

THE ROLE OF LINGUODIDACTICS IN THE FORMATION OF LINGUISTIC COMMUNICATIVE COMPETENCIES

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Abstract. The article based on the problem of intercultural communication and its role in the formation of linguistic communicative competences on the basis of intercultural knowledge in the context of the cognitive aspects of this science and its relationship with linguodidactics. The historical method of research allowed to conduct a historical analysis of the phenomenon of interculture-based communication, demonstrated the role of linguodidactics, comparing cognitive aspects of past and present researches. The author emphasizes the fact that today, in teaching foreign languages, the language component prevails over other components, including culture, and that, despite its importance in a multicultural world, the culture based component is unfortunately ignored. This fact prompted us to consider the culture based component and determine its role in the learning process, taking into account the fact that today active and voluntary "intercultural interaction" has become a source of mutual cultural enrichment and involves benefiting from cultural differences.

Keywords: intercultural communication, transcultural and metacultural competence, cultural code, cultural diversity, communicative and intercultural competencies.

Introduction

Nowadays, there has been observed a tendency to expand and deepen economic, cultural and linguistic communications, which in turn pointedly poses the question of the conscious and active development of the processes of intercultural communication and the integration of the cultural component into linguodidactics. The ongoing paradigm shift of linguistic researches that are becoming increasingly anthropocentric. For this regard, interdisciplinary character leads to a qualitative change in the methodology of learning foreign languages [8, p.218]. First, the technique becomes more meaningful and capacious. Secondly, it begins to absorb knowledge associated not only with the structural and functional features of the studied languages, but also with a wide range of ideas about the "human factor" in speech communication, about various spheres and situations of communication, as well as about social, sociocultural, intercultural and other phenomena that are reflected in the communicative behavior of a person [9, p.65], which naturally makes this problem one of the most urgent.

For the most part, research has focused on the process of teaching a foreign language which identifies characteristics of linguodidactics in intercultural communicative competence as it is an essential in teaching foreign language. Especially studies aim to analyze linguodidactic principles based on the intercultural component, which provides the process of forming intercultural communicative competencies of students, within the framework of an intercultural approach.

In addition, the urgency of the problem is determined by the need to develop and introduce into the educational process various strategies and tactics of intercultural language teaching; the lack of professional training for foreign language teachers for the implementation of intercultural language training; as well as the need to reorient language education towards intercultural education which

is based on the upbringing of a person as a subject of national culture and a participant in international interaction of cultures.

Characterizing the degree of scientific elaboration of the problem, it should be noted that foreign and domestic scientists in their studies also emphasize the relevance and priority of the intercultural component of language education. The basic science for linguodidactics is linguistics, since the emergence and evolution of new techniques are directly associated with the development and description of the language [1, p.214]. As a result, linguistic science has a well-directed research strategy in the field of intercultural communication. So, according to V. von Humboldt, through the diversity of languages, we discover the wealth of the world and the diversity of what we know in it.

Theoretical overview

So, linguists developed through various stages, starting with the traditional classical methodology (it is also called the method of grammar and translation), the purpose of which was to teach how to read and translate literary texts, where the oral component was relegated to the background, ending with the so-called "natural method" of the end XIX century, where teaching foreign languages was carried out in the same way as teaching the mother tongue. The student listened to oral speech, studied not individual words taken out of context, but words combined into a text images reflecting his everyday life. Despite certain "revolutionary" ideas, this method and those that preceded it, for example the so-called "direct method", which was not based on either translation or memorization, did not receive further development. Their goal was to place the learner in an environment similar to the circumstances of the target language country. The active method was only a compromise between direct and traditional methods.

The audio-oral technique, and then the audiovisual technique, were based on the principle of simultaneous connection of the visual and auditory channels for the perception of linguistic information. All of them gave the way to the communicative approach, which has been developing since the 70s of the last century. Today, depending on the needs of students, we develop linguistic communication competencies, including linguistic and extra-linguistic skills, both verbal and non-verbal, practical knowledge of code and rules, psychological, sociological and cultural, making it possible to use them in appropriate situations.

Each time, before starting the process of intercultural communication, it is necessary to adapt linguistic knowledge to a specific situation, namely: the age of the interlocutor, his social or religious status, intentions, place of communication, etc. Researchers of linguodidactics compare the process of learning a foreign language with running through barriers that need to be overcome, where the main thing is actually the language itself as a linguistic construct and culture [4, p.85]. Learning language through the lens of culture implies the assimilation of cognitive aspects of culture that affect language and behavior. If language influences our behavior and perception of things, then culture is also inseparable from language, its structure, vocabulary, expressions and should be taught simultaneously with language learning.

Methods

We are interested in two main areas: a) cultural and b) communicative competence in teaching a foreign language. Cultural competence - the study of culture and civilization - today acquires various names: cultural aspects of teaching foreign languages, cross-cultural competences, intercultural education.

The second axis - communicative competence - remains fundamental in teaching a foreign language specialty. Pricope writes "teaching the intercultural communicative competence does not involve developing other type of competences [6, p.5], but it is a recent approach to teaching the communication competence in foreign languages, given the multicultural context of our society". The formation of communicative competence can be represented in the form of climbing to the top of the pyramid, at the highest point of which is the ability to perform tasks for productive thinking, and the whole process of moving to this point is the daily overcoming of learning difficulties to move from simple to complex, from reproducing knowledge to simple mental actions (description), then to more complex operations (argumentation, explanation), and then to the generation of

speech utterances.

At present, it can be argued that we cannot separate language from culture; culture teaching should be integrated into language teaching and, having surpassed its level, go beyond culture. Often, in teaching foreign languages, the language component remains dominant, while other components of the cultural component, despite their importance in the multicultural world, are still neglected. This problem prompts us to consider the cultural component and define its role in the learning process.

The corpus of the study based on qualitative research and there was conducted discourse analysis in the aim to exam how we can consider the development of the linguodidactics through cultural approach in teaching language and to identify the tools and methods for the study where were relevant to bring and use in teaching approach.

Analyzing the following offer of French linguoculturologist C. Puren which are named components of cultural competence in chronological order of their privileged status in the history of linguodidactics development [7, p.61]:

Table.

Christian Puren's model of cultural competency

Component	Learning practices	Contextual objective	History
Transcultural	Reading, translating	To confess general values	Traditional model
Metacultural	Studying with different oral and written texts	To get acquainted with foreign culture, to inform	1910-1960, academic approach
Intercultural	Role-playing	To communicate with foreigners in different situations, to know cultural standarts	1970-...communication approach
Multicultural	Debates, sharing with opinions, analyzing texts	Live side by side with people of different backgrounds understand the need to act accordingly, be culturally competent	1990-...CEFR model and multicultural
Co-cultural	Projecting, task-based studying	To act together with members of completely different cultural origins to adapt or create a long-standing "shared culture"	2001-... CEFR approach

The intercultural component leads learners to enrich their knowledge of everyday life, to acquire interpersonal skills acquired by learners in the course of their communication with representatives of other cultures, as well as to master the skills of cultural mediation.

Results and discussion

To better understand the problems associated with the intercultural component, we analyzed books designed to comprehend the culture of the country of the target language. This allows us to assert that until 1975, when creating such textbooks, the authors were guided by the following approaches [3, p.163]:

a) geographical and historical, which presents partial, artificial and very simplified information due to the limited possibilities of publishing houses;

b) a comparative approach that analyzes the difference and similarity between the culture of the student and another culture;

c) a sociological description based on statistical data describing the phenomena of economic, political, social life, very often biased;

d) anthropological approach, focused on the relationship and behavior of a person in society.

It should be noted that today the main principles of compiling textbooks for the study of foreign languages are similar to the principles of compiling textbooks that were relevant twenty years ago. So, in most textbooks and methodologies, abbreviated, stereotyped knowledge about the culture and society of the country of the target language is offered.

As for cultural knowledge, the following categories can be distinguished in modern textbooks [2, p.5]:

a) communication in a cultural context: knowledge and skills of what to say and how to say in various social situations, knowledge of styles, categories, cultural codes, their equivalence. This applies to both verbal and non-verbal communication: gestures, facial expressions, body language, etc.;

b) a system of values: to know what they think and believe, what are their values, both common to all peoples and distinctive (for example, the expression of hospitality, kindness, respect for the individual and society, etc.);

c) social customs: knowledge of patterns reflecting the behavior of members of a given culture, such as rituals, traditions, social hierarchy, relationships based on gender, age, group, ethnicity, ways of writing various types of texts, etc.;

d) social norms: social mechanisms that are regulated by the state: institutions of religion, education, organizations of science and art, etc.;

e) geography and environment: a geographic approach to the study of regions and territories, a starting point for studying the environment, economics;

f) history: popularization and awareness of the cultural heritage and civilization of society through a historical perspective;

g) art and literature: study and popularize the artistic and literary heritage and, through its acquisition, develop language skills.

One way or another, language teaching today includes a cultural component - "cultural competence" has become a part of the corresponding language methods and curricula.

Conclusion

Thus, globalization and the processes of intercultural communication raise problems, the solution of which can serve as a source of mutual cultural enrichment. Initially, linguodidactics put forward the linguistic component and neglected other components of the cultural aspect. M.Porto discusses "more careful analysis of the key concepts may suggest overlapping areas of concern that could be developed through inter-disciplinary dialogue rooted in traditional approaches to traditional media, while embracing the new" [5, p.490]. There were sociological, geographical, historical, comparative and anthropological approaches in the methods of teaching culture, which often had partial information, were very simplified and not always objective.

The level of awareness of cultural diversity determined the possibility of familiarizing with other cultures, which is the most important task in the training of future specialists, especially teachers, who in most cases are not native speakers and are in the same cultural context with students.

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