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### **CULTURAL COMPONENT IN FOREIGN LANGUAGE TEACHING**

The needs of our State for highly qualified specialists capable to be creative, share best practices, and establish business contacts and cooperation with foreign partners based on professional competence and fully-fledged command of a foreign language are reflected in education programs of higher educational institutions. The foreign language of a university specialist is currently both a tool of production and part of culture, as well as means of humanitarizing education. All this involves the use of teaching methods that can provide a fundamental and comprehensive language training. In this regard, here is an attempt to consider the trends in the development of foreign language teaching methods, and to identify the factors that determine the choice of methods at the present stage of instruction activities. Thus, the consideration of trends in the development of foreign language teaching methods allows us to draw the conclusion that there has been a transition from translational teaching methods, whose purpose was to teach vocabulary and grammar, to methods ensuring the mastery of foreign-language communicating competence.

The concept of developing the only linguistic competence in students, which was dominant at the beginning of the 20<sup>th</sup> century, turned out to be insufficient for foreign language communication. Learning began to be combined with teaching aspects of culture, rules of communication and other information important for communication. In the system of teaching foreign languages, the role of grammar theory has decreased and changed, and the principle of communicative orientation has been introduced. Therefore, the role of interaction and speech activities of students has increased. At the same time, a cultural component is gradually introduced into foreign language teaching. "Most activities are not especially designed for cultural instruction. Cultural elements are very often developed through readings or introduced through listening activities and grammar and vocabulary exercises" [1, p. 8]. Among the methods of mastering a foreign language, the preference started to be given to those that have developmental potential: they awaken thought, hone the means of its expression, enrich feelings and figurative ideas, and improve the general culture of communication and social behavior as a whole. The idea of necessity to go beyond "the techniques of language" and turn to the simultaneous study of the national culture of peoples is currently decisive when choosing teaching methods. "Certainly, the close relationship between the language and culture is vital in teaching and learning a foreign language" [2, p. 206]. It becomes obvious that whatever the textbook or teaching method, it is the information about culture that primarily constitutes the main wealth of education. The teacher should not be limited to narrow language goals. Without addressing the cultural phenomena, language learning is impoverished and reduced to the assimilation of phonetic, lexical, and grammatical features. Certainly, it is necessary to pay great attention exactly to the assimilation of speech mechanisms and training of speech patterns, but the teacher should not forget the golden rule: "There is no need to teach speaking if there is nothing to say".

The dialectical relationship between language and culture has always been a concern for educators. The question of whether the culture of the target language should be included in language teaching has been the subject of research throughout the history of language teaching methods. The pendulum of opinions has swung against or in favor of the study of culture in the context of language teaching. For example, during the first decades of the 20<sup>th</sup> century, researchers debated the importance and potential of incorporating cultural components into the teaching curriculum. The emergence of communicative language teaching in the late 70s marks a critical shift in teaching culture as the paradigm transits from the approach based primarily on a shape and structure to a variety of approaches that have caused an unintended side effect: cultural neglect. The recent research has focused on the inextricable relationship between language teaching and culture, especially over the last decade. In addition, the language learning culture is now presented as an interdisciplinary core in many curriculum projects and textbooks. There is

no such concept as 'human nature independent of culture'. Learning a language is understood in certain way as trying to figure out the nature of another people. When learning a foreign language, the meaning of words determines the process of communication. Therefore, as some scientists argue, social interaction is crucial to learning a foreign language for the purpose of communication rather than treating it simply as linguistic conversation. A lack of cultural learning may manifest itself when a student uses an acquired foreign language and realizes that his or her skills, grammar or vocabulary are not sufficient to represent the meanings. The meanings of a word are the segment of personal or social life, which they relate to. Differences in meanings are likely to lead to the misuse of language that cannot be eliminated by the learner's mastery of linguistic components. This error takes place not due to any theory of language, but has relation to the theory of language users. This transfers the problem from the field of linguistics to the field of culture, which means that the process of teaching and learning a foreign language remains inaccurate and incomplete unless it is supplemented by appropriate knowledge about the culture of the target language.

The influence of cultural context on the formation of personality cannot be overestimated. The basic concept of foreign language teaching is that communication is social interaction, and not language exchange. Despite the close relationship between language and culture when learning foreign languages, the study of culture is not included in the objectives of the curriculum. One of the most important reasons for learning a foreign language is the ability to communicate with people who do not speak the same native language. Nevertheless, words alone are not enough in this communication process. The cultural context in which words acquire their value and meaning is equally important. "Learning to coexist in an increasingly globalized environment such ours requires acquiring skills and values that allow all human beings to live in a context strongly marked by cultural and linguistic diversity" [3, p. 221].

Culture in general can be defined as a system of ideas that govern the human attitudes and behavior both individually and in groups. "Culture is a very important element in teaching a foreign language. Language as such is an expression of culture/communication of human beings, which takes place in cultural contexts, and the speakers of a language are culture carriers" [4, p.2]. This concept of culture includes language among other cultural components. Understanding the cultural aspects of language is necessary to know how they are used by those whose native language is different from the target language. The implication is that culture must be integrated into foreign language teaching for its meaningful use to take place.

It is expedient to define some benefits of learning about culture: 1) learning about culture gives students a reason to study the target language as well as gives meaning to the process of learning; 2) from the students' point of view, one of the main problems in language teaching is the idea of native speakers of the target language as real persons. Although grammar textbooks provide the so-called real-life characters, students may consider these situations to be fictitious without background knowledge. In addition to providing access to the cultural aspect of language, learning about culture would help students correlate the abstract sounds and shapes of language with real people and places; 3) the influence of motivation in language learning. In achieving high motivation, cultural activities do play a big role because students enjoy culture-based activities, such as singing, dancing, role-playing, investigation of countries and peoples, etc. In the age of postmodernism and tolerance for different ideologies, religions and subcultures, we need to understand not only other cultures, but also our own one. Most people hold ethnocentric views due to cultural attachment. We believe that cultural awareness will become an important focus on the modern language education reflecting a greater perception of the inextricability of language and culture, as well as the need to prepare students for intercultural communication. The need for a strong commitment to the development of mutually cultural understanding within the audience underlies in making a significant contribution to general human knowledge and cultural sensitivity.

Misunderstandings between language teachers often arise due to such different cultural backgrounds, ideologies and cultural boundaries that limit self-expression. Language teachers must remember that people from different cultures learn things differently. For example, in China, memorization is the most common way of learning a language, which is different from Western ideologies, where the responsibility for freedom of speech is placed on the tool of using and memorizing

vocabulary and grammatical sequences. When the teacher presents language teaching materials such as books and handouts, he must understand that students will perceive them differently depending on their cultural backgrounds. In fact, cultural differences in language use should not only be compared but also contrasted. Visualizing and understanding the differences between them will allow the learner to correctly evaluate the corresponding linguistic connotations. Similarities and contrasts in the native and target languages become useful teaching tools.

The transition from a traditional to an intercultural position in language teaching methods increases students' awareness of the inextricable and interdependent relationship between language and culture, as well as the study of culture as an integral component of language teaching. It also helps teachers develop their intercultural opinions, which can influence their teaching practices and curriculum development. This shift is a challenge that teachers and students have to face in order to achieve the goals of foreign language teaching in our modern world. Developing the ability to interact between cultures using a foreign language goes far beyond the acquisition of language skills. This includes recognizing different cultural norms and values, as well as ways of using a language and interpreting social actions. Understanding how culture shapes the process of meaning-making in interaction requires the use of reflexive and analytical approaches.

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### NEOLOGISMS IN THE ENGLISH LANGUAGE

The world is rapidly developing and transforming. New devices and gadgets are emerging, as well as the way our life is changing and becoming more digitized. It is natural that the language is evolving and lexical changes are taking place. It is the language's lexical system, which is the most flexible and mobile, that is always evolving along with the language community's development, enriching itself with new lexical units and reflecting current social trends. New devices or concepts must be given new names, and therefore new words as neologisms appear.

Linguists define neologism as 'a newly developed or coined word that has started to fall into mainstream usage'. [1] According to Global Language Monitor, around 5,400 new words are created every year. [2]

They appear in the language in connection with the development of social life, culture, science, technology and are considered new ones for some time. When the word is fully accepted into everyday usage, it is picked up by dictionaries and is technically no longer a neologism.