



THEORETICAL BASIS OF LINGUOCULTUROLOGY

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ABOUT ARTICLE

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Abstract: One of the most pressing problems in linguistics throughout the 20th century is the study of the relationship between language and culture. In this regard, the modern stage of development of the science of language is characterized by the transition to linguistics, which studies language in connection with the cultural and cognitive spheres of human activity. Cultural linguistics is an independent direction of linguistics, which was formed in the 90s

INTRODUCTION

A new branch of knowledge - cultural linguistics - creates its own conceptual and terminological apparatus, which combines its linguistic and cultural origins. The concept that has been actively developing in recent years can serve as the basis for such an apparatus. Linguocultural research corresponds to the general trend of modern linguistics - the transition from linguistics "internal", "immanent", structural, to linguistics "external", anthropological, considering the phenomena of language in close connection with a person, his thinking, spiritual and practical activities. Cultural linguistics is one of the leading areas of linguistic research. It comes from the spirit of the language or from certain phenomena associated with the linguistic mentality, studies the national-cultural specific rules for organizing speech communication, shows the spirituality, collegiality of the Russian people, reflected in the language .

All linguistics is permeated with cultural and historical content, for its subject matter is language, which is a condition, basis and product of culture. At the end of the 20th century, in the words of R.M. Frumkina, "a kind of dead end opened: it turned out that in the science of man there is no place for the main thing that created man and his intellect-culture". Since in most cases a person does not deal with the world itself, but with its representations, with cognitive pictures and models, the world appears through the prism of the culture and language of the people who sees this world. Probably, this gives Yu. S. Stepanov a reason to say that language, as it were, imperceptibly guides the theoretical thought of philosophers and other scientists. Indeed, the greatest philosophers of the XX century P.A. Florenskiy, L. Wittgenstein, N. Bohr and others assigned a central place in their concepts to language. Methodology

of linguo-culturological researches is based on conceptology, hermeneutics, and general philology. The linguo-culturological researches is to discover as language paradigm of culturological discourse, as basic pragmatic functions of linguo-culturological units in any communicative situations. We use the linguo-cultural analysis as the base method of cross-cultural communication researches. It is evident, that cross-cultural communication is based on cross-cultural interpretation. According to O.A. Leontovich there are some factors of national and cultural language specificity of cross-cultural communication, such as: Representation of cultural traditions of the people: permits, prohibitions, stereotypical acts and etiquette characteristics of communicative universal facts.

Representation of local social situation in the peculiarities of the course of mental processes and various activities, such as the psycholinguistic base of speech activity, and the paralinguistic phenomena. Determination of language specifics of community and research the symbols as cultural symbols. Motivation of cultural symbol represents the correlation between the concrete and abstract elements of symbolic content. Such correlation distinguishes the symbol and the sign, because the sign illustrates the connection between the signified and the signifier. A sign becomes a symbol as the whole spectrum of secondary conventional values of interpretation. The symbol has the properties of the sign, although the symbol does not imply a direct reference to the denotation.

The problem of correlation, interconnection, mutual influence of language and culture, a cultural phenomenon in the language, has a general scientific value in linguistics and, in fact, is interdisciplinary. The solution of which is possible only through the efforts of several sciences—from philosophy and sociology to ethnolinguistics and cultural linguistics. The concept of culture is basic for cultural linguistics, therefore we consider it is necessary to consider in detail its ontology, semiotic character and other aspects important for our approach. The word "culture" is originally Latin *Colere*, which means "Cultivation, education, development, veneration, cult." Since the 18th century under culture begin to understand everything that has appeared due to human activity, his purposeful reflection. All these meanings were preserved in later the use of the word "culture", but the use of this word meant "Purposeful human impact on nature, changing nature in the interests" man, that is, the cultivation of the land "(cf. agricultural crop) .

Therefore, linguoculturology plays a significant role in the modern research. It appeared in the 90-s of the 20th century as a result of the attempts to integrate culturology, culture-oriented linguistics and linguistics. It appeared thanks to the interest in the language and culture interaction. A language is seen not only as a means of communication, but also as one of the most important cultural codes of the nation. This approach was developed by Heraclitus of Ephesus and it was also used in the scientific works by J.A. Comenius, Wilhelm von Humboldt, and A. Potebnja. In addition, it was carefully studied by E. Sapir, B. Whorf, L.V. Shcherba, members of the Prague Linguistic Circle and other scientists.

The term "linguoculturology" came into use thanks to the scientific works by V.V. Vorobyev, N.D. Arutyunova, Y.S. Stepanov, V.T. Klokov, V.A. Maslova, V.I. Karasik, V.N. Teliya, N.F. Alefirenko, V. Avramova, I.G. Olshansky, V.M. Shaklein, E.E. Yurkov, E.N. Zinovieva, G.V. Tokarev, V.I. Tkhorik, N.Y. Fanyan, A.S. Mamontov, R.G. Tirado, A.A. Gorodetskaya, V.V. Krasnykh, A.G. Khrolenko.

V.V. Vorobyev created the theoretical basis of the modern linguoculturology. The development of linguoculturology was significantly influenced by the work that is well known to the scientific community — "Language and Culture: Linguistic Studies in Teaching Russian as a Foreign Language". It was written by E.M. Vereshchagin and V.G. Kostomarov (Vereshchagin, Kostomarov, 1990). It was first published in 1973, and then it was republished several times and became a basis for this new

direction. In 1980 these authors published “Linguistic and Cultural Theory of the Word” (Vereshchagin, Kostomarov, 1980), and in their research they touched upon the problems of linguoculturology. According to Y.A. Belchikov, one of the topical problems of modern linguoculturology is connected with the search for mechanisms of interaction between language and culture, because “language and culture have a common humanistic basis” .

The linguocultural direction appeared thanks to the desire to comprehend the linguocultural phenomenon of the language and culture as one of the forms of existence of a linguistic personality in the surrounding linguistic culture space, where the language functions as some kind of interpreter not only of the national culture but of the entire world culture. Such multidimensional modeling of reality in the language should become the main subject of linguoculturology, which, in turn, can disintegrate into a number of directions:

- cognitive-semiological linguoculturology (studying the properties of linguistic signs and units reflecting the results of the emotional and intellectual activity of the communicant);
- historical linguoculturology of the text (analysis of the national and world linguoculture through the prism of the laws of the development of culture in the broad sense of the term);
- historical and typological linguoculturology (studying the linguocultural signs of stadiality in the development of linguocultures);
- comparative linguoculturology (aiming to solve pragmatic problems);
- cognitive linguoculturology (the main focus is on the basic units of culture and linguoculture. These units are included in the cognitive basis);
- linguoculturology of a separate social group, ethnos, subethnos in a certain culturally
- Significant period of time (studying a particular linguocultural situation);
- applied linguoculturology (it is mainly related to the educational process .

Each of these areas should be studied separately. It is confirmed by recent publications in scientific periodicals.

In his article “Linguocultural studies” V.A. Fedosov distinguishes two approaches to linguocultural research: from language to culture and from culture to language . The author argues that the first approach is related to scientific linguoculturology, and the second approach is related to linguoculturological studies. The author considers these approaches in reference to the description of linguoculturology and raises a question if one should start with culturology or with linguistics — with the language. Both approaches are admissible: “...the subject of linguistics (language)..., expresses culturological concepts. Culturology, therefore, precedes linguistics” . If you give preference to linguistics, then “it is necessary to begin not with the whole language, but with the part related to expressing concepts — it is reasonable to start with vocabulary” . The work in the spheres of scientific linguoculturology and linguoculturological studies should start with the vocabulary reflecting the national and cultural character. At the same time the researcher expresses an interesting, perhaps a controversial idea related to the fact that “in the language there are not only words (and phraseological units), but also texts, sentences, grammatical units, etc., which also reflect cultural values”. Moreover, if you start with the vocabulary, it is very difficult to deal with the other linguistic levels in the process of the linguoculturological analysis. At the same time, a linguistic and cultural analysis has a monatomic and non-systemic character .

According to V.A. Maslova at the end of the XX th century the whole world was going through linguistic and cultural boom, when the question of the relationship between language and culture was among the most important in modern linguistics. It is an independent trend that emerged in the 90–es

at the intersection of linguistics and cultural studies, based on the idea of a close link of language and culture – language grows in culture, develops it, expresses it. V. I. Karasik, considers cultural linguistics as «a complex area of scientific knowledge about the relationship and mutual influence of language and culture» .

Cultural studies as a Humanities discipline that studies the processes of material and spiritual culture embodied in a living national language and manifested in language .In Ye.N. Luchinina's work linguoculturology is defined as the study of «individual objects conceptual picture of the world and their understanding of public consciousness and language from the point of view of the object of reflection, one of which is the ethnic group» .

V.V. Vorobyov says that linguoculturology is an academic discipline that studies national-cultural specific rules for the organization of speech communication, showing spirituality, «catholicity» of the people, reflected in the language, this collection of knowledge about national-cultural specificity of language .

V.N. Teliya considers linguoculturology as a part of ethnolinguistics, which devoted to the study and description of language and culture correspondence in their synchronous interaction.

Both culture and language are anthropocentric entities, they are considered to be in a person, serve a person and without a person do not make any sense. Linguoculturology is a product of the anthropocentric paradigm in modern linguistics .

CONCLUSION

Language has always been considered a powerful carrier of culture. At the present stage, cultural linguistics as an independent discipline has a complex object of study - the interaction of language and culture.

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