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THE LINGVOSOCIOCULTURAL COMPETENCE (LSCC) AS THE MAIN COMPETENCE OF FUTURE SPECIALISTS OF SERVICES INDUSTRY

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Summary. Lingvosociocultural competence (LSCC), is an independent special type of competence, the formation of which provides a high level of intercultural communication. There are many approaches to defining the basic essential characteristics of lingvocosiocultural competence, namely its content and structure.

Thus, the content of lingvosociocultural competence (LSCC), is the following:

1) the linguistic knowledge and skills, which refers to knowledge of language and speech units from the national-cultural semantics;

2) socio-psychological knowledge about the country, communication and possession of communicative techniques and knowledge of the rules and traditions of communication and the ability to use them in conversation, especially at given circumstances;

3) cultural knowledge: knowledge of the historical and cultural background, socio-cultural and ethno-cultural knowledge, as well as semiotic (symbolism, specific ads, etc.) and directions (levels).

Determining the necessity to attract future specialists of services industry to the culture of the country whose language is being studied, and highlighting the cultural component in the sense of learning a foreign language, thereby the teacher opens to the students the direct access to the culture that people already provide in the process of learning dialogue of cultures.

Keywords: lingvosociocultural competence (LSCC), the language and communicative competence, teaching and learning a foreign language, specialists of services industry.

ЛІНГВОСОЦІОКУЛЬТУРНА КОМПЕТЕНТНІСТЬ (ЛСКК) ЯК ОСНОВНА КОМПЕТЕНТНІСТЬ МАЙБУТНЬОГО ФАХІВЦЯ В СФЕРІ ОБСЛУГОВУВАННЯ

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В статті охарактеризовано лінгвосоціокультурну компетенцію, як особливий вид компетентності, формування якої забезпечує високий рівень міжкультурного спілкування. Існує багато підходів до визначення основних сутнісних характеристик лінгвосоціокультурної компетенції, а також її змісту і структури. Визначення необхідності залучення майбутніх фахівців індустрії послуг до культури країни, мова якої вивчається, і підкреслюючи культурну складову в сенсі вивчення іноземної мови, тим самим учитель відкриває для студентів прямий доступ до культури, що люди вже забезпечують в процесі навчання діалог культур.

Ключові слова: лігвосоціокультурна компетенція, мова і комунікативна компетентність, навчання та вивчення іноземної мови, фахівці сфери обслуговування.

Nowadays the growing interest in the international co-operation and changing priorities of development of modern education require a new focus on training future professionals to foreign language communication. The need for the existence of multicultural space requires the effective use of sociocultural and linguistic knowledge.

The formation of sociocultural competence covers a wide range of issues including the problem dealing with the preparation of students of non-language specialties to foreign language interaction. Such knowledge contributes to the formation of students' positive and sustained attitudes towards foreign language culture and foreign language learning. Such organizationof process of studyingis carried out in the context of humanization of education.

An important aspect of the overall humanization of education, as a whole, is the humanitarization of the educational process. The humanitarization comes out of the possession of necessary humanitarization of each cultured person, apart from professional skills, specific minimum knowledge about the history of the development of society and of its own people, literature, art, religion [2].

The humanitarization of education is the reorientation of the subject-enclosure fundamentals of science to examine the whole picture of the world, especially the world of culture, on the formation of the youth system and humanitarian thinking; the system of measures on priority development of general cultural components in the content, forms and methods of learning and, thus, the formation of the personal maturity of students, the development of their creative abilities. Humanitarization of educational process envisages attracting students to the treasuries of human culture that is moral and aesthetic values of humanity and its own people. The draft of the state comprehensive standard "foreign language" provides for theacquisition of students with communicative competence, which, in addition to language and speech, includes and socio-cultural competence [2]. The knowledge of history, geography, and culture with the features of speech and non-speech behaviour of native speakers is at one level of the language knowledge, abilities and skills reports. Such organization of training, which takes into account not only the phonetics, grammar or vocabulary of language and cultural aspects of the individual and society, the speech behaviour of native speakers is needed.

The aim of the article is to analyse the socio-psychological conditions of forming LSCC, its structure, the content and its role in the system of foreign language teaching in the Higher Establishments specialized in Services Industry.

The founder of the lingvossocioculture as a science, is considered the great German scientist Wilhelm von Humboldt (1767-1835), who repeatedly emphasized that it expressed and shaped the specificity of the nation, the people, reflected the sense of a national vision of the world; the basic thinking of different peoples was to be found in their languages. He stated, that the language was united spiritual energy people mysteriously had written in the form of sounds, being clear for everyone who spoke this language through the interaction of sounds, and excited them about the same energy, while other languages meant a different vision of the same subject. Learning of the languages in the world is also the world`s history of human thoughts and feelings [3]. Von Humboldt argued that it helped people to learn about the world, and that knowledge depended on language. As a separate sound appeared between the subject and the person, the entire language generally stood up between man and nature. A person surrounds himself with the world of sounds for taking in and assimilating the world of things. Since languages are different, there are different perceptions of the world in people of different cultures. Each language describes the environment of the people to whom it belongs, the circle, where a person is given out only because it immediately comes to the sphere of another language. If a person learned foreign language well, Humboldt compares such

assimilation with obtaining a new position in the same vision [3].

Since the aim of learning a foreign language is to prepare students to participate in the dialogue, which is made by using not native, but another code, it provides for the development of their particular skills, which was still incorrect warning: the ability to express your opinions, participate in discussions, and give a qualified assessment of the fact. This required from students not only knowledge of the relevant language of the material, and the correlation of it with the communicative context of the expression [8].

Training of future specialists of services industry must be organized in such a way so as to link the language model implemented with functions that they can perform in the communication process. This includes the development of training in the subjects of the submissions regarding potential opportunities for specific language models for implementing a variety of communicative functions.

Formation of communicative competence of students involves the development of skills to use linguistic material under study in specific communicative situations that require knowledge of subjects learning the accepted norms of behaviour and speech features of oral communication. Thus, the task of foreign language communication is to develop speech skills, communicative competence [4].

The term "competence" (from the Latin. *competere* - be capable of something) was introduced by N.Homskiy. From the very beginning by the term "competence" he meant the ability required to perform a specific, mostly verbal activity in native language [7].

M.N. V'yatyutnyev distinguishes two types of competence: the language and communicative. "Language competence - intuitive knowledge is acquired by a small number of rules that underlie the structure of the underlying structures of language, transformed in the process of communication in a variety of expression".

By the communicative competence V'yatyutnyev understands the capability of choosing and implementing a program of speech behaviour depending on the human ability to navigate in terms of communication, the ability to classify situations depending on the topic, objectives, communication facilities, which appear in the participants in the conversation, and the conversation in the process of adaptation, knowledge of country character.

E.M.Vereshchagin and V.G.Kostomarov also distinguished the language and communicative competence. By the linguistic competence of the speaker they understood the capability of the speaker to create on the basis of the rules - the grammatically correct phrases and by the communicative one - a collection of social, national and cultural rules and values, ratings, which determined the form as well as the valid content of conversation language, which is studied [1].

The rational structure of the communicative competence is represented in the I.L.Bim:

The communicative competence ↔ The linguistic (and sociolinguistic) competence (possession of language means, and recognizing the text) ↔ The content competence (possession of extralinguistic and geographicin formation) ↔ The sociocultural competence (the behavior, etiquette, knowledge of the socio-culturalcon text) ↔ Compensatory competence (the ability to reach a mutual understanding, exit the complex linguistic situation) ↔ Academic competence (ability to learn).

The above presented nature of communicative competence in sociolinguistics and psycholinguistics, and a description of its models in terms of socio-and psycholinguistics allow to conclude that the formation of foreign language communicative competence involves mastery of a certain amount of knowledge, without which communication in a foreign language, an adequate objectives, conditions communication and social and cultural norms of the linguistic environment is impossible.

The determination of the nature of communicative competence enables us to consider its relationship to learning a foreign language in a high school. The main purpose of communicatively oriented education is the formation of competence in those kinds of speech activities that are necessary to communicate in real situations and areas. Thus, the formation of linguistic abilities - communicative competence, is a global challenge of learning a foreign language. The purpose and result of simultaneously learning a foreign language can be considered an individual's ability to be the subject of human communication.

Modern requirements to the education arise from social order, and include not only the development of the minimum level of linguistic competence in students, but taking into account the education process such extralinguistic factors as levels of future specialists and their social function in the process of communication, as well as understanding the national cultural specifics of the speech behaviour of the interlocutor. It is obvious that learning the foreign language in higher educational establishment is professionally-oriented. However, in our opinion, this technology should not restrict the development of other components of communicative competence in the future specialists of services industry.

Taking into account the fact that mastering a foreign language is associated with assimilation of etnosociocultural background of the nation, you can certainly say that learning a foreign language needs paying special attention to the lingvosociocultural competence, which, along with the linguistic competence is the basis for the formation of communicative competence.

Practical implementation of foreign language teaching on the intercultural level is based on the following

ideas:-the learning of the facts of culture-media language that is studied; it is not the only one of the goals of the study but also the necessary condition of adequate language skills;-the saturation of the educational process with the socio-cultural information; it is one of the manifestations of strengthening linguistic approach to teaching foreign languages, and more consistency in its implementation;-communication-oriented learning a foreign language as a means of intercultural communication is closely interconnected with intensive use of it as an instrument of knowledge and disclosure of the personal creative potential listener as a means of strengthening the humanization of education.

These ideas meet the requirements of the modern social order, to which the reality, practical orientation and diversity are inherent. They come with an overall goal of modern system of education: to make students ready for the cultural, professional and personal communication with representatives of other social traditions and linguistic culture. The above formulated practical purpose requires the implementation of three equivalent and interconnected goals: educational, evolutional and training.

The educational goals of LSCC are:to attract the spiritual heritage of people through various means; to get acquainted with some national traditions, national culture, everyday life, national holidays, etiquette, the nature of relationships in the family, the peculiarities of national mentality; to broaden the horizons, deepen the cultural education of students, enhance their overall culture; to assist in the realization of the above objectives, the formation of the image of the country, whose language is studied.

The evolutional goals of LSCC are: to develop the motivational sphere, to stimulate and ensure the interaction of different types of motivation, cognitive, communicative, geographic, aesthetic, such as motivation, that is generated by the realization of progress in mastering a foreign language; to contribute to the intensity of thinking, awareness of the students of their education; to make a kind of contribution to the development of language abilities of students, the skills to individually planned speech actions, logically articulate their thoughts.

The training aspect of forming of LSCC is: to educate on the respect for other people; to nurture the culture of communication, adopted in the modern civilized world; to stimulate and develop cognitive activity; to nurture interest in foreign languages as a means of international communication and the source of a new national culture.

O.H.Oberemko gives the following definition of LSCC as an integrated system of basic national traditions, customs, the realities of the country, whose language is studied, allowing pupils to associate with linguistic unit of the same information as the bearer of this language, and to achieve the full communications [5].

J. Sheylz understands the LSCC as knowing the vocabulary and the possession of certain formal rules through which vocabulary units are converted into meaningful statements, and also a certain level of familiarity with the socio-cultural context in which language is used.

There are basic aspects LSCC: linguistic, social and cultural - and therefore three components: 1) the linguistic knowledge and skills; 2) socio-psychological knowledge about the country, as well as communication and knowledge of communicative techniques, knowledge of the rules and traditions of communication and the ability to use them in conversation; 3) cultural knowledge and skills.

We understand the linguistic knowledge and skills as the knowledge of language and speech units of national-cultural semantics, caused by cultural and historical development of a particular ethnic group, the ability to produce them cultural, historical and national-specific information and use this material in a foreign language communication. Cumulative function of language is that it reflects captures and stores the information about the reality perceived by the man. "We perceive the objective world not only in coordinates of time and space, but also coordinate values that actually exist in the language that is objective-historical product. Meaning provides a real reflection of empirical and theoretical knowledge about the world, to which the cultural experience of any linguistic community is added". By its cumulative function the language displays the status of culture and can be used as a means of knowledge. The studying of culture involves the assimilation of concepts, which provide a vision of reality and accumulated culturally oriented content in the semantic structure of the word, that is the source of background knowledge.

Language and speech units of national-cultural semantics are called geographic (regional) vocabulary. We know that language and speech units themselves are neutral to the national culture, but their use in the text (frequency, distribution, selectivity function) give them meaning hidden national phenomenon [7]. A distinct social and cultural potential which enables LSCC form, embodies the lexical-semantic level of words: words, idioms, sayings, etc. The importance of this component is obvious, because the word is "repository" and a source of social and cultural geographic information because "contains a sound knowledge of reality inherent in both mass and individual consciousness".

Many scientists have tried to analyse and classify regional geographic vocabulary [6].

E.M.Vereschahin and V.H.Kostomarov offered the following differentiation: equivalent, non-equivalent and background vocabulary. This differentiation is based on the theories of lexical concepts and semantic parts of words that form their lexical background. Words that are common to different languages are considered as an equivalent vocabulary. They are easily translated and the semantic transfer is valid to them.

Non-equivalent lexical units, called concepts, do not exist in other languages and cultures. This language requires special explanation, since it is concerned with understanding the knowledge of all the semantic information that contains the word at both the lexical concept and the level of lexical background. Most reality belongs to the group of non-equivalent vocabulary. It is known that the presence of background knowledge allows participants to communicate in some way to understand each other, but only possession of country background knowledge allows them to reach an agreement. Therefore, without background knowledge inherent native speakers and are not always available to a foreigner, it cannot be said about adequate association, i.e. that the complete communication does not happen just because of the misunderstanding of what it is about and what is meant.

Background knowledge is allocated from the general mass of knowledge as a necessary precondition for communication. They are the factor that determines the choice of language tools, and use in the broadcasting environment. Based on the understanding of socio-cultural competence, it is assumed that the students not only acquiring the foreign language vocabulary, but also acquire a large amount of foreign language information necessary for communication and interaction. As this is unachievable without fundamental identities basic information about the world, socio-cultural background knowledge into socio-cultural competence as an integral component, and taking into account the communication language and culture and, accordingly, the implementation of this communication in practice teaching is one of the active components of communication.

Clichesis ready speech formula that is often repeated. Extensive use of cliches in speech activities should recognize quite legitimate phenomenon. They make the efficient exchange of information available.

A.S.Akhmanova gives the following definition of a cliche (English "cliche" - stereotype expression) "formulaic, stereotypical": an expression or mechanically reproducible in typical speech and everyday contexts, or in the given literary trend, dialect, etc.

By the technical and communicative cliche we understand the holistically designed speech units of different size (a word, a sentence), which correlate with typical communicative situations and are regularly used by a wide range of speakers.

In linguistics, there are many classifications of technical communication cliches (blocks).The basic one of our classification was taken from the typology of speech elements for controlling communication by V.L. Skalkin.

Following Skalkin we distinguish three groups of technical and communicative cliches:1) to express emotionally reactive expression;2) for the provision of social communication;3) to implement the technology of communication.

Throughout the whole history of humanity the society produced certain rules and norms of social intercourse. These samples of communicatively correct behaviour with utmost clarity reflected in traditional formulas of politeness and other speech habits.

The first group of technical communication cliche includes various speech elements that are used for direct expression of feelings that characterised the mental state of the speaker, his assessment and treatment to the subject of communication.

The second group of technical communication cliche is a social communication signs (V.L.Skalkin) representing certain, traditional in this ethnic group, rules and norms of social communication and speech habits. We know that social life linguistic community, its culture and psychology, established forms and traditions of speech communication, on the one hand, and the structure of language - on the other, are in close relationship. For this research it is important to learn the alive speech forms or ways of creating foreign language text as speech signs of social traditions that belong to the means, forming LSCC.

The third group of cliche is formed of technical and communication signs, which really are set of "technical tools" of communication, inherent in a given language community.

The term of cultural knowledge and skills is complex. It means:- the historical and cultural knowledge (about the formation and development of ethnic group, the main historical events), - the socio-cultural (knowledge about society, the main authorities and management, rights and obligations of a person), - ethno-cultural (lifestyle, national cuisine, holidays, customs, traditions, folklore, etc.), -semiotic (symbols, adopted in another country specific ads, etc.) background.

The knowledge will help the future specialists of services industry to understand and correctly identify not only the social and cultural status of the communicant, the specifics of his life experiences, opinions, and also reach understanding on intercultural communication and explore the cultural values of the country, whose language is studied, and thereby enrich their own cultural experience. So the process of integrating culture into the theory and practice of teaching foreign languages is the foundation of learning a foreign language for future specialists of services industry, which is a means of forming LSCC. But the learning of national character or mentality while education is a difficult and practically insoluble task. The task of the teacher is not to demonstrate to the students the most complete perception of the country, to give the information about the culture of the country, whose language is studied, it is to organize learning a foreign language the way that sensitizes students to the culture of another country, to develop students` abilities and skills to review thoughtfully to this culture.

Determining the necessity to attract future specialists of services industry to the culture of the country whose language is being studied, and highlighting the cultural component in the sense of learning a foreign language, thereby the teacher opens to the students the direct access to the culture that people already provide in the process of learning dialogue of cultures. By the dialogue of cultures, we understand the relation of culture to culture as the equivalent of the inherent differences and interesting, it is desirable in its uniqueness, differences. It is necessary for the development of socio-cultural understanding of belonging to a national and international community and socio-cultural readiness for interethnic communication of the sovereign objects, each of which considers the other as an equal and unique, and thus contributes to upbringing, education and full development of future specialists of services industry.

So, it was found out that in a broad sense, lingvosociocultural competence (LSCC) can be defined as the ability of the individual to make the dialogue of cultures, based on the knowledge of their own culture and the culture of the country, whose language is studied, including knowledge of specific vocabulary items and grammatical rules that allow you to combine them into meaningful statements, and as the ability to use them appropriately in intercultural situations. There are many approaches to defining the basic characteristics of lingvocosiocultural competence, namely its content and structure.

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