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5 **Abstract**

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7 **Index terms**— Teaching Foreign Languages Culturological Idea in Russian Socio-Political and Scientific thought in the 20-50s
8 of the xx Century V. A. Petrova
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11 The article deals with the process of changing the vector of state policy in the field of foreign language learning
12 in the 20-50s of the XX century. After the October Revolution, they stopped the study of a foreign language
13 because they regarded it as a relic of the past, an antagonistic society with a pronounced and irreconcilable
14 class inequality. However, in 1923, Nadezhda Konstantinovna Krupskaya denied the need to study Esperanto
15 on a national scale in her article "Teaching Foreign Languages" and described the practical significance, main
16 goal and priority method of teaching a foreign language and more than that her own position about the role of
17 foreign languages, thereby laying the foundation for its study for many decades. The article analyzes teaching
18 foreign languages culturological idea, as it was represented by V.I. Lenin, N.K. Krupskaya, I.V. Stalin, as well
19 as some public and scientific figures. We pay particular attention to the founder of "new language doctrine"
20 Academician N.Ya. Marra's linguistic ideas. Their reflections and statements about foreign languages educational
21 and cultural potential, their definition of the purpose of their study not only laid the foundation for domestic
22 language education in the young Soviet state, but also determined the vector of studying foreign languages in
23 the future.

24 Keywords: culture, foreign languages, soviet education, linguistics, japhetic theory.

25 **2 I. INTRODUCTION**

26 The revolutionary events of 1917 in Russia caused not only radical political changes, but also a change in the
27 cultural paradigm, in which the study of foreign languages was seen as a relic of the bourgeois past that did not
28 correspond to proletarian culture. However, the growth in the construction of enterprises, the rise of all spheres
29 of the national economy, and the strengthening of the position of the state in the international arena revealed
30 the need for qualified panel with foreign language knowledge. Thus, the state was faced with the task of foreign
31 languages integrating into the process of educating the "Soviet man".

32 Vladimir Lenin paid special attention to the role of new languages in his report "Critical Notes on the National
33 Question" at a party workers meeting in the fall of 1913 in Pronin (Poland). He said: "Language is the most
34 important means of human communication; the unity of the language and its unhindered development is one of
35 the most important conditions for a truly free and wide trade turnover corresponding to modern capitalism, a
36 free and wide grouping of the population according to all separate classes, and finally, a condition for the close
37 connection of the market with each and every owner or proprietor, seller and buyer" [7, p.119].

38 According to Lenin, knowledge of foreign languages should have contributed to the strengthening of
39 international ties and could help in using the achievements of foreign science. Soviet newspapers began to
40 call young people to learn French, German, and English, because the success of the country's industrialization
41 depended on this knowledge.

42 In 1923 N.K. Krupskaya (Lenin's wife and politician) published an article "On the Teaching of Foreign
43 Languages", which described the role of this discipline in the formation of the student's London Journal of
44 Research in Humanities and Social Sciences personality: "Language is a means of communication, and therefore,
45 naturally, knowledge of languages acquires a very special meaning, it becomes an urgent need and will continue
46 to receive more and more and greater value" [6, p.70].

2 I. INTRODUCTION

47 In this work, Nadezhda Krupskaya expressed strategic thoughts on the need for further teaching of a foreign
48 language in the new school of the young Country of Soviets:

49 ? The practical significance of this discipline is the education of a whole generation of truly internationalists;

50 ? The main goal is to develop the ability of students to understand foreign speech and the ability to speak
51 target language;

52 ? The priority method of teaching a language is the method of associative teaching of a foreign language. It is
53 important to note that for natural assimilation, the material must meet the interests of children and be accessible
54 to them: games, small plays, skits, choral singing in a foreign language;

55 ? The primary task is to form the level of auditory and visual representations necessary for students in the
56 field of a foreign language; ? Grammar is not the basis for learning a foreign language, but serves to understand
57 the native; by establishing common ground in both languages, students form the foundation for learning any
58 language;

59 ? The importance to study not only foreign language, but foreign language country history.

60 N.K. Krupskaya expressed the opinion that any artificial international language is bookish. In living foreign
61 languages, she rightly saw a reflection of the centuries-old history and culture of the country. She emphasized
62 the special importance of studying a foreign language in the context of the country's culture, namely its history,
63 economic and political life: "Studying the country of the language should be the same goal as studying the
64 language technique. Only then the student will be able to capture the spirit of the language, embrace its
65 treasure" [6, p.73].

66 It is not surprising that the next important step of the government was to change the state policy in the field
67 of learning foreign languages. In 1927 a major campaign "Foreign Languages for the Masses" began, in which
68 foreign language study became a mandatory component of the school curriculum, in the amount of 2 -3 lessons
69 per week.

70 The Decree of the All-Union Communist Party of 1929 "On the organization of the study of foreign languages
71 by party activists" was a new course reflection towards the country industrialization and, as a result, the urgent
72 need to join international scientific experience. According to the Decree of August 25, 1932 "On Curricula in
73 Primary and Secondary Schools", each school graduate must have at least one foreign language knowledge [9].

74 In 1932, the newspaper Vostochnosibirsky Komsomolets published an appeal to the general working community
75 to learn a foreign language in order to gain new knowledge, raise the cultural level and get the opportunity to
76 "read in the original the works of Marx, Engels, the masters of the artistic word Shakespeare, Heine, Goethe and
77 others" [4].

78 In 1933 Soviet government adopted the Decree "On increasing attention to the teaching of foreign languages at
79 schools", declaring the importance of the academic discipline and calling for the creation of courses at enterprises
80 and the mandatory study of a foreign language at all schools and universities.

81 According to the Decree of September 16, 1940, "On the Teaching of German, English and French", every
82 Soviet student from the 5th grade must learn a foreign language. It is relevant to mention that this Decree didn't
83 lose its force even during WWII.

84 In 1949, a new school curriculum was adopted based on the ideas of academician L.V. Shcherba, according to
85 which foreign language study began London Journal of Research in Humanities and Social Sciences from the 3rd
86 grade or from the 5th grade ??3, p.407].

87 During these years, Russian sophist S.I. Gessen developed the concept of education as a spiritual process, which
88 proclaimed the idea of becoming a person in the process of growth of creative freedom and familiarization with
89 cultural values. The scientist was convinced that the fundamental goal of education should be the preservation
90 and reproduction of the spiritual and material culture of society.

91 However, he believed that the formation of an advanced spiritual culture in a society went far beyond the
92 certain model framework recognized as a standard in society and implied not only copying and reproduction, but
93 also the presence of an element of inner conscious life and an impulse for spiritual self-development and dialogue
94 with culture. According to his ideas, the basis of true education was not the transmission of "ready-made cultural
95 content" to students, but giving them the right vector of movement to create their "own new content culture " ??5, p.39]. S.I. Gessen said that culture, being a metasocial and spiritual process based on its own foundation, in
97 many aspects surpasses "the formation of an individual as a social event". ??5, p. 178].

98 Special attention should be paid to the linguistic ideas of one of the most prominent Russian Orientalists at
99 the turn of the century, the creator of the " new doctrine of language ", academician N.Ya. ??arr (1864 ??arr (??10
100 -1934)), who, according to the Soviet philologist V.I. Abaev was "without a doubt, if not the most famous, then
101 the most dominant name in the history of Soviet linguistics" ??1, p. 93].

102 In 1931, one of the most resonant works by Nikolay Marr, "Issues of Language in the Coverage of Japhetic
103 Theory," was published. In this article he pointed out the unity of language and the historical and cultural
104 process: "Language is a communication tool that arose in the labor process, more precisely, in the process of
105 creation of human culture, i.e. economy, society and worldview. The language reflected all the ways and all stages
106 of the material and super-structural culture development" ??10, p. 251]. N.Ya. Marr emphasized that language
107 is linked with "the history of material culture, society and worldviews in their genetic sequence", thus the method
108 of dialectical materialism and historical materialism became the basis of Japhetic theory. The scientist was also
109 convinced that the language undergoes constant changes like human thinking ??10, p. 279].

110 In addition to the fact that each language is constantly changing along its own unique development path,
111 N.Ya. Marr pointed to the commonality of all the world languages and the presence of class within one language.
112 He wrote: "The languages of the same class of different countries, with the same social structure, reveal more
113 typological affinity with each other than the languages of different classes of the same country, the same nation"
114 ??12, p. 27].

115 The thesis about the class nature of the language was not supported and was widely disputed by the scientific
116 community, since it contradicted the foundations of Marxist ideology. So, according to V.M. Alpatov, at first
117 "N.Ya. Marr was called a genius, compared with Copernicus, Darwin, Mendeleev, later they named him a quack;
118 some believed that he created the science of language, others -that his contribution to this science was zero" [2,
119 p. 232].

120 In 1950, an extensive discussion on the issues of Soviet linguistics unfolded on the pages of the Pravda
121 newspaper, including the one put forward by N.Ya. Marr the idea of a class language, one of the main opponents
122 of which was I.V. ??talin. In his article "Regarding Marxism in Linguistics," Joseph Stalin gave an extremely
123 negative assessment and asked linguists to rid the science from professor Marr: ". N.Ya. Marr introduced into
124 linguistics an incorrect, non-Marxist formula about language as a superstructure and confused himself, confused
125 linguistics" ??13, p. 35].

126 In addition to criticism, Stalin described the place of language in the structure of society, emphasizing that
127 language is inextricably linked London Journal of Research in Humanities and Social Sciences with all spheres of
128 social life, especially with production activities: "Language serves society as a means of communicating people,
129 as a means of communicating thoughts in society, as a means of giving people the opportunity to understand
130 each other and to establish joint work in all spheres of human activity -both in the field of production and in
131 the field of economic relations, both in the field of politics and in the field of culture, both in public life and in
132 everyday life ... Language, being a tool of communication, is at the same time an instrument of society struggle
133 and development" ??13, p. 37].

134 Then, on June 20, 1950, the work of Stalin "Marxism and questions of linguistics", which determined the
135 vector of teaching foreign languages in the secondary and higher schools of the USSR for the next decade. This
136 work refuted the idea that knowledge of a foreign language is a class prerogative:

137 ? Emphasized the unity and commonality of the language for all members of society; ? Dialects and jargons
138 were considered as offshoots of the common language;

139 ? The formula about the class nature of the language was recognized as an erroneous, non-Marxist theory
140 ??14, p.4].

141 It is worth noting that in this work, Joseph Stalin, answering the question about the structure of the language,
142 indicated that the basis of the language is its "grammatical structure" and "vocabulary fund" ??14, p. 5]. This
143 statement determined the grammar-translation method as the basis for teaching a foreign language.

144 Stalin emphasized the special significance of learning a foreign language in the context of culture: "Language
145 is one of the social phenomena that have been operating throughout the entire existence of society. It is born
146 and develops with the birth and development of society. It dies with the death of society. There is no language
147 outside of society. Therefore, the language and the laws of its development can be understood only if it is studied
148 in close connection with the native-speaker history" ??14, p .7].

149 Thus, the attitude in society to foreign languages as a "bourgeois relic" in the 20s -40s stated to lose its
150 power. Representatives of the Marxist-Leninist ideology understood the importance of foreign languages and also
151 recognized them as a means of educating real internationalists, as well as enriching them with new experience
152 and new knowledge.

153 The main ideologists of Marxism V.I. Lenin, N.K. Krupskaya, J.V. Stalin, as well as their adherents, pointed
154 to the cultural potential of foreign languages, outlined the strategic importance of their teaching in the Union of
155 Soviet Socialist Republics, thereby laying the foundations for their study for many decades and creating serious
156 prerequisites for a significant increase in the role of the discipline "Foreign language", improving the teaching
157 foreign languages quality in the domestic school, both in this historical period and in the future.

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