

**DEVELOPING CULTURE, LANGUAGE AND LITERATURE
THROUGH INTERNATIONAL LITERATURE**

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Annotation: *The article argues that intercultural communication training is necessary due to the diversity of cultures and norms governing verbal and nonverbal behavior, and that literature can be a valuable resource in helping people learn how to communicate effectively in situations where their culture is different from their own.*

Key words: *types of culture, varieties of English, politeness, principle of power, principle of solidarity, intelligibility, comprehensibility, acceptability, appropriateness, intercultural communicative competence*

Аннотация: *В статье утверждается, что обучение межкультурной коммуникации необходимо из-за разнообразия культур и норм, регулирующих вербальное и невербальное поведение, и что литература может быть ценным ресурсом, помогающим людям научиться эффективно общаться в ситуациях, когда их культура отличается от их собственной.*

Ключевые слова: *типы культуры, разновидности английского языка, вежливость, принцип власти, принцип солидарности, разборчивость, понятность, приемлемость, уместность, межкультурная коммуникативная компетенция*

Is language possible without thinking? Is thinking possible without evaluation or judgement? Is evaluation possible without understanding value? How much do concepts contribute to thinking and language production? ¹ It is impossible to overstate the connection between literature, language, and culture. Language, literature, the performing arts, people's verbal and nonverbal behavior, etc. are all examples of how culture manifests itself. We embody our respective cultures in addition to representing them. Codes, conducts, cuisines and culinary delights, coaxing, customs, conventions, contraception, costumes or clothing, courtesies, conversation or communication, clock-time, concepts, conveniences, courtship, questions, consumerism, collaboration and competition and crafts are all possible differences between cultures. In studying different national cultures, language is becoming more and more relevant. Most modern scholars. D.Arutyunova, T. V. (1997), A. Veshbitskaya, N. Karaulov (2000), S.Stepanov (2009), E.S.Kubryakova (2009), and others believe that a full

¹ Rakhmatova, M. (2016). DISCUSSION ON VALUES, CULTURE, AND LANGUAGES. In *International Scientific and Practical Conference World science* (Vol. 2, No. 11, pp. 40-42). ROST

understanding of people's soul and culture is only possible through language. When evaluating some features of a thing, feeling or action a speaker necessarily takes part in.²

What is culture?

Culture is like gravity. We do not experience it unless we jump two metres into the air. It jolts us out of our complacency when we are uprooted from our own milieu and planted into another, either temporarily or permanently. It is so glutinous that it sticks to us from womb to tomb. Although, we can integrate ourselves into our adopted culture to some extent, our own culture stays with us perennially, follows us like our own shadow, wherever we go. Consequently, each one of us is an ambassador of our own culture. Our cultural identity peeps through our personal as well as interpersonal behaviour, both verbal and non-verbal.

As Patil says, culture, like a banana flower or onion, exists in layers. We can only understand it if we peel it layer by layer, cover by cover. However, it is easier said than done. The outer layer is easy to perceive as it comprises concrete and tangible manifestations like art, monuments, food, language, etc. The middle layer consists of norms and values, and hence it takes us some time to unfold it. The inner layer is rather difficult to penetrate because it subsumes assumptions about birth, life, death, happiness, unhappiness, and so on.³ There are two primary components to the link between language and culture. First of all, language is one component of culture, just like the difference between generality and specificity or the difference between a superordinate lexical item and a hyponym. Second, just like dance and dancer, language and culture are linked. This inseparability gives English language teachers the chance to introduce their students to numerous cultures as well as the lexical, idiomatic, grammatical, and pragmatic characteristics of many variations of the English language. Teachers of English as a second or foreign language face pedagogical difficulties as a result of the concurrent existence of culture and language.

The most widely accepted views on the relationship of language and culture are probably those of Malinowski whose focus on the study of culture as a system led him to the conclusion that linguistic behaviour could best be delineated and interpreted in its appropriate socio-cultural contexts. Thus the basic tenet of Malinowski's functional theory that all aspects of culture are interconnected is perhaps the most widely prevalent idea in cultural linguistics. Language, then, is a part, product and vehicle of culture. Therefore, it is essential to take into account the relevant socio-cultural contexts of their communication.⁴ Implementation and violation of communicative rules and the positive and negative sanctions of language should obviously be considered in specific cultural contexts⁵ because language is nothing but a set of social conventions.⁶ As Grimshaw's diagrammatic representation of the relationship between language and reality shows, reality creates language and language creates reality; reality creates culture and culture creates reality; and language creates culture and culture creates language. Language, therefore, must be investigated within the social context of the community that uses it. Nigerian writer Achebe means when he says this: "I feel that the English language will be able

² Rakhmatova, M. M. (2017). Cross-cultural understanding of values in language. *Міжнародний науковий журнал Інтернаука*, (1 (1)), 136-137.

³ Patil, Z. N. (2002) 'India and Vietnam', in *Vietnamese Studies*, No 2, pp 101-108

⁴ Behura, N. K. (1982) 'Functional Perspective and Study of Language', in *South Asia Social Scientist*, Vol. II, Nos 1-2, pp 27-45

⁵ Albert, E. M. (1972) 'Culture Patterning of Speech Behaviour in Burundi', in J. J. Gumperz and D. Hymes (eds.) *Directions in Sociolinguistics: The Ethnography of Communication*. New York: Holt, Rinehart and Winston, pp 72-105

⁶ Lander, H. (1966) *Language and Culture*, New York: Oxford University Press

to carry the weight of my African experience...But it has to be new English, still in communion with its ancestral home but altered to suit new African surroundings”⁷A work of literature can only be fully grasped by relating it to the total dynamics of social and historical events because the medium of its realization is a part of cultural tradition. The interaction between language and other aspects of culture is so close that no part of the culture of a particular group can properly be studied in isolation from the linguistic symbols in use. ⁸

Let me reiterate the propositions that the present paper states. First, the relationship between culture and language is like that between the reverse sides of a coin. Secondly, the relationship between culture and literature is similar to that of a dance and a dancer: they are inseparable. Thirdly, as Larsen-Freeman remarks, “When we focus on language in use rather than language as an abstract formal system.”⁹

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