



CO-STUDY OF LANGUAGE AND CULTURE IN MASTERING A FOREIGN LANGUAGE

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Abstract

The article focuses on a number of questions facing the 21st century language education owing to new sociocultural changes in human communication, interaction, and co-operation (including Internet-based multicultural communication and co-operation). The author discusses major ways and principles of developing the individual as a successful bilingual or trilingual communicator in the modern multicultural environment.

Keywords: communication, territorial affiliation, semiological system, culture, communication, interaction, co-operation.

Introduction

Language is the main tool for learning and mastering the outside world. It also acts as the main means of communication between people. Equally, language makes it possible to get to know other cultures.

Being inseparable from national cultures, languages pass along with them through the same vicissitudes of fate. Therefore, starting from the New Time, as the world was re-divided into spheres of influence, many languages of ethnic groups and peoples who fell into colonial and other dependence turned out to be more and more crowded out of the historical scene.

In modern society, with the expanding framework of communication with representatives of the near and far abroad, special attention is paid to the study of not only the language, but also the development of the ability to perceive the common and the different between the native culture, the culture of the target language. Regardless of territorial affiliation, each nation possesses unique customs and traditions that must be considered as aspects of the unique culture of a particular nation. The language of communication becomes the language of culture. The very concept of "language" has many definitions, according to V. I. Dahl "Language is the totality of all the words of the people and their correct combination, to convey their thoughts"





Methods, Analysis Discussion

"Language is one of the original semiological systems, which is the main and important means of communication between members of a given human community, for whom this system also turns out to be a means of developing thinking, transmitting cultural and historical traditions from the generation, etc." Language - A system of communication consisting of a set of small parts and a set of rules which decide the ways in which these parts can be combined to produce messages that have meaning. Human language consists of words that are usually spoken or written (language is a communication system, consisting of small work, they agree on the main thing that language is a means of communication, a means of expressing thoughts, a means of communication.

"Language is a purely communicative process in every society we know" 8.

In culturological literature, the meaning of a language is most often assessed as:

- A mirror of culture, which reflects not only the real world around a person, but also the mentality of the people, its national character, traditions, customs, morality, the system of norms and values, the picture of the world;
- A pantry, a piggy bank of culture, since all knowledge, skills, material and spiritual values accumulated by the people are stored in its language system - folklore, books, in oral and written speech;
- A bearer of culture, because it is with the help of language that it will be passed down from generation to generation. Children in the process of inculturation, mastering their native language, together with it master the generalized experience of previous generations;
- A cultural instrument that forms the personality of a person who, through language, perceives the mentality, traditions and customs of his people, as well as a specific cultural image of the world.

Also, the language facilitates human adaptation to environmental conditions; distinguishes a person from all other creatures. Thanks to language, culture is possible as the accumulation and accumulation of knowledge, as well as their transfer from the past to the future. Therefore, a man, unlike animals, does not begin his development anew in each next generation. If he did not possess any skills and abilities, his behavior would be regulated by instincts, and he himself practically did not stand out from the environment of other animals. It can be argued that language is both a product of culture, and its important component, and a condition for its existence.

This also means that between the language and the real world there is a person - a native speaker of the language and culture. It is he who realizes and perceives the world through the senses, creates on this basis his ideas about the world. They, in turn,





are rationally comprehended in concepts, judgments and conclusions that can be transmitted to other people. Consequently, thinking stands between the real world and language.

The term "culture" has variations of its lexical meaning in many European languages. In our thesis, we will consider only the terminological use of the word "culture" that defines our work. In the academic dictionary of the Russian language, we will consider the first meaning (there are seven of them), since, in our opinion, it is the most complete to the anthropological or ethnographic meaning.

"Culture - the way of life, especially general customs and beliefs of a particular group of people at a particular time." Culture - the customs, beliefs, art, music, and all the other products of human thought made by a particular group of people at a particular time (ancient Greek culture, a tribal culture, pop culture" art, music and other fruits of human thought of a certain group of people at a certain time (ancient Greek culture, tribal culture, pop culture) . Based on the above definitions, it is obvious that the key words are communication between people representing different cultures. Language is the most overarching structure in every national culture.

In modern conditions of teaching foreign languages, it becomes obvious that an increase in the level of teaching communication between people of different nationalities can be fully achieved with a clear understanding and presence of a socio-cultural component in the content of education. Teaching a foreign language is viewed primarily as a bilingual education, which presupposes "interrelated and equal mastery by students of two languages (native and non-native), mastering a native and non-native foreign language culture, the development of a student as a bilingual and bicultural personality and his awareness of his bilingual and bicultural affiliation".

"Learning a foreign language is a cognitive process, and this knowledge is acquired mainly verbally. Since the picture of the world and, accordingly, the structure of the student's consciousness are formed under the influence of the native language, it determines cognition in the process of learning a foreign language ". Learning a foreign language is a process of co-learning a language and culture. "The whole complex of linguistic sciences can be considered as part of the global science of man - culturology" - says the scientist V.N. Komisarov.

There is no doubt that the inclusion in textbooks of texts about the sights of London, brief information about the representatives of literature and art, insignificant facts from the history and geography of England, it seems very doubtful to call the cultural development of the personality, in this case, in our opinion, students receive knowledge foreign language. Most researchers believe that when teaching a foreign language, a socio-cultural component is important in the content, which includes



knowledge of national realities, the most important historical events, major figures in literature and art, science and technology, a national vision of the world, as well as skills and abilities that are associated with standard situations for a given country. "The problem of defining the linguo-socio-cultural content of teaching a foreign language should be considered from the point of view of the picture of the world, the interaction of two contents of consciousness, two cultures, since the language reflects the content of consciousness and the peculiarities of the culture of native speakers."

Modern pedagogical research argues that linguo-socio-cultural competence "is the readiness of an individual to understand the culture of another people, to have a positive attitude towards it, to comprehend its realities, morality, values and other components through the prism of one's own culture, as well as to function in a different sociocultural environment using foreign language".

It is important to note that in Russia and abroad there are a number of theoretical models for the co-study of language and culture, which reflect the dialectical relationship and are based on specific practical models.

Undoubtedly, the leading research on the subject of co-study of language and culture belongs to V.V. Safonova, who considers teaching a foreign language in close relationship with the ethnic, social, religious spectrum of the culture of the country of the target language. The linguist believes that a foreign language is a tool for the socio-cultural education of students. At the same time V.V. Safonova pays special attention to the mother tongue, arguing that it is the mother tongue, when studying a foreign language, that forms a holistic view of the studied cultures.

The model of V.V. Vorobyov, for whom the co-study of language and culture consists in the study of socio-culturally-marked vocabulary, through which it is possible to understand the culture of the language being studied. V.V. Vorobiev believes that language is a carrier of cultural information; accordingly, language learning forms the socio-cultural competence of students. Vorobyov V.V. unlike Safonova V.The. does not consider the likelihood of using the native language and culture when learning a foreign language. Co-study of language and culture V.P. Furmanova is considered in the sum of three directions: cognitive, communicative, axiological.

The cognitive direction is considered as a system of knowledge about cultural reality, and the study of culture should be based on the material of the socio-culturally marked vocabulary of the language. The communicative direction involves the mastery of culture through intercultural communication, taking into account several scenarios of the context of communication, which favorably affect the co-study of language and culture. The axiological direction implies awareness of the system of values and traditions of another foreign language culture.





V.P. Furmanova, in her model, considers the study of the native culture as an important component in understanding the culture of the country of the target language.

Sysoev P.V. puts forward a theoretical model of the development of the personality of the subject of the dialogue of cultures through a foreign language, where he tries to solve the most pressing issues that are associated with the co-study of language and cultures. The model presented by P.V. Sysoev, demonstrates the transition of students from ethnocentrism to the model of the dialogue of cultures in the study of a foreign language and its culture.

The model of the formation of the personality of the subject of the dialogue of cultures, according to Sysoev P.V., consists of three conditional elements: the degree of mastery, which influence the formation of ideas about the culture of the country whose language is being studied. When comprehending another culture, the scientist establishes three stages: ethnocentrism, cultural self-determination, dialogue of cultures .

It is important to note that at the level of school language teaching, only the stage of cultural self-determination can become achievable, the defining vector of this model is the dialogue of cultures "should become the process and goal of the entire culture of the conscious life of every person." Cultural variability implies familiarity with a variety and a multitude of cultures, which should be found at all stages and levels of learning a foreign language. One of the fundamental factors in mastering the culture of the target language should be dominant socio-political factors, as well as factors of social socialization and individual factors.

K. Kramsh in the model of co-study of language and culture is carried out through the relationship of language and context. The context implies the culture of the text, the position of the learners towards the text and towards the culture of the group of students in the learning process, which makes it possible to integrate aspects of the language and types of speech activity based on the cultural context.

The originality of K. Kramsh's works is that she first drew attention to the difference between the real culture of the country of the target language and its image, which is formed in the minds of students. The author draws attention to the personal experience and individual characteristics of students in understanding the culture of the country, therefore, the process of co-learning the language and culture should be presented in the form of "an interpersonal process of discussing the diversity of cultures, as well as an interdisciplinary study of the discussed cultural topics"

This model was developed in the USA, but, unfortunately, did not find its practical application, since teachers and teachers were not ready to switch to a student-



centered approach. The proposed model provides for a high level of language proficiency; therefore the author does not see the possibility of using the native language when teaching a foreign language.

Conclusion

The main idea is that a foreign language culture predetermines the professional specifics that are characteristic of one or another nation. A person who finds himself in another country begins to experience the influence of a foreign language culture. Weak knowledge of a foreign language culture can have negative consequences, which may manifest itself in the absence of contacts (avoidance) with representatives of a foreign language culture, nervousness, anxiety, and so on. Confidence in communicating in a foreign language is possible only in the process of practical communication²⁸.

Thus, foreign language culture is a complex and multifaceted concept, its study by students is not fully possible, in this regard, a serious approach to the content of filling the subject with elements of the country's culture when studying a foreign language is necessary.

Modern realities of life require functionality from the study of a foreign language. It is not enough just to know the language, today it is necessary to use the knowledge of the language as a means of communication with speakers of other cultures. It is obvious that now it is not enough to know the history and theory of the language, it is necessary to have practical skills. It is important to have the skills and abilities to use vocabulary, to understand its meaning in a specific context .

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