



Linguo-Culturological Component in Teaching Russian as a Foreign Language

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Abstract: The idea of the relationship between language and culture is actively implemented in the anthropocentric educational paradigm. The authors of the article define the role of the culturological approach in the modern education system, the role of the cultural approach in the methodology of teaching Russian as a native language, the role of the linguoculturological approach in the methodology of teaching Russian as a native language, as a foreign one.

Keywords: cultural studies, cultural studies, linguoculturology, linguocultural studies, linguoculturological approach, the relationship between language and culture, methods of teaching Russian as a native language, as a foreign language, and as a non-native language.

In the era of integration of various humanities and social sciences for the multilateral study of a single object - a person, his culture, his being in society, mentality - new directions and disciplines are born at the junction of different sciences. One of these sciences is linguoculturology. The study of the interactions of language and culture is becoming increasingly relevant, which is explained by the desire to comprehend the phenomenon of culture as a specific form of human existence and society in the world. Such studies consider the phenomena of language in close connection with the thinking of a person, his spiritual activity.

The ideas of the relationship between language and culture, set forth in the works of such scientists as I. Herder, V.f. Humboldt, E. Sapir, B.L. Whorf, Y.L. Weisgerber, E. Benveniste, M.V. Lomonosov, F.I. Buslaev, I.I. Sreznevsky, K.D. Ushinsky, A.A. Potebnya, G.O. Vinokur, N.I. Tolstoy, Yu.D. Apresyan, E.M. Vereshchagin, V.G. Kostomarov, Yu.S. Stepanov, V.V. Kolesov and others, proved to be extremely fruitful at the turn of the 20th-21st centuries.

Second half of the 20th century was marked by the emergence and development of a new anthropocentric scientific paradigm, in which the personality occupies a key position. In this regard, the rapid development of branches of science began, which are focused on a person, his existence in culture. In linguistics, the concept of a linguistic personality, a linguistic picture of the world, has been formed, its cognitive and linguoculturological direction is actively developing.

Linguoculturology is “a new philological discipline that studies in a certain way a selected and organized set of spiritual values and experience of a linguistic personality of a given national-cultural community ...” [5. S. 182].

V.V. Vorobyov notes that this science explores, first of all, living communicative processes “with the synchronously operating mentality of the people” [Ibid.].

The development of the anthropocentric scientific paradigm gave impetus to the introduction of a cultural educational base (V.S. Buhler, Yu.S. Kurganov, I.N. Zakatova, B.N. Nemensky, A.S. Zapesotsky, A.F. Malyshevsky, N. B. Krylova and others) in teaching the Russian language. The

entry of modern science into the “age of cultural studies and cultural studies” [10] made it possible to regard the new branches of linguistics as a factor in “updating methodological science and pedagogical search” [Ibid.].

The desire to include in the process of language learning "a certain stable body of knowledge about a given culture ... which can be considered as an independent subject included in this process" [13. P. 22], has become an integral feature of the modern methods of teaching the Russian language.

Linguoculturology, according to one of the founders of this science V.V. Vorobyova, “because of its integrativity and aspiration to conclusions of a linguistic and ethnocultural nature” [4], “it is able more clearly than other fundamental sciences that study language and culture in their interaction to designate a general direction of research: a person as a linguistic personality, language as the embodiment of cultural values, culture as the highest level of language, etc.” [Ibid].

The potential of linguoculturology is used in different ways in the methodology of teaching Russian as a foreign language and as a native language.

In teaching Russian as a foreign language, the understanding of the relationship between teaching language and culture came in the 70s of the XX century. This view was implemented in a practical methodological course for teaching the Russian language to foreigners - linguistic and cultural studies. This concept was originally interpreted as "a field of methodology associated with the study of ways and means of familiarizing foreign students with the reality of the country of the language being studied in the process of mastering a foreign language and through this language" [3], and since the 90s. - as "a methodological discipline that implements the practice of selecting and presenting in the educational process information about the national and cultural specifics of speech communication of a linguistic personality in order to ensure the communicative competence of foreigners studying the Russian language (Yu.E. Prokhorov) [Quoted from: 1. P. 128].

The RFL methodology, developing at the turn of the 20th-21st centuries, could not but turn to the data of linguoculturology. And if the goal of the course of linguo-cultural studies, which has become firmly established in the practice of teaching Russian as a foreign language, is “teaching culture through language” [9], then the goal of linguo-culturology is “such a description of the interaction of language and culture that can serve as a theoretical basis for linguo-cultural studies” [Ibid.]. Understanding the scope of the concepts of linguoculturology and linguacultural studies led scientists to the understanding that they "are neither in generic nor in synonymous relations with each other" [Ibid. P. 15] and that “the integration of these two scientific disciplines” is expedient for the further development of science [Ibid.].

Reliance on the theoretical foundations of linguoculturology, the introduction of the data of this science into the educational process led to the formation of a linguoculturological approach, which is defined in the methodology of the Russian as a foreign language as “one of the most effective approaches aimed at developing and improving the skills and abilities of intercultural communication through the study of a foreign language as a cultural phenomenon " [eight. S. 101].

In the methodology of teaching Russian as a native language, the awareness of the fact that the main goal of the learning process is the formation of a student's linguistic personality, the development and implementation of a competency-based approach in education contributed to the introduction of a cultural approach into the practice of teaching the Russian language, where it is implemented at the level of the subject content of the discipline, as well as at the level of methods of methodological interpretation of it in the process of teaching the Russian language.

HELL. Deikina, comprehending the problems of studying the Russian language as a cultural phenomenon, emphasizes that with a culturological approach, the subject content of the discipline "Russian language" is formalized as "worldview with the isolation of the national-regional component", so it is important to resolve the following questions: "what cultural values can be defined as dominant; in what ways it is possible to convey them in the school course of the Russian language; what is the volume of translation (transmission) of cultural information and cultural knowledge; to what extent the acquired competence is related to the specific tasks of teaching the

Russian language; on what concepts of cultural studies is based the task of creating a cultural field for the study of the native language” [7. S. 11].

As for the “procedural “how”, then, according to the scientist, it is important to solve issues related to the development and implementation in the methodology of methods, methods and techniques adequate to the new content, which allow learning not only the subject content, but also “understand the world” in the Russian language lessons. "" [Ibid. P. 13], “master the culture of the native people and native country” [Ibid.], “improve oneself” [Ibid.].

In connection with these processes, three approaches have been formed in the methodology of teaching Russian as a native language: cultural (A.D. Deikina, T.F. Novikova), cultural studies (L.A. Khodyakova, A.D. Deikina, A.P. Ereemeeva , O.V. Gordienko, T.M. Pakhnova, L.I. Novikova) and linguoculturological (E.V. Lyubicheva, T.K. Donskaya, N.L. Mishatin, L.G. Sayakhova).

After analyzing the vision of the methodologists of the direction of the cultural approach (A.D. Deikin), its definition and the possibility of implementing it in school and university practice (Novikova T.F.), I concluded that the linguoculturological aspect, as well as the regional approach included in linguoculturology, is important when learning a certain language, having understood the culture of a given people, one can infiltrate society and understand the essence of the language, the culturological approach is inherent in the entire modern education system, its implementation should allow the formation of a person living in culture, by the content, methods and means of all academic subjects and extracurricular activities.

The culturological approach as the ideological basis of all education was interpreted in the methodology of teaching the Russian language primarily as a cultural one. Its introduction into the pedagogical process was prepared by the publications and speeches of the leading methodologists of the country: N.M. Shansky, E.A. Bystrova, A.D. Deikina, T.K. Donskoy, L.A. Khodyakova, S.I. Lvova, T.M. Pakhnova and others.

Initially, the concept of a cultural approach was associated primarily with the study of painting in the lessons of the Russian language: L.A. Khodyakova defined it as “learning by students in the process of learning the language of the life experience of the people, their culture (national traditions, religion, moral and ethical traditions, religion, moral and ethical values, art) and the spiritual and aesthetic impact on thoughts, feelings, behavior, actions trainees” [1 p. 16].

The methodological school of the Moscow State Pedagogical University introduced and substantiated concepts related to cultural competence: cultural approach, cultural aspect of teaching the Russian language, cultural background, cultural concept, cultural text (A.D. Deikina, A.P. Ereemeeva, L.A. Khodyakova, L.I. Novikova).

The concept of linguoculturological approach appeared in the methodology of teaching Russian as a native language in the works of E.V. Lyubicheva, N.L. Mishatina, T.K. Donskoy. In candidate and doctoral studies N.L. Mishatina implemented this approach in order to form the linguocultural competence of students. The semantic core of the innovative methodological system of the scientist is the concept concept, as a result of which N.L. Mishatina, a corresponding concept appeared: a linguo-concept-centric approach [12].

Despite the fact that the linguoculturological approach is one of the key concepts of the Ph.D. P. 5], a clear definition of the linguoculturological approach of N.L. Mishatin does not. Therefore, relying on the definition of the approach as “a set of methods used that have a certain very specific range of capabilities that predetermine an adequate reflection of the object of the research subject” [6], adopted in modern philosophy of education, we will formulate our own understanding of the linguoculturological approach to teaching the Russian language as a set of methods that allow in the process of teaching the Russian language, to form the linguistic personality of the student in the context of culture.

We believe that the linguoculturological approach allows us to look at the educational process as a whole through the prism of a linguistic personality, to identify and use the integrative capabilities of

the Russian language both as an academic subject and as a personality-forming, worldview component of the educational process.

The linguoculturological approach makes it possible to realize the relationship between language and culture at all levels of general didactic integration of academic subjects:

- subject (which allowed N.L. Mishatin to use the concept of linguoculturological competence instead of cultural competence in a number of subject areas;
- linguistic, linguistics and communicative [11. P. 4]), meta-subject and over-subject.

At the subject level, systemic knowledge not only about language but also about culture allows students to interpret linguistic facts in a cultural context.

At the meta-subject level, teaching a single set of types of speech activity (reading, listening, speaking, writing), a unified system for the formation of universal educational activities in the anthropocentric education system should be based on a cultural basis.

At the oversubject level, the linguoculturological approach makes it possible to constantly keep in the spotlight the single goal of modern education - the formation of a full-fledged linguistic personality of the student, his worldview, and system of values. The development of the main provisions of the linguoculturological approach in the methods of teaching Russian as a foreign language and as a native language made it possible to implement it in the methodology of Russian as a non-native language. Its authors integrated the methods and techniques of teaching the Russian language in the context of culture, which are characteristic of both methods, since for teaching Russian as a non-native language, the focus on the formation of a student's linguistic personality and the implementation of a dialogue of cultures in teaching practice are also relevant [14].

Thus, we can conclude that the linguoculturological approach is universal for the methodology of the Russian language as a foreign, native and non-native, in which it differs in its orientation.

If in the method of Russian as a foreign language the implementation of this approach allows students to more fully implement intercultural communication, in the method of Russian as a native language, the main goal of its application in teaching practice is the formation of the linguistic personality of a native speaker in the context of his native culture.

In teaching Russian as a non-native language, both of these functions are combined. In any case, the implementation of the linguoculturological approach to teaching the Russian language "ensures the fulfillment of educational, educational and intellectual tasks of learning" [5. P. 182], contributes to the fact that "the assimilation of the language reaches fullness, a person simultaneously receives enormous spiritual wealth stored by the language, penetrates into a new national culture" [3. S. 5].

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