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DEFINING THE CONCEPT OF “LINGUOCULTURAL COMPETENCE” AND ITS ROLE IN INTERCULTURAL COMMUNICATION**Elnarə Eldar qızı Putayeva***Azərbaycan Dillər Universitetinin dosent əvəzi,
filologiya üzrə fəlsəfə doktoru***ORCID:** 0000-0002-1719-1670**E-mail:** putayeva.elnara@adu.edu.az<http://www.doi.org/10.62706/bqiz.2025.v25.i4.40>

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Açar sözlər: *lingvokulturologiya, bacarıq, anlama, kommunikasiya bacarığı, lingvokulturoloji bacarıq, mədəniyyətlərarası ünsiyyət.*

Ключевые слова: *лингвокультурология, компетентность, познание, коммуникативная компетентность, лингвокультурная компетентность, межкультурная коммуникация.*

By linguistic culture we mean a certain level of language development, reflecting the accepted literary norms of a given language, the correct and adequate use of linguistic units, linguistic means, which contributes to the accumulation and preservation of linguistic experience.

The language of a society and the language of an individual are cultural expressions and are considered indicators of the cultural level of any nation. Linguistic culture forms the general culture of any society, contributes to its development, establishes a person's place in society, and contributes to the formation and organization of his life and communication experience.

In the dictionary of foreign words, under “competence” (from Latin. competence is understood as a range of issues in which a person has knowledge and experience. In relation to learning a foreign language, the concept of “competence” in the dictionary of methodological terms is considered as a set of knowledge, skills, and abilities formed in the process of learning a discipline, as well as the ability to perform any activity and is characterized by a certain level of language proficiency.

The general concept of competence is interpreted as a characteristic given to a person as a result of evaluating the effectiveness and effectiveness of his actions aimed at solving a certain range of significant tasks.

From these definitions of competence, it can be concluded that, in its most general form, the concept of “competence” expresses the content of a particular type of activity, and “competence” is a set of personality qualities necessary for the realization of this content. Based on this, competence is considered as a set of knowledge, skills and abilities that allow its subject to effectively solve issues and perform necessary actions in any area of life, and competence is considered as a set of objective conditions that determine the possibilities and boundaries of an individual's competence.

Thus, the meaning of the concept of “competence” reflects the combination of knowledge,

skills, and abilities formed by a person in the learning process, and correlates with a comprehensive characteristic of a student's willingness to use knowledge in a particular field in practice, to show personal qualities in the standard and changing conditions of educational activity. Competence, on the other hand, acts as a personality's ability to perform appropriate actions based on acquired knowledge and formed skills.

In our work, competence is understood as an integrated combination of a student's personal qualities, knowledge, abilities, and willingness to use them effectively to achieve the goal of an activity. The content of competence consists of the interrelationships of its functional and structural components. The psychological and pedagogical approach to the student's personality as a subject of cognition, activity, and social interaction is a kind of basis for the emergence of structural components of competence.

The formation of linguocultural competence in non-native language classes based on the comparative and typological study of cultures in the context of their dialogue provides for the disclosure of the value meaning and axiological significance of the selected educational material to the students. This presupposes the search for socio-valuable cultural features that determine the specifics of the axiological orientations of communicants, which in turn determine the results of communicative actions [5].

Linguoculturology addresses various issues related to language, such as the influence of culture on the development of linguistic concepts and the link between linguistic symbols and the cultural meanings of words. The relationship between language and culture is reciprocal: language influences cultural practices, while cultural practices shape language. However, this connection also presents complex and sometimes contradictory challenges. One such challenge arises when the cultural meaning of a linguistic item is not immediately apparent. For instance, the phrase "French leave" originally referred to a custom in 18th century France, where leaving a social event without saying goodbye was considered impolite by the English. Today, it simply refers to leaving a place of work without permission. This example highlights that understanding the historical context of a phrase is essential for fully grasping its meaning and using it correctly [1, pp.1013-1014].

In this context, competence is understood as an integrated combination of personal qualities, knowledge, abilities, and readiness to apply these in achieving the goals of a given activity. Competence, therefore, consists of various interrelated components: motivation (internalizing the value of educational activities), cognition (mastery of subject knowledge), operations (formation of skills and methods that align with the conditions of the task), and reflection-evaluation (the learner's position in educational activities).

D. Slobin defined the content of the concept of "language competence" as "linguistic ability" or "linguistic activity", pointing out the difference "between what a person is theoretically able to speak and understand, and what he actually says and understands in specific situations" [10, pp. 66].

According to L.A. Gorodetskaya, the specified competence is defined as a part of cultural competence personality is defined as a set of knowledge, skills and personal qualities formed through immersion in the context of a certain linguistic culture. She understands the studied competence as "the ability to recognize and adequately perceive cultural connotation, i.e., to correlate the semantic content of a linguistic sign with associative-the figurative motivation

underlying the choice of a word through the prism of the values of one's own ethno-culture" [3].

E. A. Dortman, following V.N. Telia, defines linguistic and cultural competence as the ability to understand the cultural and national mentality of native speakers, take into account the specifics of the linguistic picture of the world, and capture the national and cultural component expressed in the cultural semantics of language signs [6]. The definition of linguistic and cultural competence, given in the monograph by M. A. Pakhnotskaya, includes knowledge about the system of cultural values embedded in the language and the ability to use this knowledge in practice [9].

M.S. Biryukova, summarizing approaches to the definition of linguistic and cultural competence, sees in it a system of "knowledge about culture embodied in language", readiness "for axiological and semiotic interpretation of linguistic and extralinguistic facts, as well as analytical and communicative skills that are acquired in the process of acquaintance with ethnocultural values" and the conceptsphere of the country of the studied language" [2].

Each concept is filled with a special content and is conditioned by its own reasons for its creation. For us, the concept of "linguistic and cultural competence" is important, reflecting a specific content and having functions characteristic of this term.

Thus, linguistic and cultural competence is considered by us as possession of basic characteristics that include and reflect knowledge, and possession of valuable knowledge of language and culture, which reflect the mentality, spirituality and national specifics of a given society.

Also, by linguistic and cultural competence, we mean the necessary basic linguistic and cultural knowledge, actualized by a person in the process of his life and reflecting the values, norms, and rules in force in a given culture and language. In other words, it is the knowledge and ability to apply basic linguistic and cultural units reflecting the linguistic culture of society.

Each culture has its own basic knowledge, reflecting the national specifics of culture, the mentality of the nation. For example, American Professor E. Hirsch published a dictionary of cultural literacy in 1988, including in it the knowledge that should be known to representatives of American society and allow them to communicate at an adequate level sufficient to understand the essence of the issue and the problem.

He suggested 5,000 words, phrases, expressions, dates, historical figures, names of historical documents, scientific terms that cultured and literate Americans should know. In order to fully participate in the life of society, it is not enough for a person to possess basic literacy, i.e. the ability to read and write. The author believes that upbringing and education should be aimed at mastering certain knowledge - keywords, then all graduates of educational institutions can achieve cultural literacy.

The cultural competence of a person should normally match the main parameters (values, ideas, principles) with the national culture. If this does not happen, a personality conflict with the surrounding culture arises. Cultural competence can be used by representatives of a given culture in a wide variety of fields: politics, science, literature, all kinds of creative activities, including music, writing, choreography, etc., its individual aspects can be measured for individuals and groups of people.

At the same time, the most important part of cultural competence determines the

communication of members of society, dictating to them certain restrictions, norms, rules, rituals that are mandatory for performance within a given culture and are specific to different national, religious, professional, etc. communities.

Due to the importance of various forms of communication for the existence and development of human civilization, it is advisable to single out this part of cultural competence in a separate aspect, for which L.A. Gorodetskaya proposed the term linguistic and cultural competence. According to the above-mentioned author, the difference between cultural competence and linguistic and cultural competence is the difference between a part and a whole: linguistic and cultural competence is that part of cultural competence that is responsible for the communicative behavior of a person within a given linguistic culture [4, pp.49]. At the same time, strategies of communicative behavior are much broader than the concepts of "speech" and "discourse", since they include chains of culturally conditioned verbal and nonverbal actions, which in turn consist of signs of different types, therefore they noticeably go beyond the linguistic phenomena studied by linguistics. Value concepts, norms, and rules related to culture and determining the choice of communicative strata also go beyond linguistics.

Interaction is carried out in the course of joint activities, while as a result of interaction, foreign language communication is provided. In the process of communication, it is important not only to exchange information, but also to organize an exchange of actions and plan a common strategy.

Perception is realized in the mutual understanding of communication partners. The effectiveness of communication and understanding depends on the cultural and ethical rules of the communicants. In communication, it is necessary to take into account the desires, intentions, and experience of the partner, since the knowledge of another person is considered as the basis not only for understanding the partner, but also for establishing coordinated actions of a special kind with him. Perception is realized in the mechanisms of identification and reflection, empathy and attraction, which make it possible to achieve a positive effect of interpersonal perception.

V.A. Maslova notes in the handbook of linguoculturology that it is necessary to solve specific problems related to this science, namely, "does a native speaker's cultural and linguistic competence exist in reality, on the basis of which cultural meanings are embodied in texts and recognized by native speakers? As a working definition of cultural and linguistic competence, we accept the following: This is a natural mastery of the processes of speech generation and speech perception by a linguistic personality and, most importantly, mastery of cultural attitudes" [7, pp. 31].

In general, such an approach will help preserve the most important values of our culture and mentality that shape our spirituality. It is important to note that linguistic and cultural competence has a number of characteristics, among which the following are essential in the framework of teaching English as a foreign language:

- complex in nature, the essence of which lies in the fact that linguistic and cultural competence is not a purely linguistic phenomenon, but includes various cultural components;
- dynamic character, manifested in accordance with different levels of learning;
- implicit character, the essence of which is to "encode" the culturally determined and valuable content of the language;

- relative nature, which is due to the fact that none of the foreign students can really possess full knowledge of culture and cultural values expressed in the language.

It is important to consider language and culture as the foundations of the formation of a native speaker's worldview and mentality. The priorities of one or another aspect of this direction vary depending on their “presentation” and assimilation. Mastering certain basic competencies in non-specialized fields of knowledge and the ability to understand other native speakers at an adequate level, i.e. The possession of linguistic and cultural competence at this stage of the development of our society is a priority for linguoculturology, as there is an increasing demand for an educated person with a high level of culture, which is impossible without linguistic and cultural competence.

For any society, the preservation and development of culture and cultural values are particularly important, which means the material and spiritual wealth of a nation accumulated by it over the entire period of its existence, and the material selected in this way that contributes to the further advancement, development, and perfection of the nation.

By the basic units of linguistic and cultural competence (basic linguistic and cultural units), we mean the main components of the language system (keywords, phrases, phraseological units and precedent texts), reflecting the national and cultural specifics of society, determined by the value system of society and allowing the individual to ensure the development of abilities, the formation of a worldview and spirituality, decent preparation of her for life in society.

A nation has its own mentality, its own worldview, its own principles, mores, customs and traditions. This is due to various reasons: historical development, the influence of political, social, cultural and social factors. Basic linguistic and cultural units should reflect both cultural, political, social, economic, educational, historical and other aspects of life, as well as national consciousness, mentality, and the national idea of modern society.

Thus, the leading indicators of linguistic and cultural competence should be:

- a new understanding of the general human culture in modern society as a combination of moral, humanistic, linguistic, cultural components that are the basic foundations for organizing one's socialization in society;
- integration of linguistic and cultural knowledge, the development of which will make it possible to comprehend the main values of society, as well as knowledge of the overall picture of the world;
- the integrity of the individual and the public (national), which makes it possible to realize one's “status” in society and carry out “domestication” in it;
- the improvement of personality in terms of the development of its individual value aspect, manifested in the “domestication” of its knowledge and behavior;
- preservation and transformation of existing and development of new linguistic and cultural orientations, which means a change in human consciousness and behavior of attitudes and their focus on self-improvement.

In our opinion, personal maturity is impossible without understanding culture, which “adjusts” both thoughts and language, therefore, one of the criteria for personal maturity may be linguistic and cultural competence, which implies the possession of various non-specialized knowledge in different fields of knowledge of the world.

CONCLUSIONS

From a cultural point of view, language is not only an instrument of culture, inheritance, accumulation of knowledge, exchange of knowledge and experience, but also a way for a native speaker to understand culture. For a native speaker to understand culture, certain “manipulations”, methods, approaches, means influencing language. On the part of the native speaker, it is necessary to master competencies and certain basic knowledge in order to successfully adapt to society, preserve this culture and pass it on to future generations. This is important due to the fact that language preserves and conveys the cultural and linguistic specifics of the native speaker's mentality, captures and displays the culture of society at a certain stage of its development, and can also influence human behavior.

From the point of view of linguistics, it is the knowledge of a language system that includes words, phrases, phraseological units, precedent texts that affect the consciousness and mentality of a native speaker. But this is not a simple enumeration of words and phrases in a language, but a certain accumulation of knowledge of a native speaker, reflecting his culture.

Native speakers of culture and language, who have stereotypical ideas about their linguistic culture, demonstrate a low level of linguistic and cultural competence, which is realized in the absence or extreme limitation of the use of linguistic units, linguistic means and a weak understanding of the cultural values of the nation.

In this case, we rely on a competence-based approach, which means an integrated strategy, which consists in mastering the unity of theoretical and practical readiness for productive activities and the ability to fully perform their proper functions in accordance with the requirements of society. The competence approach implies an activity-based approach, i.e. a focus on actions, operations, methods of activity, skills, skills related to the resolution of the task.

Actuality of the problem. Linguocultural competence involves the formation of students' necessary knowledge of educational cultural materials, possession of a minimum of general literary vocabulary, knowledge of linguistic means (phonetic, lexical, grammatical), allowing them to engage in the process of communication, forming their lives in accordance with the spiritual, moral, ethical, aesthetic and creative potential of the conceptual sphere of national culture developed in the linguistic consciousness. In other words, it is focused on “an activity-based approach that allows one to acquire the ability to use the acquired knowledge in practice in the course of intercultural communications and in interethnic communication” [8, pp. 324]. Linguistic and cultural competence can be considered as mastering the language as a treasure trove of culture, the spiritual wealth of the people.

Scientific novelty of the problem. The reflection of linguistic culture occurs due to the accumulation and assimilation of a certain stock of information – basic linguistic and cultural units that must be accumulated and assimilated over a relatively long time, not only because there are many of them, but also because the designated knowledge must be consolidated, confirmed, repeated and updated. Thus, by developing the concept of linguistic and cultural competence, which makes it possible to more accurately describe the relationship between language and culture in terms of defining basic linguistic and cultural units, we contribute to preserving the valuable material of our culture, our language, our mentality, and our spirituality.

Practical significance and application of the problem. Linguistic and cultural competence can be characterized as an indicator of the development of the entire system of linguistic, socio-cultural, psycho-linguistic, significant personal qualities of a person, productively realized by him in interaction with other members of society and including:

- a system of linguistic and cultural knowledge, which forms a certain horizon formed by basic knowledge (their indicator is the key words, phrases, phraseological units, precedent texts);

- a system of linguistic and cultural beliefs that forms the ideological level of a person's linguistic culture, which is formed on the basis of interests, life preferences and value orientations in the process of his activity;

- a system of individual norms of human behavior, which is formed on the basis of cultural and linguistic patterns.

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E.E.Putayeva**Defining the concept of “linguocultural competence” and its role in intercultural communication****Summary**

The article discusses the concepts of linguocultural studies and linguocultural competence, and defines the problem of determining linguocultural competence as an important component of communicative competence. The author attempts to describe the content and structure of linguocultural competence. The successful development of linguocultural competence in foreign language learners should contribute to the creation of a solid foundation of linguocultural knowledge, which, in turn, allows them to engage in intercultural communication situations.

The formation of linguocultural competence as a personal quality is essential. The development of linguocultural competence in students is a crucial aspect of foreign language education, as it is connected to the growth of cognitive and motivational aspects of personality. This development is aimed at improving their communicative abilities, which are essential for engaging in social interactions within various linguistic and cultural contexts.

E.E.Putayeva**“Linqvokulturoloji bacarıq” anlayışının və onun mədəniyyətlərarası ünsiyyətdə rolunun müəyyən edilməsinə dair****Xülasə**

Məqalədə linqvokulturoloji bacarıq anlayışına aydınlıq gətirilir və kommunikativ bacarığın inkişaf etdirilməsində linqvokulturoloji bacarığın rolunun müəyyənəşdirilməsi məsələsi müzakirə olunur. Məqalədə, həmçinin, linqvokulturoloji bacarığın məzmun və quruluşunun müxtəlif aspektlərinə toxunulur. Xarici dil öyrənənlərin linqvokulturoloji bacarığının uğurla formalaşdırılması linqvokulturoloji biliyin möhkəm özüllər əsasında qurulmasına və mədəniyyətlərarası ünsiyyətin baş tutduğu məqamlarda düzgün davranış nümayiş etdirməyə xidmət edir.

Linqvokulturoloji bacarığın şəxsi keyfiyyət kimi formalaşdırılması mühüm əhəmiyyət kəsb edir. Linqvokulturoloji bacarığın tələbələrdə bir bacarıq olaraq inkişaf etdirilməsi xarici dillərin tədrisinin xüsusi əhəmiyyət kəsb edən bir aspekti kimi qiymətləndirilməlidir. Bu bacarığın inkişafı hər bir fərdin anlama və motivasiya bacarıqlarının da formalaşmasına öz təsiri göstərə bilər. Bu, həm kommunikasiya bacarıqlarının inkişafına kömək edir, həm də müxtəlif mədəni kontekstlərdə sosial ünsiyyətin düzgün şəkildə həyata keçməsinə təmin edir.

Э.Э.Путаева**Определение понятия «лингвокультурная компетенция» и ее роли в межкультурной коммуникации****Резюме**

В статье рассматриваются понятия «лингвокультурная компетенция», а также определяется проблема определения лингвокультурной компетенции как важного компонента коммуникативной компетенции. Автор пытается описать содержание и структуру лингвокультурной компетенции. Успешное развитие лингвокультурной компетенции у изучающих должно способствовать формированию прочного фундамента лингвокультурных знаний, что, в свою очередь, позволяет им участвовать в ситуациях межкультурного общения.

Формирование лингвокультурной компетенции как личностного качества имеет важное значение. Развитие лингвокультурной компетенции у студентов является важнейшим аспектом иноязычного образования, поскольку связано с развитием когнитивных и мотивационных аспектов личности. Это развитие направлено на совершенствование их коммуникативных способностей, необходимых для участия в социальных взаимодействиях в различных лингвокультурных контекстах.

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