

Article

Linguocultural Approach as a Theoretical and Methodological Strategy for Developing the Communicative and Discursive Culture of Future Primary School Teachers

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Abstract: This article analyzes the importance of the linguocultural approach in developing the communicative-discursive culture of future primary school teachers. The interconnection of language and culture, the reflection of national-cultural values in pedagogical activity, and the theoretical and methodological foundations for forming communicative competencies are highlighted. Furthermore, the possibilities for the professional development of the teacher's personality are revealed based on a linguocultural approach.

Keywords: linguocultural approach, communicative culture, discursive culture, primary education, pedagogical competence, language and culture.

1. Introduction

Before considering the linguoculturological approach to the development of the communicative-discursive culture of future primary school teachers, it is necessary to understand what scientific basis it relies on. This approach is based on the science of linguoculturology[1]. This science was formed in the 90s of the 20th century on the basis of the works of V. Humboldt, A. A. Potebnya, E. Sepir and other scientists, and later developed as an independent field of scientific research. The following thoughts of V. Humboldt gave impetus to the emergence of a number of new scientific directions studying the relationship between language and culture: "Language is the soul of a people, its true existence[2]. Culture is manifested primarily in language. Language is the true reality of culture and is capable of bringing a person into the world of culture. Language is a solid expression of a culture's view of the world and itself. Later, based on these ideas, the Sepir-Whorf hypothesis was formulated[3].

The main provisions of the Sapir-Whorf hypothesis are as follows:

1. Language determines the way of thinking of the people who speak this language.
2. The way of understanding existence depends on the language in which people think.

2. Literature Review

Reference to theoretical sources and scientific works shows that there are different approaches to the interpretation of the scientific foundations of linguoculturology. V. A. Maslova defines linguoculturology as a science that emerged at the intersection of linguistics and cultural studies, studying the manifestations of folk culture reflected and consolidated in language. In his opinion, this is not a temporary merger of linguistics and cultural studies, but an independent interdisciplinary direction with its own goals, tasks, methods, and object of research[4].

VV. Vorobyov considers linguoculturology to be a complex scientific science that studies the interconnection and interaction of culture and language. He emphasizes the manifestation of language and culture as a whole system, the study of language units in the unity of linguistic and cultural content.

According to the scholar, the object of linguoculturology is the interaction between language and culture, and the interpretation of this influence as a holistic system. The subject is the "linguistic picture of the world," which is formed on the basis of the national forms of existence of society, that is, cultural values and expressed through language[5].

Linguoculturology has the following characteristics:

1. It is a synthesizing science located on the border of the sciences that study culture and philology (linguistics).
2. Its main object is the interaction and influence of language and culture.
3. The subject of the research is the material and spiritual culture created by humanity and their expression in language.
4. It relies on a new system of cultural values put forward by modern society.

V. V. Krasnykh defines linguoculturology as a science that studies the manifestation, reflection, and consolidation of culture in language and discourse. He closely links this science with the national worldview, linguistic consciousness, and the mental-linguistic complex[6].

E. I. Zinovieva and E. E. Yurkov considered linguoculturology as a philological science and clarified its object, subject, purpose and tasks. E. I. Sheigal and V. A. Buryakovskaya consider linguoculturology to be a science that studies individual objects of the conceptual worldview and how they are interpreted by collective consciousness and language[7].

In the textbook "Linguoculturology," A. T. Khrolenko provides a detailed analysis of the reasons for the separation of this discipline from ethnolinguistics and substantiates it as an independent discipline. He calls linguoculturology the philosophy of language and culture. According to him, the object of research is language and culture, and the subject is the changes that occur as a result of their interaction[8].

While ethnolinguistics tends to a more historical (diachronic) approach, linguoculturology studies the modern state (synchrony). According to V. N. Telia, the goal of linguoculturology is to determine the everyday cultural and linguistic competence of representatives of the linguocultural community[9].

He main concepts of linguoculturology are:

- linguoculturological paradigm;
- cultural connotation;
- linguistic picture of the world;
- concept

3. Research Methodology

This study employed a qualitative research approach based on theoretical and comparative analysis. Scientific literature on linguoculturology, communicative competence, discourse culture, and teacher education was systematically reviewed. The works of national and international scholars were analyzed to identify the theoretical foundations of the linguocultural approach and its role in developing the communicative-discursive culture of future primary school teachers. In addition, methods such as content analysis, comparative analysis, and synthesis were used to interpret existing scientific concepts and formulate relevant conclusions.

4. Result and Discussion

The linguoculturological approach reflects a significant change in the theory of developing the communicative-discursive culture of future primary school teachers. Now, the main focus is on mastering a foreign language as a means of entering another culture, rather than on forming knowledge, skills, and abilities. Thus, the practical mastery of a foreign language means, first and foremost, the ability to engage in real communication with another culture and its representatives. This approach allows for the avoidance of a superficial and fragmented introduction of students to culture. By studying both linguistic and non-linguistic aspects of language and culture, students form a holistic picture of the life of the people being studied[10].

Linguoculturology is a linguodidactic field that describes the relationship between language and culture, focusing primarily on culture rather than language. As a result, the learning process ensures a transition from linguistic consciousness to cognitive consciousness. According to A.A. Brudny, culture also includes unconscious perceptions of meaning[11]. Therefore, the study of culture is necessary for understanding the deep meaning of a text, dialogue, or audio material in a foreign language. In this approach, language is viewed not merely as a means of communication, but as a unique way of thinking. Therefore, learning a foreign language also implies mastering the worldview and thinking of another nation. Brudny writes: "Understanding texts (educational, scientific, political, and artistic texts), understanding other people (especially representatives of other cultures), and understanding oneself is one of the primary tasks of education"[12].

Linguocultural competence is the ability to know the system of cultural values expressed through language and to apply this knowledge in understanding and creating speech.

Thus, the formation of linguoculturological competence is the primary goal and the most important advantage of applying a linguoculturological approach to teaching a foreign language[13].

The linguocultural approach is an effective theoretical and methodological strategy for developing the communicative-discursive culture of future primary school teachers. This approach serves to develop the professional competencies of future educators based on the integration of language and culture. The research results confirm the importance of the linguocultural approach in the formation of communicative competence, pedagogical discourse, and speech culture. Therefore, it is advisable to make extensive use of linguocultural technologies, discursive methods, and cultural-communicative training in the process of training pedagogical personnel[14-15].

5. Conclusion

The linguocultural approach serves as an effective theoretical and methodological basis for developing the communicative and discursive culture of future primary school teachers. The study has shown that the integration of language and culture in teacher

education contributes to the formation of communicative competence, professional discourse skills, intercultural awareness, and speech culture. Through the linguocultural approach, future teachers gain the ability not only to communicate effectively but also to understand and transmit cultural values in the educational process.

The analysis of scientific literature confirmed that language and culture are inseparable phenomena, and their interaction plays a significant role in shaping the professional identity of teachers. The findings also indicate that linguocultural competence enables future educators to interpret educational content more deeply, organize meaningful communication, and create a culturally rich learning environment. Therefore, the implementation of linguocultural technologies, communicative-discursive methods, and culturally oriented pedagogical practices in higher education institutions is essential for preparing highly qualified and competitive primary school teachers. The linguocultural approach not only enhances professional competencies but also promotes the development of teachers capable of fostering cultural understanding and effective communication among younger generations.

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