



## Formation of Linguo-Culturological Competence of Future Native Language Specialists

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### **Abstract**

Today, one of the most important directions in the development of education is the use of a competency-based approach, in particular, in the development of skills related to the practical application of a person's communicative abilities, and cultural, social, informational competencies. Despite the fact that this issue is widely discussed in the scientific and pedagogical literature, the cognitive approach prevails in schools and universities. Recently, in the scientific literature, considerable attention has been paid to the concept of "linguocultural competence", "linguocultural competency". Linguistic and cultural competence is a system of knowledge about culture, embodied in a certain national language and aggregate of special skills on operating this knowledge in practice. This article deals with the problems of the concept of "competency" and "linguocultural competency". Modern approaches to the formation of linguocultural competence in the training of teachers of the Kazakh language and literature are considered.

**Keywords:** *Competency; Professional and Didactic Competence; Linguocultural Competence; Intrascociocultural Competence; Extrasociocultural Competence; Abilities, Thinking, Creativity; Mental Movement; Perception*

### **Introduction**

The enumeration of shortcomings in the context of cultural communication in any context will contribute to modern language culture, national language standards and stabilize it. For any society, the preservation and development of culture and cultural values is especially significant, which means the material and spiritual wealth of the nation, accumulated by it over the entire period of existence and contributing to the further advancement, development, and improvement of the nation. The modern scientific paradigm regarding the anthropocentricity of language poses new challenges for its study, and therefore other approaches are required when analyzing its connection with culture. Among the designated values, language occupies a dominant position, since it is inseparably connected with the life of each member of our society, influences its formation and development, and is itself affected by it.

Therefore, it is important to study it from different angles and use it to find ways and means of transforming our society so that the ideas, spirituality, values of national culture become the basis for important characteristics of any person - his competencies.

In particular, there are several tasks of the cognitive and practical nature of the native language. In order to achieve this very responsible level of education, we must educate highly qualified students who can organize the learning process in such a way that they can make students work independently, have the same competence.

## **Main Part**

Today, the term "competence", "competence", which has become widely used in the education system of developed countries, has begun to cover the education system as the main direction of the new educational standard. The issue of competencies has long been considered in various fields of knowledge. The authors of the theory of competence are G.V. Vayler, Yu.V. Koynov, Ya.I. Lefsted, N.V. Matyach, V.V. Serikov, Ya. Voron, R. White, V. Chinapa and others. On the basis of these works, issues related to the development of methods of the competence-based approach to the organization of education were considered by M.N. Skatkin, I.Yu. Lerner, V.V. Davydov and other scientists [Zimnyaya I.A. 2004: 34-38].

The roots of these words go back to the Latin language, where "competens" - 1) suitable, appropriate, consistent; 2) competent, lawful; "competo" - 1) to harass, achieve, strive together; 2) meet, meet; 3) to happen; 4) coincide (in time); 5) correspond, fit, agree; 6) be fit, capable; 7) leg. demand according to law. [<http://linguaeterna.com/vocabula/alph.php>].

In the encyclopedic dictionary, "competence" is defined as 1) the scope of authority granted by law, charter or other act to a particular body or official; 2) knowledge, experience in a particular area [Big Encyclopedic Dictionary 1993].

Thus, the concept of competence is not a set of skills, but a reflection of professionalism, which can be reflected in the system of creative activity and value orientations of a future specialist based on a series of systematic exercises and on the basis of a developed quality education. The competence of the pedagogical community to have competence requires complex social and educational competence.

The most important issue is the development of linguistic and cultural competencies among pedagogical competencies, especially in the preparation of future specialists in the native language and literature.

The term linguistic culture began to form as an independent course in linguistics from the 90s of the twentieth century. Linguistic culture was one of the linguistic branches of linguistics and formed a combination of linguistics and culture, studying the phenomenon of national culture in language. At present, linguistics is turning into a fundamental interdisciplinary science, which is reflected in the national language and explores the material and spiritual culture of the language process.

Linguistic and cultural competence is one of the areas in which linguistic knowledge is studied with the help of a linguistic tool of cognitive, ethical, aesthetic, spiritual and everyday problems and their patterns, which are considered national. And cultural competence is the formation of a person who contributes to the development of society, which acquires knowledge about culture, wisdom, national and world literature, which leads to world civilization.

Currently, linguocultural cultures are complemented by two interconnected areas: theoretical and applied. The linguoculturological aspect has the following linguo-methodological tasks of language teaching:

- The formation of linguistic consciousness of the language spoken by the target language;
- Learning the language of the language culture of communication of the nation that learns the language;
- Learn to use the spoken language in the correct language [Kenzhebekov B.T. 2001: 54].

A linguoculturologist in the native language in the example of the Kazakh language and literature should have the following knowledge: the formation of linguistic consciousness in the native language; main directions of national culture; about the features of Kazakh culture; knowledge of the basics of intercultural communication.

In this regard, a model of the process of formation of linguoculturological competence of future specialists in the process of studying the history of the native language was developed.

The formation of linguocultural competencies in teaching the Kazakh language has a significant impact on the development of educational content in terms of the development of the student's cultural literacy, respect for the dignity of the student, and the development of language skills. In this context, the main goal of linguistics is to demonstrate the national image of national identity, the cognitive spirituality of people. The main goal of language development work in mother tongue teaching is that students can speak a certain amount of their mother tongue and pass on their own words to someone else to understand, to reach a level that he can understand.

In order to bring students to the same level, future teachers of mother tongue and literature must have linguistic and cultural competence. It takes a lot of work. All activities for the development of the language have a great influence on the development of the language skills of students, the level of knowledge, a sense of consciousness, and literacy. It also encourages students to communicate effectively orally and in writing [Formanovskaya N.I. 1989: 159].

## ***Results and Discussions***

At the present stage of development of linguoculturological science, which considers the relationship between language and culture, such a concept as “competence” remains the central core. Social processes, as well as changes in various areas of our society, lead to its transformation, which means that not only the language changes as a result of these transformations, but also the person who speaks this language and his culture. Research in this area continues, new problems and directions arise, concepts and categories are born. Researchers look at the problem of the relationship between language and culture from different points of view, with one goal - to improve the processes that will affect the overall culture of the nation. Linguocultural competence, understood as a complex and multifaceted subject, relating not only to linguoculturology, but also to other branches of linguistics, allows integrating different points of view and approaches into one research field. Linguistic and cultural competence includes:- linguistic competence (knowledge and possession of various kinds of basic units inherent in a given language, and the laws of systemic relations between them);- cultural competence (awareness and possession of culturally-determining norms, rules and traditions), which, in turn, generalizes intrasociocultural competence (awareness and possession of the norms, rules and traditions of one's society) and extrasociocultural competence (awareness and mastery of norms, rules and traditions other societies).

To study this problem, it is important to proceed from the axiological approach, which focuses on the value aspect of the relationship between culture and language and their influence on the general culture of a person, allows us to consider this problem from the point of view of low, medium and high levels of linguocultural competence, that is, in terms of assessing the degree of development of this ability. The anthropological approach is also important, in which a person is placed above all else, and “language is considered the main constitutive characteristic of a person, his most important component.

The human intellect, like the person himself, is unthinkable outside of language and language ability as the ability to generate and perceive speech. If language did not invade all thought processes, if it were not capable of creating new mental spaces, then man would not go beyond the scope of the directly observable. A human-created text reflects the movement of human thought, builds possible worlds, capturing the dynamics of thought and ways of representing it with the help of language” [Maslova 2010: 8]. With regard to the general culture of the individual, it (culture) depends on many factors: psychological, educational, and hereditary.

The concept of linguocultural competence should also be considered from the point of view of content and characterized as an indicator of the development of the entire system of linguistic, sociocultural, psycholinguistic, significant personal qualities of a person, productively implemented by her in interaction with other members of society. Linguocultural competence also includes linguistic and cultural patterns and linguocultural beliefs. Linguistic and cultural patterns are formed on the basis of linguistic and cultural norms, laws, and traditions. Linguocultural knowledge forms a certain outlook, which is formed by mastering the basic linguistic units of the native language (key words, phrases, phraseological units, precedent texts serve as an indicator) along with their cultural content.

What is considered an indicator of the general culture of a person? This is the breadth of his outlook, worldview, spiritual and moral culture. However, it should be noted that the basis of all this is a general indicator of the development of personality culture - a criterion of linguocultural competence. Thus, the general culture is presented to us as a process of accumulation of knowledge about the language, culture and their implementation by a person in his life and productive interaction with other members of society. As S.G. Ter-Minasova notes, “language and man are inseparable. Language does not exist outside of man, and man as homo sapiens does not exist outside of language. Accordingly, man cannot be studied outside of language, and language cannot be studied outside of man. Language reflects the world around him for a person, language also reflects the culture created by a person, stores it for a person and transmits it from person to person, from parents to children. Language is a tool of knowledge, with the help of which a person learns the world and culture. Finally, language is an instrument of culture: it forms a person, determines his behavior, lifestyle, worldview, mentality, national character, ideology. Language is a strict and incorruptible teacher, it imposes ideas, ideas, models of cultural perception and behavior embedded in it” [Ter-Minasova 2000: 134].

## **Conclusion**

The main shaping factors implemented during the main study time and including educational material built on the integration of courses of national-regional and studied culture, pedagogical technologies of student-oriented and project-modular learning, general pedagogical influence and student learning, considered as a field of practical activity, in accordance with the theoretically mastered attitudes of linguoculturological competence.

Experimental work began with the study of such components of linguoculturological competence as cognitive, value-normative, with the creation by the teacher of an atmosphere of intercultural communication at all stages of the educational process, including interpersonal communication in everyday life.

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