

---

**EUROPEAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH  
AND MANAGEMENT STUDIES****VOLUME03 ISSUE10**DOI: <https://doi.org/10.55640/eijmrms-03-10-13>

Pages: 67-74



---

**THE PROBLEM OF DEVELOPING STUDENTS' LINGUISTIC AND CULTURAL COMPETENCE  
IN THE PROCESS OF LEARNING THE RUSSIAN LANGUAGE****Zamira Safarova***Senior Teacher of The Surkhandarya Region National Center for Training Pedagogues in New Methods,  
Uzbekistan*

---

**ABOUT ARTICLE****Key words:** linguistic and cultural competence, person-oriented education, communicative education, speech activity, national-cultural identity, language behavior.**Received:** 10.10.2023**Accepted:** 15.10.2023**Published:** 20.10.2023**Abstract:** The article examines the problem of developing students' linguistic and cultural competence in the process of learning the Russian language in general educational institutions. Person-oriented and communicative education is evaluated as an important means of formation of linguistic and cultural competence.

---

**INTRODUCTION**

The ideas of the anthropocentric scientific paradigm focused on the student's communicative and cognitive needs and personality have made culture-oriented approaches relevant in modern language education. Among them, the linguistic-cultural approach, which involves learning the language in connection with the national culture, deserves attention. The use of this approach is determined, first of all, by the need to effectively implement the socio-cultural content of education, which is a mandatory component of language teaching programs, which is presented in the State Standard of General Secondary Education.

In general educational institutions of our country, the uncertainty of the conceptual basis of the implementation of the linguistic and cultural approach to language learning, the lack of systematic work with the linguistic and cultural materials, and the lack of methodological materials hinder the linguistic and cultural development of students. This is explained by the fact that the problem specified in the Russian language teaching methodology is not developed, which is not applied to the educational process.

The appearance of language culture is manifested in the process of storing and learning certain information about the main linguistic units of linguo-culturology [1]. In the process of formation of knowledge about culture, tradition, history, students develop all types of speech activities, the language of educational activities is fully revealed.

### **ANALYSIS OF THE LITERATURE ON THE RESEARCH PROBLEM.**

The first attempts to solve the problem of the interaction of language and culture were expressed in the works of famous scientists - anthropologist and philosopher V.Humboldt[2] and linguist O.Potebniy[3]. V.Humboldt founded ethnolinguistics, a scientific direction that combines language with the life of the nation. According to him, each language has an individual form that affects the nature of the mind of its speakers[2].

According to N. I. Jinkin, "language is an integral part of culture and its tool, it expresses our spiritual reality, the face of culture, and the specific features of national mentality. Language is a mechanism that opens the circle of consciousness before a person" [4].

In the works of N. Mishatina, L. Sayakhova, N. Balandina, V. Doroz, L. Khodyakova, the structural elements of the content of language and cultural work in general education institutions, the cultural component of the requirements for the included educational texts are expressed on the basis [5].

According to T.B. Mikheeva, the realization of a cultural educational environment in a multinational school depends on the specific methodological competence of the language teacher, and it also shows the holistic pedagogical activity of the school teacher within the framework of personal, subject, meta-subject, functional and social components, in addition to the content of the subject. [6].

### **MAIN PART.**

In scientific literature, the concept of "linguistic competence" is interpreted as "knowledge of the entire system of cultural values reflected in the language by an ideal speaker-listener" [2; 3];

Language culture, oral and unfamiliar "an integral quality of a person, which includes knowledge, abilities and skills related to the selection, acquisition and processing, transformation and use of information in practical activities about the general norms, rules and traditions of information. oral communication within a certain language culture"[3; p. 103].

Understanding language as a cultural phenomenon "cultural-historical environment, national identity of the linguistic picture of the world, national-cultural component of the meaning of language units" [7, p. 29].

Observing the process of learning the Russian language allows us to conclude that linguistics and cultural studies are often carried out in schools as ethnic cultural studies. There is no doubt that ethnocultural information is important in forming students' perceptions of national traditions and their past. But as a rule, the past reality is represented by the vocabulary of the passive segment, which is characterized by a low frequency of use.

The cultural information of language units is mostly hidden, it is hidden behind the linguistic meanings, therefore, the connection of this knowledge with the emotional and emotional sphere of students is an important condition for the development of their linguistic and cultural competence. It is important not only to familiarize students with "national vocabulary" or "cultural-national reality", but also to bring them closer to understanding the perception of people's life: why in certain situations representatives of this or that nation speak their way, feel as they do and act as they do.

Formation of intercultural dialogue in Russian language teaching, teaching the students the above tasks, as well as introducing them in detail to the oral and written forms of the language within the framework of the professional direction, development of social and cultural communication skills, functional forms and methods of the studied language, and practical and theoretical knowledge of the language serve to improve .

Many pedagogical mechanisms, interactive methods, phraseology, folk proverbs are used to increase students' ability to enter into intercultural communication, linguistic and cultural competence. One may wonder why phraseological units, metaphors, symbols, etc. are studied. This is because, in fact, they are the most valuable source of information about the culture and mentality of the people, and legends and traditions are preserved in them.

The famous Russian linguist B.A. Larin wrote: "Phraseological units always indirectly reflect the views of the people, social system and ideology of their time. Thinking is like the light of the morning is reflected in a drop of dew, human potential is reflected in his intellectual intelligence" [8].

Metaphor, symbols help to see the elements behind the language unit, the external structures of the language, the cultural background that allows to connect with their deep essence.

According to K. Kramsh, teaching culture in a foreign language has two main directions:

the first is devoted to cultural information, statistics, institutional structures and facts of civilization, classics of literature and art, information on trade, food, fairs and folklore of everyday life.

the second, which is derived from cultural psychology or cultural anthropology, includes universal categories of human behavior and processes for understanding foreign language realities[9, p. 65].

The inclusion of language and cultural knowledge in the personal context of students forms a tolerant attitude towards another culture and helps to deepen the understanding of the phenomena of the mother culture.

Therefore, linguistic and cultural competence is the ability of students to use their knowledge of national culture embodied in their national language in the process of communication; effective cooperation in the context of international communication.

Linguistic and cultural competence is integrative in nature. Its development is interrelated with the process of development of all basic competencies, and implies the acquisition of comprehensive knowledge about the language as a system of cultural, social norms and spiritual values determined by the national identity and mental attitude of the people. Of course, it is difficult to determine the list of cultural realities necessary for the development of linguistic and cultural competence, as well as feeling the language, understanding the nature of the people who speak this language, especially when it comes to students of general education schools. But the complexity of the process of developing this competence does not mean giving up work in this direction. The structural elements of such work are primarily cultural concepts.

Working with cultural and value concepts in Russian language classes should be based on the principles of communicatively oriented education in the context of active oral communication in the classroom.

In the process of language learning, it is important to give students knowledge about values and their cultural context based on their personal needs, to develop skills of evaluation activities taking into account the tasks of forming tolerant interpersonal and international communication.

When working with cultural and value concepts, it is necessary to rely not only on national, but also universal, universal values, because it is important to present common, unifying elements in the process of learning the languages of ethnic minorities. it is necessary to develop the ability to determine one's

own communicative strategies, taking into account the linguistic, cultural and national diversity of the world.

It should be noted that the formation of linguistic and cultural competence of students goes from the study of individual language facts to the analysis of linguistic and cultural phenomena: concepts, stereotypes, images, etc. As a result, linguistic and cultural competence should be presented as a functional model in which the signs of linguistic and cultural units are interrelated, that is, the system of symbols reveals the system of real knowledge about culture, in which the real linguistic picture of the world should be presented as competence, deepened to the linguistic and cultural landscape of the world.

Working with cultural and value concepts, as well as linguistic and cultural work, is carried out primarily on the basis of cultural texts, because the text is the main unit of formation of the language personality. It is through the text that the reader will have the opportunity to learn new knowledge and values, his own and other nations' spiritual culture, and compare their moral and aesthetic positions. When choosing educational material, priority should be given not only to texts rich in language, local history, and historical facts, but also to texts that provide students with the opportunity to develop the ability to deeply perceive and understand the content.

These are, first of all, the precedent texts that reflect the national identity of the people's character, worldview, moral foundations: artistic texts of classical and modern literature, works of oral folk art. These texts contain language units with a national-cultural component of semantics and serve as the basis of cognitive, socio-cultural, linguistic knowledge that provides students with effective speech and successful international communication.

Such systematic work with cultural texts contributes to the effectiveness of the process of developing linguistic and cultural competence, which includes:

understanding language as a form of expression of national culture;

understand that words and phrases in the language have cultural meaning, that knowledge is important for mutual understanding;

to understand belonging to one's native culture, as well as to be able to explain its characteristics to others;

mastering the national-cultural identity of the language and language behavior, language etiquette, culture of international communication;

understanding the diversity of languages and cultures based on cross-cultural and linguistic comparisons;

development of tolerance in interpersonal and interethnic communication;

the ability to determine effective communication strategies, taking into account the national and cultural characteristics of the communication participants [10].

In turn, these components of linguistic and cultural competence determine the cognitive, analytical and evaluation, creative types of students' abilities:

Cognitive skills indicate that the student has:

perception and understanding of cultural information in the process of working with texts;

know the main types of dictionaries (explanatory, dictionary of synonyms, antonyms, phraseological units, etc.), be able to work with them;

to find words expressing culturally valuable concepts from educational texts, to be aware of their universal meaning and national component;

knowing the rules of speech etiquette.

Analytical and evaluation skills determine students' ability to:

recognizes and classifies lexical units with a national-cultural component of semantics;

based on them, creating antonymic pairs, synonymous lines, choosing words related to them, elementary etymological analysis, comparative analysis of the actualization of these lexical units in the Russian language;

be able to work with cultural texts (ask questions and answer them, determine the theme and main idea, make a plan, find new and known information, retell, etc.);

identify and analyze the value principles, worldview and moral problems of the people reflected in the original cultural texts;

to be able to explain the meaning of proverbs and proverbs containing learned cultural-value concepts;

compare proverbs of different peoples, reveal common and national identity;

practical use of the rules of speech communication (social norms of behavior and rules of etiquette)

depending on the communicative situation.

In the context of the development of language and cultural competence, the following skills are classified as creative:

creating dialogues, monologues, including words expressing cultural and value concepts;

discuss information in cultural texts;

modeling situations of intercultural communication based on textual information;

create coherent statements on culturally relevant topics covered in the program for the respective class.

Linguistic competence, international cultural competence, the importance of the difference between cultures in language learning and teaching, extralinguistic aspects of linguistic competence (worldview, rituals, customs, body language (gestures), taboos, stereotypes, the role of society in multinational cultures, image, symbols), Appropriate use of culture-specific features (greetings, ways of expressing opinions, ways of addressing, idioms, etc.) in the formation of linguistic and cultural competence, creation of educational materials for teaching aspects specific to a foreign language culture, analysis of existing ones, and acquisition of adaptation skills.

In such lessons, it is required to use the individualized teaching method and the communicative approach to teaching the Russian language to the maximum extent. In addition to textbooks and training manuals, authentic materials: audio, video, newspapers and magazines, Internet sources, brainstorming using interactive methods, case studies, project preparation, role-playing, debates and presentations are widely used.

## **CONCLUSION**

Thus, it is necessary to consider the content and methodology of language and culture work in the system of competence-oriented educational tasks. With such a didactic approach, individual elements of local folk culture are not studied, folk culture becomes the most important component of the content of language courses. This gives the teacher the opportunity not only to introduce the students to the

cultural realities of the people's life they are studying, but also to consider the national-cultural components of language and speech units, to show the directions of value that are important for the people, it helps to create the motivation to learn the language, and to build inter-ethnic tolerance.

## REFERENCES

1. Маслова В.А. Лингвокультурология. Учеб. пособие для студ. высш. учеб. заведений. - М.: Издательский центр «Академия», 2011, -С. 200-208.
2. Гумбольдт В. фон. О влиянии различного характера языков на литературу и духовное развитие. В кн.: Избранные труды по языкознанию. М., Прогресс, 2000. с. 324,.
3. Потебня А.А. О некоторых символах в славянской народной поэзии. В кн.: Символ и миф в народной культуре. М., Лабиринт, 2000 с.5,.
4. Жинкин Н.И. Язык. Речь. Творчество. - М.: 1998.
5. Ларин Б.А. История русского языка и общее языкознание (Избранные работы). - М.: 1977, - С.175-190
6. Михеева Т. Б. Полиэтническая школа и проблемы многоязычия в российском образовании (на примере школ Донского региона) // Учёные записки Забайкальского государственного университета. Серия: Педагогика и психология. 2010. №5. С. 44-50
7. Звегинцев В.А. Предложение и его отношение к языку и речи. - М.: МГУ, 1976, –С.308.
8. Ларин Б.А. История русского языка и общее языкознание (Избранные работы). - М.: 1977, - С.175-190
9. Kramsch, C., Context and Culture in Language Teaching. Oxford: Oxford University Press. 1993
10. Хайдеггер М. Время картины мира. Новая технократическая волна на Западе. - М.: 1986, -С. 90-93.