



# THEORETICAL BACKGROUND OF THE IDEA OF CO-STUDY OF LANGUAGE AND CULTURE

Uteshova Zernegul Xurmetullaevna<sup>1</sup>, Bimbetov Alimjan Utarbaevich<sup>2</sup>

<sup>1</sup>PhD, doc., Head of the Department of English Language and Literature,  
Karakalpak State University Named after Berdakh

<sup>2</sup>Teacher, Nukus State Pedagogical Institute, Nukus, Uzbekistan, Karakalpakstan

## ABSTRACT

*The article describes the language and the culture of speech are different phenomena, but one cannot exist without the other and closely mutually influence each other. Thus, the paper deals with the analysis on language and culture connection, and it states that without knowing the language, we cannot construct a correct statement that meets our communicative goals.*

**KEY WORDS:** education, language speech etiquette, linguoculturological approach, foreign language, co-study of language and culture.

## INTRODUCTION

The identification of the nature of human communication by representatives of various communities who use a special system of stable communication formulas in the process of interaction is directly related to the linguoculturological approach to teaching a foreign language speech etiquette. In order to “bring to life the linguistic phenomena we need” [13, p. 24], we turn to the theoretical foundations of the idea of co-studying language and culture.

The concept of co-study of language and culture is based on the ideas of a close relationship between a person, language, speech, culture and society, which were studied in the works of W. von Humboldt, F.Saussure, A.R.Luria, L.P.Yakubinsky, T.P.Lomteva, V.Z.Panfilov and many others.

Since 1980, foreign and domestic linguists and linguodidacticians have been conducting research within the framework of the anthropocentric approach, i.e. personality is at the center of research. Therefore, new linguistic categories appeared in terms of “personality in language”, “linguistic and cognitive consciousness”, “linguistic personality” [9], and others, which have become firmly established in linguodidactics. In linguodidactic terms, “the student is promoted to the rank of the subject of educational activity and the subject of intercultural communication..., the prospects for his personal and linguistic development become the starting point in the design and analysis of the content of learning processes...” [7, p. 13]. At the same time, the national component in the structure of the linguistic personality is especially emphasized [9, p. 49]. Let us answer the question of what exactly the national essence of a linguistic personality can manifest itself in.

## LITERATURE REVIEW

It is known that culture is divided into spiritual and material. Culture determines the way of human activity, and this activity reflects the features of the culture of behavior and

worldview. Culture appears in material form as economic, organizational, moral, scientific, pedagogical, etc., depending on the specifics of the segment of social life in which it functions [11]. We believe that for some culture appears, first of all, as the mastery of the wealth of artistic values, for others it appears as morality. And we are interested, first of all, in the question of the relationship between language and culture and how they are reflected in speech.

According to A.K.Baiburin, a person masters culture in parallel with the language, and in the process of mastering, he is likened to the people around him in terms of social behavior. Culture itself begins with the fact that some additional restrictions are imposed on behavior, not motivated by physical or biological criteria, only in this case it makes sense to talk about social behavior [4]. Mastering a new language, a person expands not only his interest, but also the boundaries of his worldview and attitude. At the same time, how he perceives the world, and what he sees in it, is always reflected in the concepts formed on the basis of his (human) source language, and taking into account the whole variety of expressive means inherent in this language.

## METHODOLOGY

Moreover, not a single situation, not a single event is perceived by a person impartially. They are assessed by him, as well as the phenomena of other cultures, always through the prism of cultural norms and values accepted in the native linguistic society, through the prism of his own model of understanding of the world.

Thus, language is a socio-psychological phenomenon that contains all the rich variety of spiritual and material forms of human life and is its urgent need. In material terms, communication is determined by the need and the need for the joint participation of people in the production of material goods. In spiritual life, the central place is occupied by the need to form the personality of a new world, the development



of its ideological and moral qualities and the need for a person to acquire social experience, familiarize him with cultural values and master the principles and norms of behavior in society, i.e. in the social environment.

According to T.P.Lomtev, "language is such an entity, the mode of existence and manifestation of which is speech. Language as an entity finds its manifestation in speech. Language is learned through analysis, speech through perception and understanding" [10, p. 58]. However, without knowing the language, it is impossible to build speech, "after all, speech is the application of language, it is language in action" [6, p. 19]. I.Yu.Abeleva rightly emphasizes, reflecting on the unity of language and speech: "these are different phenomena that have different properties and, to a certain extent, are even opposite to each other as a means of communication and its method" [1, p. 9]. Speech is built from language, subject to its laws, but it is not equal to language. Thus, language and speech are different phenomena, but one cannot exist without the other and closely mutually influence each other. Therefore, without knowing the language, we cannot construct a correct statement that meets our communicative goals. And on the other hand, thanks to speech, the development of the language system occurs: after all, it is in speech that those random deviations from linguistic norms arise and accumulate, which can then become regular and be fixed in the language.

The study of the interaction of language and culture has acquired new perspectives within the framework of the theory of intercultural communication in the valuable research of Yu.N.Karaulova, S.G.Ter-Minasova, R.Skollon and S.Skollon, M.B.Bergelson [2] and others. The results of these studies, of course, are and should be fully reflected in linguodidactics. Thus, the term "linguistic personality", introduced by Yu.N.Karaulov, was the basis for developing a model for the formation of a "secondary linguistic personality", proposed by N.D.Galskova [8] and other Methodists.

According to the majority of linguists and linguodidacticians, the linguo-cultural theory of E.M.Vereshchagin and V.G.Kostomarov formed the basis of the theory of intercultural communication in Russia, since in the linguo-cultural direction of linguodidactics, the emphasis is on the cumulative function of the language, on what distinguishes the cultures of speakers of specific languages [17]. On the one hand, it provides information about the country that is necessary and sufficient for adequate communication, on the other hand, it teaches techniques and methods for independently extracting background information from the means of the national cultural nomination.

In the 1990s, the content of linguistic and regional studies was refined and implies the practice of selecting and presenting in the educational process information about the national and cultural specifics of speech communication in order to form communicative competence [14, p. 29]. A lot of works devoted to the linguistic and cultural aspect of teaching a foreign language, as well as Arian, R.K.Minyar-Beloruhev and O.G.Oberemko, G.D.Tomakhin [15, p. 137], who made an invaluable contribution to the methodology of teaching the

linguistic and cultural aspect in the classroom for foreign languages. Within the framework of the linguistic and cultural approach, a methodology for teaching speech etiquette in general education and higher education was developed, as evidenced by a number of dissertation studies. N.N.Bostenova considers the peculiarities of teaching Russian speech etiquette in the Kazakh audience [5]. Positive in this work is the study of the morphological means of speech etiquette and the conduct of a comparative analysis in order to identify the national and cultural specifics of the Russian speech etiquette and the speech behavior of the Kazakhs from the standpoint of each intention of the stable speech etiquette formulas and the intention of the etiquette functions of the grammatical means of these languages.

L.P.Thiessen explores English RE in terms of: "culture of behavior", "culture of communication", "culture of speech behavior", "culture of speech", "culture of language" [16]. It is valuable that the author selected speech etiquette units and determined their methodological typology, and on its basis describes the difficulties of teaching speech etiquette and ways to prevent them. The typology of difficulties in mastering English speech etiquette has been established for Russian students, and the methodology is based on a linguistic and cultural approach.

## RESULTS AND DISCUSSION

Issues related to teaching the specifics of speech etiquette were also considered at the level of secondary specialized and higher schools by Yu.N.Kuzminitskaya; R.Avezdzhanova, I.A. Sopar, T.M. Kim, S.I.Kazakbaeva, M.Toshkhanov. In the thesis of Yu.N.Kuzminitskaya reveals the sociolinguistic, psychological and linguo-didactic aspects of the culture of speech communication in order to train Russianists for the Turkmen audience. Speech etiquette acts as a means for the formation of communicative competence in this work and correlates with the culture of speech. Therefore, the author proposes to introduce the course "Fundamentals of speech culture", taking into account the interdisciplinary connection with the "Comparative typology of the Russian and Turkmen languages". Valuable, in our opinion, is the division of the course into blocks that are assimilated concentrically, and the continuity of the study of the culture of Russian speech in linguistic courses is demonstrated. This course uses various communicative universals for listening, monologue, dialogue, polylogue, business writing, writing for understanding. In contrast to this study, we put the work of R.Avezdzhanova [3], where the speech etiquette of the Russian language is analyzed as a linguistic phenomenon in comparison with the Uzbek language and a methodology for teaching these means in the Russian language classes in the national (Uzbek) audience at a pedagogical university is proposed. It is gratifying that speech etiquette has been studied from the standpoint of social characteristics, the degree of acquaintance, personal relationships, and as a grammatical phenomenon. The study assigns a special role to the linguistic and cultural aspect of teaching speech etiquette.

The novelty of the research by I.A.Sopar [12] is a study of Russian speech etiquette from the standpoint of the



history of etiquette clichés, artistic text and folklore as the guardian of etiquette formulas, functions of speech etiquette. The researcher develops a set of exercises that contribute to the mastery of pedagogical skills in the culture of speech. According to the author, turning to history allows students to realize the aesthetic and ethical national and cultural specifics of the speech etiquette of the Russian language. I.A.Sopar proposes to use the set of exercises developed by her in various linguistic courses ("The basis of the culture of speech", "Linguistic analysis of a literary text", "History of the Russian literary language", "Modern Russian language", "Stylistics of the Russian language"). The author also offers reading special courses "Fundamentals of speech etiquette" and "Culture of pedagogical communication".

## CONCLUSION

Thus, language and culture interact closely in the process of communication, which leads to the concept of co-study of language and culture. In the course of studying a foreign language, a student not only masters a new language code, but also the way of life, customs, cultural achievements inherent in its speakers, i.e. spiritual culture, therefore culture is also an object of learning, along with language, speech and speech activity. Now let's consider modern scientific concepts that will be the basis for developing a methodology for teaching a foreign language speech etiquette based on a linguoculturological approach.

## REFERENCES

1. Abeleva I.Yu. *It's about speech. Human communication system.* Moscow: Logos, 2004. 297 p.
2. Bergelson M.B. *Linguistic research methods in the field of intercultural communication//Communication: Conceptual and Applied Aspects (Communication-2004): Theses of the plenary session at the II International Conference of the RCA.* www.russcomm.ru/rca\_bul/newsletter14doc
3. Avezdzhanova R. *Teaching Russian speech etiquette to students of national groups of pedagogical universities: Abstract of the thesis. dis. ...can.ped.sciences.* Tashkent: UzNIIPN, 1991. 21 p.
4. Baiburin A.K. *Ritual in the system of symbolic means of culture//Ethno-linguistic functions of culture.* Leningrad: Nauka, 1981. pp. 23-42.
5. Bostenova N.N. *Speech etiquette in the system of teaching the Russian language in the national school: Abstract of the thesis. dis. ... can. pedagogical sciences* Moscow: NII APN USSR, 1991. 19 p.
6. Fomenko Yu.V. *Language and speech. Tutorial.* Novosibirsk: NGPI, 1990. 79 p.
7. Galskova N.D., Gez N.I. *Theory of teaching foreign languages. Linguodidactics and methodology.* 4th ed. Moscow: Academy, 2007. 336 p.
8. Galskova N.D. *Modern methods of teaching foreign languages. A guide for the teacher.* Moscow: ARKTI, 2000. 165 p.
9. Karaulov Yu.N. *Russian language and linguistic personality.* Moscow: Nauka, 1987. 236 p.
10. Lomtev T.P. *Language and speech / In the book: General and Russian linguistics. Selected works. Under. ed. T.P. Lomtev.* Moscow: Russian language, 1976. pp.58-72.
11. Likhachev D.S. *Culture as an integral environment//New world. – Moscow, 1994. No. 8. pp.3-8.*
12. Sopar I.A. *Russian speech etiquette in linguistic courses of pedagogical universities: Abstract of the thesis. dis. ... can.ped.sciences.* Moscow, 1992.16 p.
13. Shcherba L.V. *Language system and speech activity.* Leningrad: Nauka, 1974. 374 p.
14. Schukin A.N. *Methods of teaching foreign languages: a course of lectures.* Moscow: Izd-vo URAO, 2002. 288 p.
15. Tomakhin G.D. *Linguistic aspects of linguistic and regional studies//Issues of linguistics.* Moscow: 1986. No. 6. pp.113-119.
16. Thyssen L.P. *Teaching speech etiquette in high school: Abstract of the thesis. dis. ... can. pedagogical sciences* Moscow: NII APN USSR, 1991. 20p.
17. Vereshchagin E.M., Kostomarov V.G. *Language and culture. Linguistic and regional studies in teaching Russian as a foreign language.* 4th ed. Moscow: Russian language, 1990. 246 p.
18. Sarsenbaeva, Z.J., Utebaev, T.T. *Role of phraseology in developing communicative competence.* EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal Volume: 6 | Issue: 9. DOI: <https://doi.org/10.36713/epra5111>