

## **DIDACTIC-METHODICAL BASIS OF TRAINING IN LANGUAGE READING**

*Космуратов Алтынбек Уласбекулы магистр педагогических наук. ЦАИУ  
Тукмирзаева Айгерим Аклбековна магистр педагогических наук. ЦАИУ.*

Familiarising oneself with the culture of the country of the target language has been one of the main tasks since antiquity. Teaching of classical languages, as well as interpretation of religious texts, is not conceivable without cultural commentary. The temporary state educational standard among the goals of teaching a foreign language at the basic level includes education of pupils "positive attitude to a foreign language, culture of the people speaking this language. Education by means of a foreign language presupposes... knowledge of culture, history, realities and traditions of the country of the learnt language.

There are two approaches to teaching culture in the process of teaching a foreign language: social science and philological. The first approach is based on the discipline traditionally associated with the study of any foreign language. Country studies is understood as a complex educational discipline, which includes a variety of information about the country of the target language. In contrast to the fundamental sciences, on which it is based, country studies includes a variety of information fragmentary character and is defined as "a discipline in the system of geographical sciences, engaged in a comprehensive study of continents, countries, large areas.

The term "linguocountry studies" emphasises that this direction, on the one hand, combines language teaching, and on the other hand - gives certain information about the country of the studied language. Since the main object is not the country, but the background knowledge of native speakers, in generalised form their culture.

With the philological approach, two different tasks are possible:

1. Extracting cultural information from linguistic units. In this case culture is put in the foreground as the main task of the study. This method has been dominant in the methodology of teaching Russian as a foreign language until some time ago.

2. teaching the perception or presentation of a language unit against the background of an image similar to that present in the consciousness of a native speaker of the language and culture. At such approach to work on semantics, on the national-cultural component of the meaning in the foreground of the study is not culture, but language, and linguo-country competence is designed to provide communicative competence, which involves operating analogue images in the minds of the speaker and listener as it happens in communication between speakers of the same language and the same culture. [1]

So, the main goal of linguocountry studies is to provide communicative competence in acts of intercultural communication, primarily through adequate perception of the interlocutor's speech and original texts designed for native speakers. Linguocountry studies provides the solution of a number of problems, in particular the main philological problem - adequate understanding of the text, so it acts as a linguistic basis not only for linguodidactics, but also for translation.

The purposeful formation of special skills for the perception of linguocountry information, which consists "...in the ability to read" is recognised as actual and methodologically justified in the modern foreign language teaching process.

Linguocountry studies is the presentation, practice and application of information about the country of the studied language by means of the studied foreign language itself in order to form communicative competence.

Scientists N.D. Galskova and N.I. Gez single out the constituent parts of foreign language communicative competence, which in the linguo-cultural understanding include precisely knowledge, skills and abilities with national-cultural meaning.

- linguo-cultural knowledge about national peculiarities of the learnt language and formation of skills of operating means of communication with national-cultural semantics;

- linguo-cultural knowledge, skills and abilities allowing to perceive and generate foreign language utterances in accordance with the cultural background, nationally determined situation of communication, speech task and general communicative intention;

- linguo-country knowledge, skills and abilities that allow to carry out nationally specific speech and non-speech communication with native speakers of the language under study in accordance with the national-cultural peculiarities of the foreign linguosociety. [2]

Thus, linguocountry studies is defined as a section of linguodidactics, on the one hand, including language teaching, and on the other hand - giving certain information about the country of the language being studied, its national-cultural features. The educational and developmental value of linguo-country studies lies in the fact that students learn the culture of another country through constant comparison with the knowledge and concepts of their own country.

Mastering a foreign language is inextricably linked with the mastering of foreign language culture, which involves not only the acquisition of cultural knowledge, but also the formation of special skills to perceive and understand the culture of the speakers of the target language.

Acquisition of foreign-language culture assumes assimilation not only of corresponding "facts of culture", but also of specific nationality of the native speakers of the learnt language. The study of foreign language culture also allows to better understand the peculiarities of national character, to foresee possible misunderstanding of cultures, to prevent complications in relations and, preserving national identity, to make steps towards each other.

An integral part of foreign language teaching is socio-cultural education, aimed at the formation of readiness of the individual to integrate into the cultural and educational space of modern society, the development of communicative culture of students, their ability to interpersonal interaction with representatives of different peoples and cultures in social, professional and cultural spheres of communication. As one of the main tasks of sociocultural education the formation of professionally-oriented sociocultural competence is considered. The professional-oriented sociocultural competence is understood as a set of knowledge, skills, abilities and qualities of personality, which provide interpersonal and professional communication in a foreign language in accordance with the norms of language and speech, as well as cultural traditions of native speakers.

During the first year of study the main attention is paid to intensive mastering of oral and written speech skills on the basis of educational informative texts. At the same time, the student needs not only to use a foreign language as a means to obtain new information and exchange information in professional activities, but also to adequately react in situations of interpersonal and professional communication, to master the norms of everyday and business etiquette.

The effectiveness of the development of professionally directed socio-cultural competence within the framework of the proposed manual is provided by using tasks that recreate real-life situations of communication, involving collective forms of work, problem solving.

In modern methodology of teaching a foreign language the possession and process of mastering foreign language communicative activity is qualified as intercultural communication.

"Intercultural communication is a set of specific processes of interaction between people belonging to different cultures and languages. It takes place by interaction, which not only belong to different cultures, but also realise the fact that each of them is "other" and each perceives the foreignness of the "partner" ". [3]

Foreign language in secondary school is the first but very essential step in the formation of a linguistically interesting personality.

Possession of foreign languages with all certainty can be qualified as a component of the general culture of the personality, with the help of which it acquaints to the world culture.

Fertile ideas of intercultural communication may turn out to be nothing more than fashionable trends in methodology, if we do not provide schoolchildren with the basics of native culture. Only by experiencing the native culture in its living correlation with the cultures of the countries of the languages studied can one become a true citizen of the Fatherland and a full-fledged citizen of the world.

Mastering the values of native culture makes the perception of other cultures more accurate, deep and comprehensive.

Real intercultural communication as a form of communication between representatives of different languages and cultures is realised with the greatest completeness and efficiency in the case when in the process of preparation for it a significant place is given to the native national culture. Dominance in the process of teaching foreign languages in secondary school foreign-language culture can serve a bad service to learners of a foreign language - they will inevitably be uninteresting interlocutors for potential foreign partners in communication.

At imperfect knowledge of a foreign language intercultural communication is characterised by a number of specific features, among which the most essential are the following:

- preparation for real intercultural communication in secondary school is carried out in artificial conditions and inadequate means - educational communication with classmates who are carriers of the same culture;

- the main communicative partner of pupils studying a foreign language is the teacher, who is not a carrier of foreign language culture, but only its relay;

- patterning as an imitation of a cultural sample in case of imperfect knowledge of a foreign language does a disservice to the learner. Communication in a foreign language of a high school graduate with his foreign peers may well be characterised by an individual, national natural style;

- intercultural communication, providing mutual understanding of co-communicators, requires from mastering foreign language communicative activity sufficient background knowledge, socio-cultural background, in the context of which the studied foreign language functions.

The cultural barrier can become a real factor preventing mutual understanding of participants of communication, and to overcome it, it is necessary to prepare students for real communication in a foreign language with native speakers of this language. And here we find a paradox, because; long-term preparation for real intercultural communication consists in training communication in a foreign language with their peers belonging to the same culture. [4]

In this sees one of the essential features of intercultural communication in teaching a foreign language in secondary school. Namely, preparation to real intercultural communication, to real interaction of the carriers of two cultures has an indirect character, as the process of teaching a foreign language is carried out outside the language environment, far from the real functioning of the studied language and culture.

It is also necessary to keep in mind that the main (if not the only) communicative partner of secondary school students is a foreign language teacher who is not a native speaker of the language and culture being taught. It goes without saying that the teacher - a graduate of a linguistic university/faculty - is to some extent familiar with the culture of the country of the target language. But it is hardly right to consider him/her a biocultural person.

Among the peculiarities of intercultural communication in the conditions of secondary school we include patterning, understood as reproduction of behavioural stereotypes, as imitation of a cultural sample. To learn to speak, to behave the way a native speaker does in a similar situation.

Imitation of a cultural sample at imperfect possession of a foreign language, typical for secondary school, can significantly reduce the motivation to learn a foreign language, because, for example, at insufficient possession of French it is very difficult to be similar to the French both in speech and in behaviour.

Patterning is an indicator of a high level of foreign language proficiency. As for the methodology of teaching a foreign language in secondary school, in it the patterning has its specificity, namely: patterning as imitation of a cultural sample has a passive character. It means that a schoolboy learning a foreign language should:

- part of cultural samples to know quite well;
- some of the cultural samples to have an idea;
- adequately respond to the speech and non-speech (behavioural) codes of his/her foreign interlocutor.

Thus, for adequate intercultural communication with native speakers it is enough to have the necessary social background, in the context of which the learnt language functions.

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