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THE CONCEPT OF LINGUACULTUROLOGY AND LINGUACULTURAL COMPETENCE.

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ABSTRACT

This article examines the concepts of linguoculturology and linguocultural competence as well as their importance in the education system. Linguocultural competence is presented as an obligatory area of knowledge in the system of philological education.

Key words: linguaculturology, competence, language, linguacultural competence

Introduction

Over the past ten years, the cultural, economical and social contacts between nations become closer. Every individual is a part of culture that includes national traditions, language, history and literature. The recent activation of cultural studies turned the spotlight on linguaculturology. Nowadays, teaching a foreign language has become more popular. That is why teaching a foreign language requires modernization as it requires a concept and knowledge of the culture of the given language. The formation of Linguacultural competence takes place in Foreign Language Teaching. As Kunanbayeva, S. (2013) stated, the teaching of foreign language communication required organization from the position of it representing a dialog of culture. Knowledge of culture and language is an integral part of teaching a foreign language. Linguaculturology is a branch of linguistics

that connects culture and language. According to Maslova, V.(2001), Linguoculturology is a branch of linguistics that arose at the intersection of linguistics and culturology and studies the manifestations of the culture of the people, which are reflected and entrenched in the language. Thus, the purpose of this article is to analyze the concept of linguaculturology and linguacultural competence also its importance in FLT.

Language and Culture

Language is one of the most important cultural phenomena, since only with the help of language does the formation and expression of the individual's worldview occur. Throughout their lives, people are in the linguistic space. But language is not considered only a method, it is also an atmosphere where the formation and life of an individual takes place, which determines life experience. In other words, the life of

an individual takes place within the language itself, and a person often experiences its influence on himself.

Language is presented to us as a human phenomenon linking mental, social and cultural life. The mental aspect, in turn, is presented as processes of perception, generalization and comparison. The social aspect is that people do not live alone on an island that is uninhabited. They live among the same people. And communication takes place through language. However, what is the cultural aspect?

According to Brooks, N.(1968), “Our greatest immediate problem is that we are uncertain about what we mean by the word *culture*”. Language is a mirror of culture. In language we see a reflection of not only the real world surrounding the individual, but also the self-consciousness of the people in society, their mentality, national character, lifestyle, traditions, customs, morality, value system, attitude and vision of the world. It is also considered the custodian of cultural values, including vocabulary, grammar, idioms, proverbs, sayings, folklore, fiction and scientific literature, forms of oral and written speech.

In addition, the language tries to facilitate the adaptation of people in the environment, is an assistant in the correct assessment of objects, phenomena and their relationships, allows you to identify objects of the surrounding reality, classify and organize information about it, and also makes it possible to organize and coordinate human activities.

Also Brooks, N.(1968), stated that the study of culture in the foreign language classroom appears to be a matter of greater importance than we have hitherto supposed, due to the nature of language and to the circumstances encountered in learning a second language in formal education. So, the question of the relationship and interconnection of language and culture is an interdisciplinary issue, the solution of which will be possible only with the help of the efforts of some sciences, starting with philosophy and sociology and ending with ethnolinguistics and linguaculturology. An important fact is that language has a close connection with culture: it grows into it, there it develops and reflects it. Based on this idea, a new science appears, called linguaculturology.

Linguaculturology

Linguaculturology is an independent direction and section of linguistics.

According to Maslova, V.(2001), “Linguoculturology studies language as a cultural phenomenon”, that is a vision of the world through the prism of the national language, whereby language enters as an exponent of a special national mentality. In general, linguistics is permeated with cultural and historical content, since its subject matter is also the basis of culture. Based on this information, it is clear that language is closely related to culture, since it grows into it and expresses it. As Sharipova, N. (2015) stated, linguaculturology allows us to establish and explain how one of the fundamental functions of language is carried out - to be an instrument for creating the development of storage and translation of culture. Therefore when a person begins to study, he distinguishes between the object and the subject of

research. By the concept of an object of research, we mean the area of reality, which is a set of interrelated processes of phenomena. Also the subject of research is a part of an object that has specific characteristics and parameters. Based on this concept, the object of linguaculturology is the study of the interaction of a language that transmits information of a particular culture and culture is broadcast with certain attitudes, the person who creates this culture. On the other hand, the subject of linguaculturology is language units that have acquired symbolic meaning in culture. Moreover, they generalize the results of human consciousness through myths, legends, symbols, metaphors and proverbs. According to Humboldt von V., in the background, a person predominantly lives with objects as the language presents them to him: each language describes around the people to which he belongs to the circle from which a person is given to come out only insofar as he enters the circle of another language. Thus, linguoculturology is one of the leading directions of linguistic research as how it comes from the spirit of the language from certain phenomena associated with linguistic mentality, also studies national cultural rules.

Linguacultural competence

Based on information in Merriam -Webster dictionary, *competence* is the quality or state of having sufficient knowledge, judgment, skill or strength. Also, Competence — these are skills acquired as a result of life experience, competence — skills obtained from training. (Rizayeva, D., 2019)

For example, competence in educational sphere also takes an important place in teaching a foreign language. Teaching English to students who studies in philology faculty, it requires some special skills and knowledge, for instance:

- Student must be able to translate from target language to the native or vice versa
- Student must be able to perceive non-native speech and express thoughts in foreign language
- Student should correct some mistakes in the text also write correctly
- The most important skill is to know the history, culture, traditions of people who speaks that foreign language

Necessity of all these skills is needed in order to create a deep and general understanding of the language being studied. So if the future specialist is a master in his professional activity it is easy to use this language in practice. The formation of linguacultural competence is the most important stage in learning foreign language. “The idea of language and culture as constituting a single entity is an essential part of the process of studying and developing secondary mental constructs which provide the student with a new language conceptualization of the world”. (Kunanbayeva, S., 2013). The importance of developing linguacultural competence is important for students, since culture is the basis for the formation of the student’s thinking because culture influences his language picture of the world and its perception. That is necessary for the formation of competence about culture and linguaculturology. According to Kunanbayeva S., (2013), the complex construct

“language-culture-personality” is the research field of a number of interdisciplinary subjects and is the unified for the scientific analysis and pedagogical study of MFL education”. Thus, the construction language – culture –personality cannot be separated since they are closely related both in life and in teaching and learning a language. Vorobev ,V.(2008), stated that linguacultural competence considers as knowledge to be the ideal speaker — listener to the entire system of cultural values expressed in language.

Linguaculturology is the most relevant branch of linguistics. Having studied cultural linguistics, an individual can be a professional in any field, because the concept of language -culture-person is inseparable. Also, the formation of linguocultural competence is a key moment in the communication of people of different cultures, since the subject of linguoculturology is the interaction of language and culture.

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THE IMPACT OF STRENGTHENING CULTURAL IDENTIFICATION OF KAZAKH STUDENTS ON THE DEVELOPMENT OF INTERCULTURAL COMMUNICATION COMPETENCE

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МӘДЕНИЕТАРАЛЫҚ КОММУНИКАТИВТІК ҚҰЗІРЕТТІЛІКТІ ДАМУҒА ҚАЗАҚСТАНДЫҚ СТУДЕНТТЕРДІҢ МӘДЕНИ БІРЕГЕЙЛІГІН НЫҒАЙТУДЫҢ ӘСЕРІ

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ВЛИЯНИЕ УКРЕПЛЕНИЯ КУЛЬТУРНОЙ ИДЕНТИЧНОСТИ КАЗАХСТАНСКИХ СТУДЕНТОВ НА РАЗВИТИЕ МЕЖКУЛЬТУРНО - КОММУНИКАТИВНОЙ КОМПЕТЕНЦИЙ

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ANNOTATION

Over the past few years, there has been a great deal of interest in the cultural aspect of teaching foreign languages. This paper shows the analysis of points of view on the development of intercultural competence in the classrooms of teaching English as a foreign language. Intercultural competence, which has been recognized as a key component of foreign language learning, makes the need to adapt teaching methods and materials more important in raising students' intercultural awareness. Hence the research problem of how does the attitude towards English as a foreign language learners become more positive due to the influence of intercultural learning and how they benefit from the impact of intercultural learning on their attitude and general language proficiency.

АННОТАЦИЯ

Соңғы бірнеше жылда шет тілдерін оқытудың мәдени аспектісіне үлкен қызығушылық танытылып келетіні мәлім. Бұл жұмыста ағылшын тілін шет тілі ретінде оқытудағы мәдениетаралық құзыреттілікті дамыту бойынша көзқарастардың талдауы көрсетілген. Шетел тілін үйренудің негізгі компоненті деп