

## FORMATION OF LINGUISTIC AND CULTURAL COMPETENCE WITHIN THE LINGUISTIC CYCLE COURSE OF STUDY

**Introduction.** Studying the concept of a linguocultural educational environment, i.e. an integrated approach to the formation of linguocultural competence within a number of theoretical and practical courses, it is necessary to clarify that these courses can be divided into two large groups: courses of a predominantly linguistic cycle: a practical course of a foreign language, lexicology of a foreign language, grammar of a foreign language, history of a language, stylistics of a foreign language, corpus linguistics, theory and practice of translation; and courses with a culturological component: history and culture of the studied language country, literature of the studied language country.

**Aim.** Units of language have a priori cultural meaning. It can be more or less hidden from direct observation, but with linguocultural methods of analysis, it is subject to explication. The study of a foreign language begins with a word – in the linguoculturological paradigm of knowledge, the word is called a linguocultureme and can transpose cultural meanings.

**Main body.** The concept of the word «as a receptacle of the universe» has found its methodological and pedagogical reflection in the methods of semantization in teaching the lexical fund of the language. A look at the lexical background as a receptacle that stably and firmly holds the totality of social knowledge units allows us to consider the word as an important carrier of information about extralinguistic reality, including the features of the national country culture. Since the container word is the carrier of information about the country, it can also become its source; it is only required to develop effective techniques and methods for extracting, presenting, and consolidating linguistic and cultural information. The approach to the word as a receptacle, which is able

to include more and more new units of knowledge and accumulate them (in the mind of an individual), opens up the possibility of making the word the focus of accumulation of the mentioned geographic information.

The method of such culture-oriented learning is systemic linguistic-cultural semantization, which considers contextual connections when explaining a particular lexeme, which can reveal various aspects of its meaning. Complex semantization involves the identification of all cultural meanings, while the starting point of the analysis will be not the context, but the word: for example, a comprehensive analysis of the colorative «red» begins with researchers identifying its etymon, internal form («beautiful») to emphasizing cultural and symbolic meanings («blood«, «revolution«). Thus, the focus on the cultural component in the semantization of foreign lexemes, the identification of the internal form of the word, the study of the lexical meaning of the word in the framework of such courses as the practical course of a foreign language, and lexicology, is the first step in culture-oriented work with the word.

Within the framework of the lexicology course, it is possible not only to emphasize the cultural component of a foreign word but also to identify the aspect of word meaning, corresponding to the category «nationally specific». Since the semantic status of the cultural component is not rigidly assigned to one specific aspect of the word meaning, it seems interesting to describe all its possible loci in the structure of the word meaning. The cultural component correlates with several structural aspects of the word's meaning:

- intension – only if a realia is nominated, i.e. a concept that is absent in another culture - these realities can belong to different spheres of national life;
- an implication that carries cultural associations with the denotation in each specific national culture, for example, the negative implication of a cat in Germanic culture, which is recorded in combinations such as «old cat«, «a whipping cat«;
- emotional meaning, which is the result of actualization, emotional associations of the implication, which conveys the emotions attached to the

word.

The conclusions of the lexicological study of the national-cultural component, fixed in different aspects of the meaning of the word, can be relevant in the study of the theory and practice of translation from the point of view of the aspect of meaning, correlated with the category of «cultural-universal». This category is contained in the core (intension) of meaning, and it is due to the fact that the intensions of different languages correlate with identical fragments in the conceptual picture of the world that an adequate translation from one language to another is possible.

Phraseological units of the language deserve special attention from the point of view of cultural potential: stable combinations, idioms, premiums. The figurative component in a phrase unit can be pronounced if the structure contains any of the foreign language realities: monetary units (in for a penny, in for a pound), toponym (to carry coals to Newcastle), a culinary dish common in culture (as American as apple pie; as warm as toast), various institutions (as safe as the Bank of England) or historical events (to read the Riot Act), etc. Sometimes a deeper analysis is required to reconstruct the underlying idiom of cultural meaning. For example, behind the well-known English idiom «to rain cats and dogs» is a specific historical image of cats and dogs lying on the streets of England at a time when the public sewer was bad and could not cope with the loads during the rains. Seeing their corpses on the streets, the townspeople thought they had fallen from the sky, and heavy rain has since become associated with this visual image. Often the cultural component of a phraseological unit is more clearly manifested when teaching translation.

**Conclusion.** Such specificity and national and cultural differences can be accentuated in the course of teaching a number of subjects, the main of which are lexicology and the practice of translation. Within the framework of the lexicology course, the emphasis is placed on the cultural component of foreign language vocabulary, within the framework of the theory of translation – ways of transmitting this component by means of a different linguistic culture.

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