

тивированных причастий и имен прилагательных. Необходимо также, чтобы учащиеся для сравнения обнаружили в тексте причастия, выступающие в их обычной роли определения, например: *Абай, скакавший в средних рядах, различил около тридцати мужчин, стоявших за белой юртой.*

Завершает тему «Комментированное письмо» [1, 75], в котором даны причастия в роли существительных, что должны установить и доказать учащиеся, сделав синтаксический разбор предложений и подчеркнув субстантивированные причастия как дополнения (*Счастье дается только знающим* (К. Паустовский); *И печаль погибшим, и радость первой победы – все пережитое вылилось в новую песню Курмангазы* (А. Алимжанов)) или подлежащие (*Дорогу осилит идуший* (Посл.); *Разве высший смысл жизни не в том, чтобы каждый пришедший в этот мир заботился о себе и своих потомках, оставляя их после себя на этой прекрасной земле?* (А. Алимжанов)). Во втором предложении в

функции прямого дополнения выступает отглагольное прилагательное (*Бережёного бог бережёт* (Посл.)).

Любопытство и интерес вызовут у школьников те случаи, когда этимологические причастия, причем с яркими формальными признаками (суффикс, возвратность), воспринимаются в современном русском языке только как существительные (*пресмыкающиеся, млекопитающие, учащийся* и некоторые другие).

Учащиеся могут самостоятельно или по подсказке учителя назвать подобные примеры со словами, этимологически являющимися прилагательными (*запятая, столовая, ванная, прихожая, рабочий, ученый*), но либо совсем не используемыми в речи в своей исконной роли, либо крайне редко. Такие занимательные лингвистические факты вызывают у учащихся интерес и развивают любознательность, вырабатывая языковой вкус и побуждая к поиску собственных лингвистических открытий.

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Teaching foreign language on the basis of lingua-cultural aspect of language

This article is devoted to the important characteristics of the lingua-cultural components of the English language. The lingua-cultural knowledge can be got by students through original texts that contain plenty of lingua-cultural units. It highlights the peculiar usage of lingua-cultural units in everyday life. The reader can analyze the given examples of lingua-cultural units and think over their future possible usage in his speech. Conclusions are based on the results of the conducted linguistic experiments.

Keywords: Lingua -cultural competence, discourse, text, lingua- cultural units.

Р.К. Койлыбаева

Обучение ИЯ в рамках лингвокультурологического подхода

Данная статья посвящена формированию лингвокультурологической компетенции в процессе обучения ИЯ в рамках лингвокультурологического подхода. В работе даны, характеристики и определения лингвокультурем. В рамках лингвокультурологического подхода у учащихся формируется лингвокультурологическая компетенция. Для освоения этой компетенции у учащихся следует формировать: лингвокультурологические знания, лингвокультурологические умения, личностные качества учащихся. Лингвокультурологические знания могут быть получены учащимися через оригинальные тексты, которые содержат большое количество реалий (понятий и явлений, имеющих культурноносное значение). Учащиеся испытывают трудности при изучении культуры языка, т.к. в текстах встречаются реалии, отсутствующие в русской культуре, поэтому целесообразно пользоваться страноведческими словарями. Лингвокультурологическая компетенция – это когда социальный человек владеет совокупностью лингвистических и культурологических знаний, умеет отразить в своей речевой деятельности, умеет воспринимать и слушать говорящего.

Ключевые слова: лингвокультурологическая компетенция, дискурс, текст, лингвокультура.

Р.К. Койлыбаева

Лингвомәдени негізде шет тілін үйрету

Мақала лингвомәдени негіз шеңберінде шет тілін үйретуде студенттердің бойында лингвомәдени құзіреттілікті қалыптастыруға арналған. Бұл мақалада лингвокультуремалардың кейбір ерекшеліктері баяндалған. Лингвомәдени негіз шеңберінде студенттердің бойында лингвомәдени құзіреттілік қалыптасады. Осындай құзіреттілікті түсініп және қабылдау үшін студенттердің бойында төмендегілерді қалыптастыру керек: лингвомәдени білім, лингвомәдени біліктілік және студенттердің жеке қасиеттері. Лингвомәдени білім студенттердің бойында тек өзінің құрамында көп мөлшерде реалий (мәдени мағынасы болатын ұғымдар мен құбылыстар) сөздер болатын мәтіндердің түпнұсқасы арқылы ғана беріледі. Оқып жатқан тілдің мәдениетін түсінуде студенттер көптеген қиындықтарға кезігуі мүмкін, себебі мәтіндерде қазақ мәдениетіне тән емес реалий сөздер кездесуі мүмкін, сондықтан да мәтінмен жұмыс істеу барысында елтану сөздіктерін қолдану тиімді болып табылады. Лингвомәдени құзіреттілік-элеуметтік адам линг-вистикалық және мәдени білімдерді сәйкестендіре отырып, өзінің сөйлеуі барысында сол білімін қолдана алуы және сөйлеушіні тыңдап және оны қабылдай алуы.

Түйін сөздер: лингвомәдени құзіреттілік, дискурс, мәтін, лингвокультура.

Its important to bring the new concept in language teaching it is- lingua-cultural competence. Lingua-cultural competence- according to V.V. Vorobyeb [1, 137], S.A.Kosharnaya. V.A Maslova [2, 63] is the system of knowledge about culture, which will regulate the communicative character of language and also it is an individual value in the process of mastering the system of cultural values that is represented through a language.

Language is not only takes the main role in forming the thoughts of young generation, but also it is important in studying the culture.

At the beginning of the 21st century, cross-cultural communication is becoming more and more important. However, the knowledge of the foreign language alone is not enough to effectively communicate with representatives of other cultures. As we know, one of the most significant

functions of the language is the cumulative function, which means that the language is a link connecting generations; it is the storage and a means of transmitting the extra-linguistic collective experience, as the language not only reflects the contemporary culture, but preserves all its previous stages.

Lingua-cultural studies, as follows from the name, it is a subject that, on the one hand, includes learning the language, and, on the other hand, gives certain knowledge about the country of the studied language. The main objective of lingua-cultural studies is to provide communicative competence for cross-cultural communication. The main task of the subject is to study those units of the language and extra-linguistic phenomena which most vividly reflect the national peculiarities of the foreign culture. That is, our main task is to obtain background knowledge necessary for successful cross-cultural communication.

So, the lingua-cultural competence is not only studying the language (to form language, communicative, linguistic competence) and linguistic aspects practically, but also examining the language as cultural phenomena. To understand the difference of cultural-historical environment and national character of world language, also to understand the meaning of language units as a cultural component. Here belong:

-Historical and cultural background, which includes not only knowledge of history, but also knowledge of culture of the language community in the process of its historical development;

-Socio-cultural background – peculiarities of communication within the society, social behavior, social values, conversation formulae, non-verbal communication;

-Ethno-cultural background, which includes information about the way of life, traditions, holidays, etc;

-Semiotic background, which contains information on symbols, connotations, realia and other language units bearing specific national colouring.

In order the students acquire the lingua-cultural competence they should form the following things:

- *Lingua- cultural knowledge*-is a practice that is concluded as language shape and which is described in mind (the words, phrases, phrasal verbs, tongue-twister and in the shape of literary texts). To lingua- cultural knowledge we include: the knowledge of the history, culture, tradition of country, the peculiarities of communicative language of citizens and the social life of people.

- *Lingua-cultural ability*- to be able to analyze the lingua-cultural information which is formed in language signs, also as the use of lingua-cultural knowledge creatively, to use the theoretical knowledge and skills of pupils.

- *The personal quality* of pupils: to be able to accept the information and cultural phenomena.

Let us examine the lingua-cultural categories as forming the competence of pupils in teaching process.

Dividing as linguistic and cultural seems more artificial for us. Because, mostly teachers after explaining the new grammatical theme, give exercises according to the new theme, which will develop students linguistic habits. But we could not deny that students introduce with cultural values of language from cultural part of the given theme.

In the process of foreign language learning, the cultivation of cross-cultural awareness is of great importance because it serves as the key affecting learning efficiency and communication competence. Cross-cultural awareness means understanding and cognition of such things as the social domain, social rules and norms, values, beliefs, habits and customs of the target-language. Cultivation of cross-cultural awareness turns out to be a process that proceeds in an orderly and gradual way, a process in which cross-cultural awareness can be accumulated and sharpened step by step accordingly and unceasingly. Therefore it is really vital to achieve an organic integration of language and culture in the teaching process. In order to achieve this, in the first place, teachers should know clearly where the cultural information is located in the teaching resources and how to make efficient use of it. Whatever the teaching materials may be, they consist of different discourses and the related exercises containing a varying amount of cultural information. The cultural information in the teaching resources identifies itself in different forms on different levels. The difference lies only in the amount of cultural information that varies, the level of its accessibility in the materials and the ways it identifies itself. It might be visualized or embedded in the text.

We consider that it's correct to stop in the lingua-cultural phenomena, which will give opportunities for developing individual qualities of students.

So first of all, let's take –text. It lies down on the series of language phenomena, that the main attention was paid by linguists.

Much functionality of texts is extremely important in practical methodology of teaching foreign languages, so we can find a lot of information about it in V.V.Krasny's job. [3,18].

We can find the new qualitative basis about the content of texts as language units from the work of Yu.E.Prohorov. [4, 67].

The author regarded the text as the means of communication, which offers the following compound phenomenon:

- the method of keeping and sending information;
- the form of psychological life of individuals;
- the fruit of one exact historical epoch and the form of existence of exact culture;
- a view of cultures and traditions of one exact nation, the phenomenon of language and extra linguistic reality.

Such wide understanding of functionality and content capacity of texts, allows students to take the important information about lingua cultural values whose language he studies through texts.

We can say that the most important between them in teaching foreign language lesson plans are the communicative upbringing and the socio-cultural stereotypes of language communication.

Learning a foreign language makes the students acquainted with the life, customs, and traditions of the people whose language he studies through visual material and reading material.

Last years scientists like: Yu.E.Prohorov and I.Y.Sternin bring beneficial researches in the sphere of communicative upbringing. [4, 58]. Scientists regarded the communicative upbringing as the rules of behaviors of exact people and the collection of their traditions.

They considered that the communicative upbringing following the receptive and productive basis, should be taught equally with the foreign language learning habits.

The comparative description of the types of Russian and another nation's communicative upbringing, help teachers to pay the students attention on the differences that will come in cultural dialogues, as a result it will help to develop the communicative skills of learners.

Yu.E. Prohorov defined the stereotypes as complex of lingua mental units, that is possible in usual communicative process of one exact nation. [4, 124]. In reality the stereotype is a normative socio-cultural unit of communication of exact nation.

Students by working with texts, will develop their knowledge about the culture of another

country whose language they study, so teachers mostly use the texts in order to wide and fill up the students knowledge.

The knowledge purchased during the lingua-cultural study of texts, have an invaluable value for expansion of individual cognitive thoughts of young generation, enriching of their cultural fund that significantly increases their creative mastery.

In order to communicate students should accept all the units of lingua cultural texts equally and they should organize them as an exact discourse.

“On the one hand, *discourse* is a phenomenon which will link the word, communication and language behavior, on the other hand, it will be as the rest of communication and will link with the rest of text.”

All it will connect with the communicative method of language teaching, that is the main method of modern methodology. Our aim is to teach students to communicate correctly in English and to develop the individuals lingua-cultural competences, to the level that they can communicate with the native speakers of English language equally.

However, only the texts and the tasks that is given for comprehension according to the texts is not enough for developing the lingua-cultural competences of students in detail.

Text and discourse envelope the realities. However, these realities are appropriate to the period of formation of the texts and discourses.

The language environment, that will define with the exact natural-historical and lingua-cultural society, seems us as the objective reality in English language teaching methodology.

The essence of language environment is the objective reality which is given to exact historical time. So, it achieves the objective parameters and attributes. We can highlight the rank of audio materials, video materials and the rank of natural situations in English language as the objective attributes of language environment

The real attributes which is accepted in pedagogical society shows us the following two types of learning English language: to study English in language environment or to study English out of language environment.

As we know, mostly at schools the second type of teaching English take place. Nowadays, the main aim of teachers to take into account the acceptance of the lingua-cultural competences of students and to pay students attention to the main objective attributes of language environment whose language they study in teaching process.

First of all it's the use of sociopolitical and literary texts in an original, the use of literary films, songs and the use of additional information from the internet.

There is no doubt, that the use of such additional materials requires the most stronger preparation from the teacher. But it will raise students attention and will increase their interests to subject.

Also as the result of lingua- cultural experience, when the teacher prepare the lesson in an appropriate way, the information will be kept a long time in student's mind, with the help of perception and memory.

If the student will put the correct intonation, when he communicate by using the lingua-cultural phenomenon then it will help him to form his lingua cultural competences and abilities in communicating process.

Teachers in teaching English at school, should pay students attention on the *units* of lingua-culture, they are the words which have cultural values.

Lingua-cultural unit-is a basic unit of comparable lingua-culture.

V.A.Maslova distinguishes nine lingua-cultural units:

1) the object of lingua-cultural studies- is a vocabulary without any equivalents;

2) mythologized language units: ceremonial-ritual forms of culture, legends, customs, popular beliefs envisaged in a language;

3) Paremeological fund of language;

4) standards, stereotypes, symbols, rituals;

5) characters;

6) stylistic mode of languages;

7) speech behavior;

8) cooperation of religion and language;

9) area of speech etiquette [2,5-7].

V.A.Maslova enumerates the lingua-cultural units without insensitive character of these units and type of the cultural information that is given.

Mostly students as teachers can find the lingua-cultural words from the dictionaries which will give the cultural information than the bilingual dictionaries.

If we search one word from bilingual and lingua-cultural dictionary we can see the great difference, there will be two different meanings.

So, we face with different definitions of one word. That is why, when we teach students the culture whose language they study, we should use the lingua-cultural dictionaries which will keep the importance and the value of their culture.

Mostly in English lingua cultural dictionaries will be the lingua-cultural units, that have not the suitable meaning in Kazakh language, that is there can be the words that have not the equivalents in Kazakh, so the students will face with difficulties in translating such kind of words. That is why its better to systematize and order them. Such lingua-cultural units consist of the following groups:

-The things or phenomenon that is not happen in exact nation's life;

-When there is no the concept on language of translation, it means that there can be the thing but there is no the concept to that word;

-There are the stylistic differences: (In Russian language the system of suffixes is developed, e.g. doch' – dochka – dochen'ka – dochurka, in Kazakh language the ending system is developed, e.g. kyz-kyzym-kyzyna-kyzymdy-kyzga-kyzdy), but in English language there is no such systems, there are only the suffix system is developed slightly. We can face with different lingua -cultural units and phrases, which will describe the life, customs, cultures and traditions and that words which belong to historical development of one exact nation. That words that have not any equivalents in other languages:

-The geographical lingua -cultural units: (tundra, the Kazakh land, Heathland in English);

-The lingua-cultural units that belong to types of jobs and the products: (kolkhoz, sovkhoz, subbotnik);

- The cultural units: (chastushka– limerik);

- The socio-political lingua-cultural units: (gubernya, bol'shevik, lord, kancler, senate. etc.)

- The domestic lingua-cultural units: (dacha, pudding, etc.)

- The lingua-cultural units which is related with the types of foods: (kvas, schi, bauyrsak, kymyz, koje, whisky, martini, scotch)

- The lingua-cultural units which is related with the names of clothes: (kimono, pima, saukele, masi;)

- The lingua- cultural units which is related with the currency and the units of measure: (rubl', dollar, marka, tenge, pound, euro;)

- The lingua- cultural units which is related with the status of people: (scar', korol',shakh, khan, bi, king, queen;)

- The cultural-historical lingua cultural units: (“Beowulf”, “Orkhon-Enisei”)

According to V.V. Vorobyeb, the "use of lingua-cultural units in the individual or group order, reflects only part of lingua-cultural competence as one unit. This kind of reflection takes place each