

## FORMATION OF THE FUTURE PHILOLOGIST'S LANGUAGE CULTURE

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**Abstract:** *The article gives a substantiated notion of «language culture». The problem of the formation of future philologists' language culture is grounded. The basic features and manifestations of language culture are identified. The main steps in the process of formation of future philologists' language culture are defined and reasoned.*

**Key words:** language culture, modern education, cultural values, dialogue, studying of language, world outlook.

At present, when the requirements for any specialist are increased, regardless of the sphere of his activity, the demand for an educated person possessing a certain cultural level and linguistic and cultural competence increases. The globalization of modern society demands the quality knowledge of foreign languages as a means of international communication. In this regard, in the field of education requirements for teaching foreign languages are increasing. Therefore, the formation of the language culture of the future teacher-philologist becomes an important aspect of higher pedagogical education.

Being the most important means of human communication and therefore social and national in nature, the language unites people, regulates their interpersonal and social interactions, coordinates their practical activities. The language ensures the accumulation, storage and reproduction of information, which is the

result of the historical experience of the people and each individual person, forms the individual and social consciousness.

In general, language is the basis of culture. A language is a universal semiotic system, because all signs, including signs of the language itself, words, are assigned by means of words. Language equally applies to spiritual, physical, and material culture – as speech and thought activity, as a system of names, and as an complex of written works – manuscripts, printed books, and oral recordings on various media. Any work of man or the phenomenon of nature can be understood, interpreted and described solely by means of a word. But the language itself develops as culture develops – as a tool for learning and organizing people's activities [2].

The language culture a certain level of language development that reflects the accepted literary norms of a given language, the correct and adequate use of language units, language means that con-

tribute to the accumulation and preservation of language experience.

However, language is a very broad and multidimensional concept, an asset of the whole society, and only a person with a high language culture will be able to convey all its diversity and meaning, using language as a means of intercultural communication.

Most scholars involved in social education at the present stage do not mention the linguistic culture of the individual as an instrument of social education, although it is precisely this that makes it possible for people to communicate effectively with the aim of transmitting positive social experience. According to the analysis of the functions of the language, such functions of language culture are determined: communicative, axiological, epistemological, educative, developing, regulatory and regulatory, reflective-corrective, evaluative-diagnostic, prognostic functions [1, p. 23].

Learning languages is, first of all, communication with the cultural values of another people, with history, literature, art; this is the discovery by every person of a new concept sphere. The process of learning foreign languages is the process of forming the linguistic personality of a modern specialist and simply an educated person [4].

Contact with a different linguistic culture broadens the horizons of the young person's world outlook, encourages him to analyze the linguistic phenomena of the native and foreign languages. The internationalization of education, science, public life, the creation of a common Eu-

ropean and world educational space require from modern young people serious intercultural communication skills and in-depth knowledge of foreign languages. The preparation of a philologist student implies the formation of his language culture as an integral part of the specialist's personality.

Language culture implies:

- 1) possession of cultural and language norms of the language;
- 2) the ability to select correctly language means depending on the tasks of communication;
- 3) possession of oral and written genres of texts of various styles;
- 4) possession of all genres of speech necessary for successful learning and research activities;
- 5) speech skills in a professionally-oriented communication situation;
- 6) skills of public speaking, involving the possession of oratory;
- 7) the ability to conduct a dialogue with the maximum consideration of the addressee factor [3].

Language culture in the process of socialization of the individual is formed on the basis of the appropriation by the concrete person of all the linguistic wealth created by the predecessors. In terms of learning a foreign language in educational institutions, the acquisition of a linguistic culture does not occur naturally through communication with native speakers, but with the help of various teaching methods. Group work, project activities, role-playing or business games, discussions, disputes help to create an active communicative environment that contributes to the devel-

opment of an individual's language culture [5]. These educational forms and methods help to shape cultural and value orientations of people, since they imply their active interaction with each other and with the teacher, demanding tolerance in universal and moral terms in the intercultural communication.

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