programs of various types of educational institutions, including in the new program of teaching a foreign language at the bachelor's level in universities of non-linguistic specialties.

2. Possession of this socio-cultural competence implies that a graduate of a non-linguistic university - a bachelor-non-philologist who has mastered a certain specialty, must have certain qualities, which include:

- the presence of a culture of thinking, the ability to generalize, analyze, perceive information, to set a goal and choose a way to achieve it;
- the formation of the ability to logically correctly, reasonably and clearly build oral and written speech;
- development of the desire for self-improvement, improvement of one's skills;
- formation of the ability to analyze socially and professionally significant problems;
- knowledge of the basic methods, methods and means of receiving, storing and transmitting information, including in a foreign language.

3. Mastery of socio-cultural competence presents a number of difficulties that must be taken into account for the successful formation of this competence. Such difficulties may be caused, in particular, by certain topics related to the culture, understanding and comprehension of certain traditions, manners and customs that exist in the country /countries of the foreign language being studied and have no analogues in our country, as well as difficulties of a linguistic, informational and extralinguistic nature that occur in materials containing information of a socio-cultural plan.

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