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The Development of Linguocultural Competence of Students in Teaching English Language

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A B S T R A C T

This article analysis the concept of "linguocultural competence" in teaching English and gives a clear understanding of the changes that have taken place in the English language throughout its development, and to assist them in developing appropriate scientific approach to language. The acknowledgement of the importance of the cultural component in research is closely connected with the usage of cognitive approach.

A R T I C L E I N F O

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Linguoculturology is a new branch of science, which deals with manifestations of culture of different nations, which became fixed and are reflected in the language. This relatively new field of linguistic research represents a merger of two distinct sub disciplines of linguistics: sociolinguistics and culturology. The great upsurge of interest in culturology and its actual rise from the state of amateur speculation to a serious science date from the late 20th century. Researches in this field use sociolinguistic methods to explain various language phenomena. This approach is particularly useful when language internal data alone is unable to account for some seemingly inexplicable facts. Linguoculturology is aimed at scrutinizing linguistic units in connection with historical and social development of the country at different periods and thus ensures general broad comprehension of the language as a complex system.

Linguoculturological approach in teaching English focuses on the semantic concept. Through this angle the process of learning the English language implies not only traditional study of phonetics, grammar, and vocabulary but also the English language mastering through its national concepts. This enables the learners to acquire interrelated ethno cultural knowledge of language, culture and history, resulting in formation of linguocultural competence, which is a set of special skills necessary to use in practice. In Dictionary of English Language and Culture it is defined as ability to do what is needed. It means that a student should be able to develop an ability to recognize and connect a semantic content of a language symbol with associative motivation of choice of a word.

Linguoculturology has to deal with lots of issues related to the language, such as the role of culture in formation of linguistic concepts, connection between the linguistic symbol and cultural sense of the word. It is essential to identify cultural semantics which can be obtained from the interaction oftwo different fields -language and culture. Language and culture interactions have a reciprocal relationship: language shapes cultural interactions and cultural interactions shape language. It should be noted that the relationship of language to culture involves many difficult and contradictory problems. One problem may

occur when cultural information of linguistic items mainly acquires some implication, which is hidden. A well-known expression "Uzbek leave" means 'leave or absence without permission'. Originally it was used as a term describing a custom, prevalent in Uzbekistan in the 20th century but regarded in England as impolite, of leaving a social function without saying farewell to one's host or hostess. It is now used of any unauthorized absence or departure, from one's place of work. From this example it is evident that only knowing the origin of the linguistic item students will be able to fully understand the meaning of it and use it in the language properly. Moreover sometimes the meanings of some words can change in course of time.

The real essence of intercultural competence is in the attitudes of the intercultural interlocutor: attitudes refer to curiosity and openness, and the willingness to sustain one's own values, beliefs, and behaviors with other cultures in terms of equality. This describes the ability to avoid the assumption of being the only possible and correct culture, and "to be able to see how they might look from an outsider's perspective that has a different set of values, beliefs and behaviors one's own culture". Knowledge is another important dimension, describing the knowledge about social groups and their products, cultures and their practices in one's own and in one's interlocutor's country, and the interactional processes at societal and individual levels. This does not focus on the knowledge of a specific culture, but rather a knowledge of how individuals and social groups interact and perceive each other, and what is involved in the processes of intercultural interactions. The concept of linguoculturological competence can be defined as the ability and willingness to adequate understanding and interaction with the representatives of other linguocultural societies based on the acquisition of knowledge about the world, reflected in terms of language and it forms the foundation of cognitive communication. Linguoculturological competence is one of the basic components of communicative competence, the formation of which is the main goal of teaching foreign languages at the present stage. The content of the linguoculturological competence includes cognitive and communicative components. A set of these components ensures major activities of this model which is aimed at achieving a final goal resulting in information of the level of competence which will enable students to interact in the multicultural society. The model of lingoculturological competence contains interconnected components aimed at achieving the final result. Skills are as important as knowledge and attitudes, and equally crucial to develop. Skills of interpreting and relating involve the ability to interpret and explain a document from different cultures, to identify relationships, and relate these to documents from one's own. These skills refer to the skills of comparing values, resolving misunderstandings, or combining the ideas and documents from different cultures, to see how others would perceive or misunderstand what an individual with a different cultural identity does. Skills of discovery and interaction comprise the ability to acquire new knowledge of culture and apply attitudes, knowledge and skills in the context of real-time communication and interaction. A language classroom is an inevitable potential ground for constructing intercultural competencies; he noted, "Teaching for linguistic competence cannot be separated from teaching for intercultural competence". Therefore, a foreign language teacher in this model is expected to facilitate and involve learners with the process of development of competencies in attitudes, knowledge, skills, and awareness of cultural values along with learning and using a foreign language. The activities or projects crafted for learners need to consider the cultural values of others as well as learners' own. Culture is seen as an essential characteristic of a person associated with the human capacity. Communication is an essential part of human life, and therefore part of the culture. Under cross-cultural competence, we understand the student's psychological readiness to communicate and a certain level of verbal skills, language material, and most importantly -the necessary amount of socio cultural knowledge of the spoken language. The main areas of competence are cognitive, pragmatic and motivational. Cognitive goal is to obtain information about other cultures, and the need to refer not only to the culture of the country of the target language but also the culture of other countries

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