

# THE ROLE OF LINGUOCULTURAL ASPECT IN THE STUDY OF A FOREIGN LANGUAGE BY PROFESSIONAL ORIENTATION

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**Abstract.** The article considers the theoretical essence of the linguoculturological approach in teaching a foreign language in a professional direction as the formation of intercultural communication.

**Key words:** foreign language for professional purposes, linguoculturological aspect, intercultural communication, communicative tasks.

A foreign language for professional purposes is a worldview subject designed to ensure the unity and interaction of language, culture and personality in the process of its learning and development.

**The subject of research** is the linguoculturological approach to teaching and learning a foreign language in a professional direction.

**The aim** is to consider the theoretical essence of the linguoculturological approach to teaching the discipline "Foreign language for professional purposes" and the formation of intercultural communication.

**Materials and methods.** Occurrence in the late twentieth century. at the junction of linguistics and culturology of the interdisciplinary science of linguoculturology aroused great interest in it from linguists. Already at the beginning of the next century formed linguistic and cultural schools (for example, under the leadership of N.D Arutyunov, V.V Vorobyov, V.I Karasyk, V.V Krasnykh, Y.S Stepanov, V.N Telia, etc.), there is a certain conceptual and terminological apparatus of this linguistic direction, taking into account various scientific concepts and methods of linguistic and cultural analysis. It arose at the "intersection" of a number of related sciences (culturology, linguistics, ethnolinguistics, sociolinguistics) and has its own specifics, its own aspect of studying the problem of "language and culture". Studying the culture of another country breaks down communication barriers, allows for a tolerant attitude to dissent, beliefs and behavior of its representatives, as well as better and easier to learn the features of the native language.

The main task of intercultural communication - "adequate mutual understanding of two participants in a communicative act belonging to different national cultures" [1:26] - is leading for linguistic and cultural studies, as value differences of cultures are directly expressed in the value orientations of their representatives. The efforts of modern researchers are aimed at studying the mechanisms of linguistic

conceptualization and categorization of the world. Different fragments of national language pictures of the world are specific and are reflected in the concepts of culture. Without knowledge of the concepts of national culture it is impossible to carry out full-fledged communication. Accounting for the interaction of language and culture has allowed researchers to identify the so-called "key concepts" of national cultures, which are the most important concepts of national consciousness.

In establishing the links between linguistic and cultural studies, attention should be paid to its interaction with ethnopsycholinguistics, which as a result has a significant impact on the process of learning a foreign language and on the linguistic and cultural approach in particular. Ethnopsycholinguistics is a new "direction that considers language activities in the refraction of national and cultural specifics and taking into account the national and cultural component of the discourse" [9: 10]. Both sciences are inextricably linked, complementary and enrich each other. And if for ethnopsycholinguistics the main thing is language activity, language consciousness and communication, then for linguoculturology - the consolidation of culture in language and its reflection in discourse.

The conceptual meaning of the term "linguoculturology" in the analyzed definitions is based mainly on "the problem of describing culture and language in the process of their functioning" [6: 37]. However, we can not disagree with the opinion of VV Vorobyov that this term refers to a broader concept, which "includes the inclusion of empirical studies of these phenomena" (ibid.). Before determining the place and significance of the linguocultural approach in the process of learning foreign languages, its advantages and essence, it is necessary to distinguish the "spheres of influence" of linguoculturology as a fundamental science for this approach and other related sciences, mark their intersections and polar features.

Coordinating in principle with linguistics as a system of guidelines for solving general and humanistic problems, linguoculturology is characterized by a number of specific features arising from theoretical analysis: linguoculturology - a scientific discipline of the synthesizing type, borderline between, as linguistics. Issues of language teaching are derived here; the main object is the relationship of culture and language in the process of its functioning and the study of the interpretation of this interaction. The main problems are methodological (philosophical) and philological; the subject of research is the material and spiritual culture created by mankind, the artifacts expressed in language, everything that makes up the "linguistic picture of the world."

Linguoculturology, on the contrary, focuses on a new system of cultural values, put forward by new thinking, modern society, on complete, objective information about the cultural life of the country. The main unit of description in this approach is linguoculture - a special complex unit, which is a dialectical unity of linguistic and extralinguistic (conceptual and substantive) content and includes segments not only language (linguistic meaning) but also culture (extralinguistic cultural meaning), represented familiar. In contrast to the word and the lexical-semantic variant, both linguistic and cultural linguistic culture units have both their own linguistic representation and the "extra-linguistic, cultural environment" (situation, reality) inextricably linked to it - a stable network of associations. Therefore, the word-signal

inevitably awakens in a person who knows the language, not only the meaning (as a hint), but also the whole set of "cultural halo". Ignorance of the "cultural halo" of the word leaves the recipient at the language level, does not allow to penetrate into a deep network of cultural associations, in the sense of expressing the text as a reflection of a cultural phenomenon [6:48].

**Results and discussion.** As we can see, the structure of linguoculture is more complex than the actual language units. To the usual components (sign-meaning) here is added the cultural-conceptual component as an extralinguistic content of linguoculture. Linguistic sign as one of the components of linguistic culture, ie its form, signals not only its "superficial", its own linguistic meaning, but also "deep" content (meaning) as a fact (element) of culture. Linguoculture can be represented by a single word, phrase or whole text (excerpt from it), widely known to native speakers.

In the linguo-cultural approach, "acculturation" occurs through the "cultivation" of language units, which leads students in the direction from the meaning of "guessing" to knowledge and inclusion of the sign-object in the network of cultural associations inherent in a nation. Thus, it becomes obvious that in this approach, where culture is included as an object of learning, the presentation of the material is based on the principle of "cultural unit" and not "from the language unit" [8: 99-102].

With the use of the linguo-cultural field, the emphasis is on the reflection in the language of some representative block of national culture, establishing hierarchical subject connections between the concepts within this block and between the blocks. In this way, students have the opportunity to form the most complete foreign picture of the world. The formation of blocks should take place in learning with the help of specially selected texts containing the so-called frame presuppositions considered by I.I. Khaleeva as a necessary condition for the formation of cognitive consciousness of the secondary language personality. Frame presuppositions stand out as previously accumulated knowledge. The lack of a nationally-culturally colored network of frames makes it inadequate and sometimes impossible to understand a foreign language. The "background of knowledge" in the perception of texts by a potential secondary language personality should be created by a special, purposeful system of educational tasks.

The ability to intercultural communication is the result of the formation of foreign students' secondary cognitive consciousness through the mastery of a foreign language, which can be achieved through linguistic and cultural studies of quite representative fragments of culture. Thus, according to the linguo-cultural approach, culture becomes an object of cognition, which corresponds to the psychological features of the process of learning a foreign language in institution of higher education, when language ceases to be perceived as an object of cognition and itself becomes a means of obtaining new information about the world.

As noted above, the linguistic and cultural approach emphasizes the reflection in the language of a fairly representative "part" of national culture in connection with specific cultural units that occur in foreign language discourse. Therefore, it is expedient to present socio-cultural information, concluded in units of language or simply related to the problem under discussion, in a systematic way, in blocks, organized by the topic. The choice of a fragment of culture, the sphere of

communication determines the content of the course. I.I. Khaleeva proposes to identify four main macrospheres of communication, where a person comprehends through consciousness and language real relations in the world and, accordingly, four macrospheres of language use: the sphere of production - a special language; sphere of life - colloquial (everyday) language; sphere of culturology - artistic and scientific language; sphere of social activity - journalistic language (including newspaper, public, television language, as well as the language of other media) [13: 230].

Since the linguo-cultural approach includes culture as an object of learning a foreign language, the presentation of the material should be based on the principle of "cultural unit" (linguo-cultural), and not from the language unit. In this approach, the emphasis is not on the point registration of certain cultural information extracted from a particular language unit, but on the reflection in the language of some representative block of national culture in connection with the commented language units. Since the linguo-cultural approach includes culture as an object of learning a foreign language, the presentation of the material should be based on the principle of "cultural unit" (linguo-cultural), and not from the language unit. In this approach, the emphasis is not on the point of registration of certain cultural information extracted from a particular language unit, but on the reflection in the language of some representative block of national culture in connection with the commented language units.

**Conclusions.** Theoretical analysis of thematic literature allowed to identify the linguo-cultural approach as one of the most effective approaches aimed at forming and improving skills and abilities of intercultural communication by studying a foreign language as a cultural phenomenon. In this approach, along with language, culture is the main content of learning. It is the linguo-cultural approach that allows us to move from a simplified factual, fragmentary approach to acquainting foreign students with certain aspects of culture and allows foreign students to form a fairly complete picture of foreign language reality by researching both linguistic and non-linguistic content.

Language training of foreign students of medical institutions of higher education is an extremely important component of professional training of a medical worker. Nowadays, learning a language in a professional field becomes especially important for future doctors. A number of textbooks have been published at the Department of Ukrainian Studies and Humanitarian Training of the PDMU; Educational work and selection of textual material is carried out systematically, which is necessarily accompanied by watching educational films, leaflets and photographs and on the basis of which foreign students can obtain the necessary information about the traditions of the Ukrainian people, build their own statements necessary for successful formation of linguistic and cultural competence. All this gives foreign students the opportunity to build their own statements for direct communication, as well as to study information about socio-cultural features and traditions of Poltava region and the whole of Ukraine. Selected texts are adapted and meet the cognitive communicative needs of foreign students, which in turn helps to increase interest in the subject and the desire to work independently [2- 5; 7; 10-12, 14].

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