The Importance of Socio-Cultural Factors in the Development of Sociolinguistic Competence of Journalism Students

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Abstract: The article deals with the issues based on analyzing the importance of socio-cultural factors in the development of sociolinguistic competence of journalism students. As we know, the society needs a specialist who not only has a high level of professionalism, social activity, demonstrates a creative, constructive attitude to his work, but also the ability to work in a team, adapt to change, share the values necessary to live in a complex democratic society, be its responsible citizen. In this article ethno-cultural and socio-cultural factors of the English language and the methodology of teaching a foreign language is considered, possible ways of the most effective resources for the formation of sociolinguistic competence in students of the specialty "journalism" are shown.

Keywords: ethno-cultural and socio-cultural factors, sociolinguistic competence, culture.

Introduction

The geopolitical processes that are intensively taking place at the present time contribute to the intensification of the dialogue of cultures, the development of cooperation between Uzbekistan and various foreign countries: business relations of specialists of the widest profile acquire an international character. The problem of interaction and cooperation between countries and people speaking different languages and brought up in different cultures is especially acute in the XXI century.

The modern world community is in the stage of economic globalization. This process, affecting all spheres of human activity, marked the growing need for specialists in the field of journalism and motivated the emergence of a new direction of university specialization "Public Relations". Specialists in these areas of professional activity are called upon to promote the establishment of contacts and the development of relationships and cooperation between countries in various fields of activity.

Methods and Analysis

The intensification of political and economic contacts between states has increased the pragmatic importance of foreign language skills. Factors of linguistic and extralinguistic impact of future public relations specialists and journalists on participants in professionally oriented communication are of particular importance. Future public relations specialists and journalists need to practice linguistic and paralinguistic influence in the process of communication in order to convince potential partners in the implementation of a particular activity.

The system of language education has not yet accumulated sufficient experience in training qualified specialists competent in the field of effective professionally oriented foreign language communication (political, economic, cultural relations) using the languages of international communication and, first of all, English.

Foreign language communication is part of the professional activity of a modern public relations specialist, a journalist who needs to be able to build an oral presentation according to the laws of
rhetoric and ethics of communication, compose correctly written text - a report, article, essay, business correspondence, be able to correctly formulate questions during presentations and press conferences, be able to conduct a dialogue / polylogue during an interview, etc. These knowledge and skills should become the objects of targeted teaching of students in a foreign language as a professionally directed foreign language communicative activity. The result of such activity is the formation of a professionally oriented foreign language communicative competence in the amount specified by the state educational standard and the programs of the discipline "Foreign language (languages)".

The language is organically connected with the culture of the ethnus, the language and ethnic culture are connected by countless threads.

It should be noted that when translating the culture of an ethnic group, the problem of the preservation of spiritual values acquires special significance. In this regard, the state in which the link for storing the spiritual values of a particular ethnic group is located is an indicator, a kind of visiting card of the cultural maturity of the ethnic group, reflecting its attitude to its national roots and traditions.

M.B. Yeshic, speaking about the system of dissemination, transmission of cultural values, highlights in its composition [6]:

“a) direct, non-institutional transfer of values carried out at the level of the microenvironment (family, work collective and any other microsociety);

b) institutional upbringing and education: preschool institutions, schools of all types and levels, educational organizations and institutions, including mass communication systems.

In the XX century in connection with the emergence of electronic media (radio, television), language is becoming a means of general ethnic, interethnic and even international communication.

Language is also texts, verbal reality, a means of communication and interaction in the spheres of an ethnic group. The unit of language - the word - is a signal. Language is a mechanism that contributes to the coding and translation of the culture of an ethnic group.

An ethnic community cannot be called such if it is not united by a common language for all its speakers, which serves as a guarantor of the transmission, translation of the cultural values of this ethnic group. Mechkovskaya N.B. writes: "Culture is reflected in the language at all its levels, as well as in its normative and stylistic structure."

The problem of ethnocultural identity is relevant in the modern world, which is characterized by the intensification of intercultural relations and interethnic contacts. In the context of globalization, the efforts of ethnic communities and states to preserve their cultures are being updated, and ethno-protective mechanisms are being launched. Ethnocultural identity is one of the most important factors that can protect and preserve ethnic culture.

In conditions of ethnic and cultural diversity, in conditions of intensification of intercultural interactions, individuals have the right to cultural freedom, the right to choose a cultural identity. The individual has the right to choose that culture, values, the norms of which are more preferable for him. The choice of cultural identity is influenced by the status of culture. An individual may prefer the choice of the culture that occupies a dominant position in society. Cultural diversity enables the individual to exercise his right to cultural freedom. Different cultures have different status. Attachment to the dominant culture gives the individual wide access to its cultural values, the possibility of self-realization and social growth. The choice of the dominant culture may also be due to the fact that the individual may experience a sense of shame for his culture or a sense of inferiority of his culture.

Discussions

People and language are inseparably merged concepts, inalienable, like body and soul. Language
is the habitat of the people, the air they breathe. In the process of mastering the native language, the child learns the life experience of the people, the linguistic picture of the world. And the longer the linguistic tradition, the richer and more sublime the vocabulary, the richer the national culture, the more clearly the national self-consciousness is manifested.

Language is one of the foundations of the life of an ethnic group, its unification and self-preservation. N. Gubenko states: “Language is a product of culture, one of the most important forces that unites people. It is the main means of communication within the people, it sets a common set of concepts in which the people think [4].

Language is a "mirror of national culture". Language is the creativity of an ethnos, including the character and soul of the people. Language is one of the most important features of a nation, it is organically linked with culture, the "spiritual experience of the people", it is seen as a way through which a person penetrates into the mentality of an ethnos.

The boundaries of the language of an ethnic group mean the boundaries of the worldview of a person who from childhood learns the language and, along with it, the cultural tradition of his people. The mentality, the picture of the world of an ethnos is reflected in its language, which is specific and unique in its essence. The language is in the minds and memory of the people.

The language of any ethnic group is similar to an archaeological excavation, where cultural layers of different historical eras, traces of the socio-cultural life of previous generations, their worldview, mentality, value system are collected.

Bolysheva N.N. notes: “Language is an integral and essential element of any national culture, a full acquaintance with which necessarily involves an attempt to penetrate into the way of thinking of the nation, an attempt to look at the world through the eyes of the bearers of this culture. In the collective consciousness of the language community, its own world is built, which is entirely reflected by the semantics of this language. The thinking of speakers of different languages is similar only in its basis. Everything that goes beyond the universal subject code, all this is nationally conditioned, specific.

Ethnocultural identity, which is a protective mechanism of ethnic culture, is formed in the process of ethnic socialization. In the process of socialization, individuals learn the values of ethnic culture. By assimilating his native language, values, meanings, stereotypes of behavior, the individual becomes the bearer of his culture. The process of socialization involves the assimilation of the native language, which is a significant element of ethnic identity. The immersion of the individual in the ethno-cultural environment forms in them common features of mentality, common worldview attitudes, and a similar picture of the world.

The stable values of ethnic culture are a support factor in an unstable world. They provide support and a sense of protection at a time when globalization is leading to the loss of stability of many social institutions. In conditions of instability, a person turns to the values of ethnic culture, which over the centuries has shown its viability, the stability of its norms, traditions, and customs. Ethnocultural identity gives a person a sense of psychological comfort, a sense of protection and support in the context of globalization.

Consequently, the communicative competence of journalism students is accordingly composed of three main components - cognitive, linguistic and interactive components. It represents an organic set of knowledge, skills and abilities in the field of speech communication, providing the highest communicative effect. At the same time, socio-cultural competence also plays an important role, which provides for knowledge of the cultural characteristics of the native speakers of the language being studied, their mentality, traditions, behavioral stereotypes, which is also an integral part of successful and high-quality communication.

The specifics of modern journalism, as a cross-disciplinary field of activity, makes especially high demands on the training of future specialists. The profession of a journalist requires constant work with a variety of sources of operational information, a significant part of which is
now served in English. Not all editorial offices of print and electronic media have translators in their staff, so journalists must be able to work with English-language sources of information on their own, relying on their own linguistic skills and abilities. Therefore, the most important goal of teaching English is the formation of high communicative competence among students of journalism faculties, which allows them to receive the most clear and complete information when reading foreign-language sources, the ability to correctly and absolutely adequately understand an English-speaking interlocutor, as well as clearly express their opinion orally and textually.

Such realities require students - future journalists to develop a stable foreign language and speech communicative competence, which combines the skills of the most rational ways to carry out communicative activities; knowledge of the basic rules for working with texts of various genre styles, the use of computer technology and Internet resources in the process of improving the level of proficiency in the language being studied and preparing for future professional activities. The study of English by students of journalism faculties should be focused on the formation of such a level of language proficiency that will allow them to use it for the proper and creative performance of professional duties.

The applied aspect of the development of English-speaking communicative competence implies the use of the most progressive methods in the process of teaching students. Such as multidimensional teaching of monologue and dialogic speech, interactive and modular learning technologies. Such approaches to the formation of foreign language communicative competence are designed to contribute to the most effective solution of a wide range of professional tasks.

In the practical aspect of this process, English-language electronic media play a special role. They allow journalism students to get the latest information about events in the world, get acquainted with different views on what is happening from the lips of native speakers. In addition, many British, in particular, electronic publications often practice a more “natural-natural” language than, say, somewhat conservative fiction. And this is characteristic not only of the so-called "yellow" press, free from complexes of stiffness, but also among the so-called official media. Even in such publications, a purely individual author's style is not changed by editorial corrections, "leveling" and "refining" especially "juicy" newborn neologisms, phraseological units and phrases. British electronic media demonstrate the current state of the living language.

From our point of view, it is best for students of journalism departments to improve their English language skills with electronic versions of reputable British publications The Times, The Guardian, The Independent, The Daily Telegraph, with The New York Times, The Washington Post, The Wall Street Journal, or Canadian The Globe and Mail which traditionally hold the middle ground in form, language, and style presentation of published materials. Regular reading of these publications will allow the student to naturally expand his passive and active vocabulary without using hasty neologisms or one-day phraseological units.

Conclusions

Thus, we note that language is a spiritual reality, a living activity of the human spirit. Subjects-carriers attach symbolic meaning to the language, consider it a spiritual and cultural value. Objects of spiritual culture do not fit into the context of globalization, they remain unique. Globalization should not extend to the basic elements of culture: religion and ethno-social memory, language as a set of means that transform information about the past in order to preserve the experience of previous generations and pass it on to descendants. The preservation of ethnic identity in the context of globalization is possible mainly on the basis of ethno-social memory. Today, many successfully tested methods of teaching English have been developed: communicative, interactive, project, intensive, lexico-grammatical, linguo-socio-cultural, audio-linguistic method and others. All these methods have their unconditional advantages and pluses, but in this article, we have considered some aspects of teaching methods using a number of Internet resources as a relatively new means of teaching English. With their help, we can
successfully solve complex didactic tasks: form and develop reading skills and abilities, improve the level of listening, expand vocabulary and achieve our goals in the preparation of future journalists.

References:


