An annotation: In this article highlights of linguistic-cultural information in the foreign language and socio-linguistic aspects in English language teaching.

Key words: foreign language, English, socio-linguistic aspects, culture.

Linguistic and cultural information may contain language units: words, phrases, aphorisms, quotes, Proverbs and sayings. The knowledge of customs, traditions, culture and modern stereotypes of behavior gives the richest opportunities in the increment of socio-cultural competence. They are often spoken about in connection with interethnic and intercultural interaction. [1]. Knowledge of the norms and rules of conduct of the country of the studied language is necessary not only when visiting this country, but also when communicating with English speakers at home, in personal, business and scientific contacts. To do this, you need to learn to communicate in this language, and then immediately there is a need for knowledge of non-verbal linguistic and cultural information. They can be of this kind [2]:

a) etiquette norms (where what can and what cannot be said);

b) spatially-sign norms of communication (distance, touch, gestures, facial expressions);

C) customs, traditions of the British, affecting communication;

d) new realities;

e) stereotypes of speech communication;

f) background knowledge. Here are some examples of stereotypes of verbal and nonverbal behavior of native English speakers. When meeting is not accepted to ask about the age.
1. It is allowed, being a guest, to ask the cost of the house, apartment, furnishings.

2. Guests can not come without prior arrangement (without notice), even if you need a visit.

3. Call on business and personal matters can be no earlier than 9 am and no later than 21 PM.

4. For the gift or invitation made to thank or to respond in kind. Greeting cards should have their own (non-standard) text.

5. It is allowed when leaving the guests (in case of their number) to leave without warning (without saying goodbye); if the care will be very noticeable, be sure to say goodbye and thank the owners.

6. Compliments at superficial acquaintance it is not necessary to speak, it is better to show restraint or to praise the apartment, design, convenience, etc.

7. Say "Hello!" one and the same person should not more than twice a day.

8. Entering the room, in the car, in public transport, it is necessary to pass women forward.

9. Advice and guidance can be given only familiar people and unfamiliar strangers or only when they ask for advice or help.

10. If a student is late for class, he must enter the classroom without attracting anyone's attention, without taking the teacher from the lecture or explanation. Individual words, phrases, Proverbs and sayings also make it possible to actively collect cultural information. As you know, there is a special section of linguistics — sociolinguistics, which studies the causal relationship between language and social life, establishing a consistent correlation between the "micro-linguistic" phenomena and the facts of social life of the speaker group. A number of studies have shown that a truly complete understanding and thorough study of language factors is possible only taking into account all the determining factors — both intra-and extra-linguistic - in all their volume and
diversity. The focus of linguists are extralinguistic factors and the development of principles and methods of sociolinguistic research has become one of the main tasks of modern linguistics [3].

Social structures are the material basis of linguistic structures, so it is impossible to fully disclose and describe the actual language education without a close study of social factors. Social differentiation is manifested especially clearly and directly in the vocabulary, words and phrases of the language [4].

In the process of speech, the speaker relies on his social experience and associates words denoting objects or concepts that can be combined in a given society. Words and phrases in the natural human language are created in a specific situation with certain goals, in a certain place and in a certain historical era. In other words, they are coordinated in time and space and are therefore sociolinguistically conditioned. The Collocations and phraseological units are determined, first, by the specific conditions of the place, time and purposes of communication, and secondly, by the peculiarities of the culture, traditions, customs of the given speaking collective. What people talk about is a reflection of the collective's social life; combinations of words serve to meet the social needs of the speaker. Man can produce, "produce" certain phrases only if his social experiences, his cultural thinking laid the appropriate content. For example, the sociolinguistic conditionality of the phrase white man is manifested in its specific semantics. White man is not just "a man with white skin", "a representative of the white race". In the following passage, white man assumes, apparently, only Americans, although from an anthropological point of view, Spaniards and Mexicans are also representatives of "whites".

It is no accident that in the society of whites who claim the superiority of their race over others, this phrase has acquired the meaning of "decent, decent, well-mannered man", while the phrase black man has a certain negative connotation and is synonymous with the words devil, evil spirit, Satan.
English is generally characterized by the traditional ratio of black to something bad, and white to good, so the constituent nominative groups with the adjective black have negative connotations, and the adjective white is usually part of the nominative groups with positive shades of meaning. Indeed, blacksheep, blackmarket, blackmail, BlackGehenna, blacksoul — in all cases black is associated with evil, besides it is the color of mourning, the color of death: black dress, black armband, while white is the color of the world (white dove — white dove, a symbol of the world), the color of the bride's wedding dress, the color of all good and pure [5]. Even when white is combined with a noun that denotes something bad, it "softens", ennobles the negative meaning of the latter: white lie is a lie for salvation, a morally justified lie. This is a characteristic feature of the English language and especially the specifics of the use of the phrases white man and black man in our days suddenly got a very sharp sound. In connection with the growing role of English as an international intermediary language, as well as in connection with the liberation of the peoples of Africa from colonialism and the growth of their self-consciousness, the specific metaphor of black-and-white designations has attracted close attention of the African public concerned about this "relic of racism in modern English" [6]. In their view, the fact that by using the word black with negative connotations and white with positive connotations, the speaker is not aware of "a past-rooted racist tradition that associates black with bad and white with good" only worsens the matter. The author of the work on the political sociology of the English language Ali Mazrui connects this tradition with the spread of Christianity, which depicted the devil as black and angels as white. He cited numerous examples from the Bible and classical English literature that affected the dignity of blacks and were therefore particularly difficult to translate into African languages. For example, when translating the speech of Portia, a character from the "Venetian merchant", the translator was forced to replace the
complexion of the face with a face — face to avoid an offensive hint of skin color. Discussing the contenders for her hand, among which in addition to the English Baron, the German Duke, the French nobleman was a Prince from Morocco, Portia categorically States.

According to the author of the study, since English is "the most legitimate and likely candidate for universal application", it is urgent to take some measures in relation to the metaphor of color meanings in modern English. A conscious attitude to the remnants of racism in the English language, the creation of new alternative metaphors for African versions of the English language would strengthen its position and popularity.

References: