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THE FORMATION OF LINGUOCULTURAL COMPETENCE IN THE CONTEXT OF ARTIFICIAL BILINGUALISM

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The problem of eliminating interference between linguistic worldviews in modern society is the most pressing especially in the context of artificial bilingualism. Developing linguocultural competence is a prerequisite for teaching a foreign language in a context of artificial bilingualism. Possession of linguocultural competence helps overcome the interference of linguistic worldviews and is also a prerequisite for effective communication.

Ключевые слова: linguocultural competence, artificial bilingualism, interference, national–cultural semantic component.

There are many different methods and ways to eliminate various types of interference. But the problem of eliminating interference between linguistic worldviews in modern society is the most pressing especially in the context of artificial bilingualism.

Currently, one of the most important areas of educational development is the use of a competency-based approach, particularly in developing skills and abilities related to the practical application of a person's communicative abilities, cultural, social, and informational competencies. Despite the fact that this issue is widely discussed in scientific and pedagogical literature, the cognitive approach predominates in the learning process. We are currently faced with the task of identifying and developing the most effective methods and means for developing linguistic and cultural competence, the acquisition of which would help avoid the interference of linguistic worldviews and facilitate more effective foreign-language communication. Students lack a grasp of the linguistic and cultural meanings of a foreign language and are unaware of the traditions and contemporary developmental characteristics of various nations, which often leads to communication failures and can become a barrier to verbal interaction. After all, a foreign language embodies not only a system of linguistic knowledge but also a system of knowledge about social norms, spiritual values, and the totality of relationships between people.

The formation of linguocultural competence requires constant familiarization with the history and contemporary life of the country, its traditions, and culture, through the target language, throughout the entire course

of study at a university. Knowledge and understanding of the cultural, historical, and social processes is crucial for determining the range of emotional attitudes toward the native people and for intellectual penetration of a foreign culture. After all, every national language embodies a culturally specific worldview, consisting of integral and essential elements and phenomena. So a well organized teaching process can prepare students for a tolerant perception of foreign cultures, empathy, and overcoming inappropriate stereotypes, as well as for developing a positive and respectful attitude toward the people, their system of spiritual values, traditions, and beliefs.

Culture has the greatest influence on the lexical and semantic system of a language. Therefore, it often happens that the concepts expressed by foreign words do not correspond to those expressed by the linguistic means of the native language. This often leads to the question of how to reveal the semantic content of a word.

When studying a foreign language, we often are unaware of the additional features in words or the significant differences in the concepts underlying them. In monolingual dictionaries intended for native speakers, such information is not explicitly expressed. Bilingual dictionaries provide only translations, which creates confidence in the complete quantitative and qualitative interchangeability of lexemes in the two languages. As a result, when students encounter such a lexeme they attempt to use it in speech. However, they naturally make all sorts of mistakes caused by misunderstanding background semantic parts and ignorance of syntactic collocations. Having incorrectly or incompletely assimilated linguistic units leads to interference in linguistic worldviews.

It should be noted that the relevance of researching this issue is determined by the insufficient development of linguistic and cultural competence in students at the advanced stage of their education in the methodological literature and the simultaneous practical need to find effective ways to present vocabulary with a national-cultural semantic component. The main objectives of teaching a foreign language in artificial settings include the following: mastering lexical units with national and cultural semantics, the ability to apply them in intercultural situations, extracting such vocabulary from literary texts, and adequately understanding and interpreting them.

In this regard, the development of linguocultural competence, particularly at the advanced stage of language proficiency, is extremely relevant as a means of increasing motivation through revealing the unique potential of language to create a more complete picture of the surrounding

world and a deep perception of nationally-marked imagery. An important motivating factor for the generation of verbal expression in all types of students' speech activity, is the inclusion of works with a professional and cultural focus in the educational process, and, accordingly, educational texts on this topic, which serve as a unique form of capturing vocabulary with a national and cultural component. Typically, learning foreign language vocabulary occurs as follows: students read a text and translate unfamiliar words. During the translation process, they focus only on the word's meaning that is optimal for each specific situation, while all other meanings of lexical units are ignored. Consequently, students develop fragmented knowledge of the language, which hinders intercultural communication between speakers of different languages. To prevent such situations, it is necessary to identify in advance those lexical units that are particularly distinct in their national and cultural semantics and communicate all possible meanings for them. This will help shape and refine students' semantic-syntactic worldviews, as students' syntagmatic choices typically indicate their level and degree of language proficiency.

Another effective way to overcome the interference of linguistic worldviews is an associative experiment, which helps identify the characteristics of students' national linguistic consciousness. The data obtained from an associative experiment can be interpreted as a reflection of the consciousness of Russian-speaking bilingual students learning English. Analyzing associations to a given stimulus allows us to identify the components of the concept underlying the stimulus—the evaluative attitude of national consciousness toward it, specific conceptual layers, and cognitive characteristics.

After covering each topic, students can be given a short list of words and conduct a free associative experiment with them. Upon completion of the experiment, process the data using associative dictionaries of Russian and English and draw conclusions about the changes that have occurred in the students' linguistic worldviews. This method is, of course, labor-intensive, but effective. Furthermore, several associative experiments can be conducted: one at the beginning of a given lexical and grammatical topic, and a second at its completion. This makes it possible to compare whether learning a new topic has influenced the linguistic awareness of bilingual students.

When studying a foreign language at university, students master its classical form. They read «correct,» adapted texts and listen to specially prepared audio materials. It would be more appropriate to offer students

authentic video and audio materials: interviews, television commercials, feature films and documentaries, television shows, cartoons, music videos, and news. After all, using these programs, we can trace the unique national-cultural semantics of lexical units and discover interesting cases of semantic-syntagmatic compatibility.

Certain specific features of national culture can be revealed by studying authentic printed materials—newspaper articles, sports columns, song lyrics, programs, telephone directories, tourist brochures, and comics. Language presented in authentic materials serves as a means of real communication, reflecting the real linguistic reality, the specific features of language functioning as a means of communication, and the natural environment. Furthermore, the use of authentic materials reduces the risk of distorting foreign language reality, providing evidence of contemporary civilization in the country of the target language; they reflect ideas and opinions currently prevalent in society. It should be noted that information presented through authentic materials in a non-linguistic environment lacks a didactic focus and therefore possesses a high level of authority. Naturalness evokes greater cognitive activity, while educational materials serve a purely educational function and reflect fictitious situations that do not exist outside of class, thereby reducing motivation and the reliability of the information presented. Their use can subsequently hinder the transition to understanding materials taken from «real life.»

The development of students' linguocultural competence will be more effective if they master the national and cultural specifics reflected in English phraseology, i.e., The study of linguistic representations of the spiritual and material culture of native speakers. Phraseologisms, as linguistic units, vividly reflect the characteristic features of the linguistic worldview. These units are often used in literary and journalistic texts, as well as in colloquial speech. However, while phraseologisms occupy a significant place in the conceptual sphere of native speakers, this material has not received sufficient attention. Thus, a contradiction has arisen between teaching practices and the need to develop linguistic and cultural competence using idiomatic expressions. Ignorance of the semantic content of set phrases can lead not only to a distortion of perceived information, but also to a complete lack of understanding and the impossibility of communication (e.g. It is not my cup of tea – someone who doesn't know will translate it as this is not my cup of tea (it's not mine); I am under the weather today – the weather is bad today (I'm not in the mood today); to rain cats and dogs – cats and dogs in

the rain (it's raining heavily); to have other fish to fry – to fry fish (to have more important things to do)). Mastering English phraseological units allows students to gain an informative picture of life and everyday life, as well as an understanding of the national character, beliefs, traditions, and customs of English-speaking people. This ensures the development of linguocultural knowledge as part of linguacultural competence.

Thus, developing linguocultural competence is a prerequisite for teaching a foreign language in a context of artificial bilingualism. Possession of linguacultural competence helps overcome the interference of linguistic worldviews and is also a prerequisite for effective communication.

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ІНТЭРНЭТ-ДАДАТАК ЯК СПОСАБ ПАВЫШЭННЯ ЦІКАВАСЦІ ВУЧНЯЎ ДА ВЫВУЧЭННЯ БЕЛАРУСКАЙ ЛІТАРАТУРЫ

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Разглядаюцца пытанні выкарыстання інтэрнэт-дадатка Canva пры арганізацыі навучальнага працэсу на ўроках беларускай літаратуры. Акрэслены выхаваўчыя і культуралагічныя аспекты прапанаваных прыёмаў візуалізацыі.