

# THE ROLE OF THE LINGUOCULTURAL APPROACH IN TEACHING A FOREIGN LANGUAGE

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**Abstract:** Teaching a foreign language cannot be limited to developing speaking skills in the language being studied. A foreign language should be considered as a means of promoting international communication, learning the culture of the language-speaking country. Consequently, the requirements for the level of proficiency in foreign languages are increasing, which necessitates constant search for new effective teaching tools and methods for teaching the "Foreign Language" discipline.

**Keywords:** intercultural competence, dialogue of cultures, linguocultural approach, intercultural education, integration.

Introduction. In the field of foreign language teaching theory, this trend is manifested in the recognition of the fact that mastering a foreign language is, first of all, acquaintance with another culture, mastering new socio-cultural content.

Foreign, domestic educators and scientists note that in the process of teaching a foreign language, much attention is paid to the development of linguistic competence, while such important aspects as the cultural understanding of the language being studied, intercultural aspects of communication remain insufficiently covered. For example, M. Bennett writes that many students (and some teachers) consider language only as a means of communication, a method used by people to name objects and ideas of the surrounding physical and social world [2]. This viewpoint presents language as a collection of words connected together by rules, and its study appears to be a rather routine, tedious process of

studying words and rules, replacing them to obtain the same meaning, but with another tool.

Main part. The current practice of teaching a foreign language at the university shows that students are not oriented towards intercultural education and upbringing due to insufficient knowledge in various fields of culture. As a consequence of ignoring linguocultural education, intolerance towards the manifestations of the peculiarities of the cultures of other nations and ethnic groups, the so-called linguistic chauvinism, is observed, which, in turn, leads to an unwillingness to consider any opinion other than one's own, which inevitably creates conflicts in everyday life. All of the above confirms the expediency of using linguocultural and communicative-cultural approaches in the process of teaching a foreign language, which is a modern method of education, as it contributes to the development and interaction of various competencies, including intercultural ones.

The concept of intercultural or cross-cultural competence in domestic and foreign literature emerged several decades ago [3]. Previously, the concept of only communicative competence was considered.

The ability to interpret and make statements in accordance with the communication situation and sociocultural rules of society is interpreted in modern teaching methodology as communicative competence. In modern foreign language teaching methodology, there is a wide variety of approaches to the concept of communicative competence. The most common is the three-level model, which confirms the unity of communicative and intercultural competencies.

Having such knowledge contributes to understanding the set of cultural references inherent in a linguistic society, i.e., cultural information known to a large number of the population. Moreover, this set is not constant, it changes and is supplemented, which is reflected, first of all, in the reports of the mass media. Also, students studying a foreign language must master the ability to interpret "some physical and psychological signs that determine social belonging within the

culture of the language being studied," which is called "semiological consensus" [6, p. 15].

One of the important components of intercultural competence is worldview, or some set of ideas, representations, beliefs, judgments, and convictions common in a given society at a given moment.

Intercultural competence is a more complex and multi-component phenomenon in terms of its completeness than cultural competence. In the linguocultural approach to learning, intercultural competence is interpreted differently. Some scholars consider it as the ability of people of different genders and ages to exist peacefully and without mutual discrimination in one society, others as the ability to participate in a previously alien culture, and still others as an identity that integrates knowledge and behavioral patterns, based on the principles of pluralism of thinking and awareness of the historicity of cultural processes [7]. According to M. Bennett's definition, intercultural competence is the ability to interpret the conscious transmission of information (through language, gestures, signs), some unconscious hints (for example, body language), and customs in cultural styles different from your own [2].

Unfortunately, in methodological literature, the main difference between cultural and intercultural competence is not sufficiently highlighted. A student possessing intercultural competence is capable of consciously comparing cultures, identifying commonalities and differences in them, and determining their mutual influence. When forming intercultural competence, the main emphasis should be on empathy. In the formation of intercultural competence, the linguocultural approach in foreign language teaching implies the implementation of the principle of dialogue of cultures. Cultural dialogue is the philosophy of the relationship between cultures in contemporary multicultural communities.

Using a linguocultural approach in the formation of intercultural competence in foreign language teaching can help students to actualize in their minds attitudes towards the implementation of intercultural communication.

Conclusion. The main goal of learning is to master only the realities of the culture of the language being studied, which naturally can lead to the emergence of chauvinism, cultural intolerance, lack of tolerance, etc.

In this regard, there is a need to create appropriate pedagogical conditions for implementing the linguocultural approach in foreign language teaching and to organize this process based on the principles of intercultural learning.

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