



LINGUOCULTUROLOGY AS AN INDEPENDENT DISCIPLINE OF LINGUISTICS

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Annotation

This article is due to the fact that the study of ways of reflecting culture in language and human society contributes to the knowledge of other cultures and mentality, serves the development of intercultural communication. The purpose of this work is to identify the origins and trace the development of cultural linguistics as an independent scientific discipline, as well as to analyze its current state.

Keywords: reflections of culture in language, cultures and mentality, intercultural communication, development of cultural linguistics, language and culture, conceptual and terminological apparatus.

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 of the XX century, which studies the relationship between language and culture.

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 [2, p.23].





The formation of cultural linguistics is closely related to the development of comparative historical linguistics. In the 18-19 centuries, foreign authors dealing with various aspects of linguistics expressed their views on the object of this science, which contributed to the formation of the concept of "cultural linguistics" and the development of this discipline in the 20-21 centuries. Cultural linguistics is a young humanitarian discipline that appeared in the last decade of the twentieth century. It has acquired a particularly large number of supporters, and at the present time it continues to arouse great interest among linguistic scientists.

Particularly significant names in this area are V.N. Telia, M.L. Kovshova, V.V. Vorobiev, V.A. Maslova, N.I. Tolstoy, E.A. Yakovleva and others. Each of these scientists gave a definition of cultural linguistics from their own positions. Cultural linguistics is a branch of linguistics that arose at the intersection of linguistics and cultural studies and explores the manifestations of the culture of the people, which are reflected and entrenched in the language. Ethnolinguistics and sociolinguistics are closely connected with it, and so closely that it allows V.N. Telia to consider cultural linguistics as a section of ethnolinguistics. Nevertheless, these are fundamentally different sciences.

According to V.A. Maslova, "cultural linguistics is a science that arose at the intersection of linguistics and culturology." This discipline is not a simple "addition" of linguistics and cultural studies, but a new independent direction that should be studied in depth. Such a study presupposes, first of all, an analysis of the main stages of the formation of the development of that system with a glance, which is called "cultural linguistics". This discipline is associated with philosophy, national character, mentality. It is a kind of body of knowledge about the national and cultural specifics, the organization of the content of speech communication.

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. The main object of cultural linguistics is "the relationship and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single systemic integrity", and the subject of this discipline is "national forms of society being reproduced in the system of language communication and based on its cultural values", - everything that makes up the "linguistic picture of the world" [3, p.54].



At the present stage, cultural linguistics is developing intensively. More and more linguists are interested in the relationship and interaction of language, thinking, culture and ethnicity. 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.

V.A. Maslova notes that cultural linguistics as an independent branch of knowledge must solve its specific tasks and answer a number of questions:

- 1) How culture participates in the formation of linguistic concepts;
- 2) To which part of the meaning of a linguistic sign "cultural meanings" are attached;
- 3) Whether the speaker and the listener are aware of these meanings and how they affect speech strategies;
- 4) Is there in reality the cultural and linguistic competence of a native speaker, on the basis of which cultural meanings are embodied in texts and recognized by native speakers (cultural and linguistic competence is understood as the natural possession of a linguistic person in the processes of speech production and speech perception and possession of cultural attitudes);
- 5) What are the conceptual sphere, as well as the discourses of culture, focused on the representation by the bearers of one culture, a plurality of cultures (universals); cultural semantics of these linguistic signs, which is formed on the basis of the interaction of two different subject areas - language and culture;
- 6) How to systematize the basic concepts of this science, i.e. to create a conceptual apparatus that would not only allow analyzing the problem of interaction between language and culture in dynamics, but would provide mutual understanding within a given scientific paradigm - anthropological, or anthropocentric" [5, pp. 31-32]

Z.K. Sabitova also tried to generalize the works of various scientists-linguoculturologists and, as a result, identified the following tasks of this scientific discipline:

- 1) Identification of the cultural semantics of linguistic units in their functioning, reflecting the cultural and national mentality of native speakers [6, p.14];
- 2) A description of the linguistic picture of the world - the body of knowledge about the world, imprinted in the language;
- 3) Description through the prism of the language of the conceptual sphere (a set of basic concepts of a given culture), cultural space, discourse and cultural background of the communicative space;



- 4) The identification in the language of "ancient ideas, correlated with cultural archetypes" [4, p. 13]
- 5) Characteristics of the linguistic personality as a carrier of the national linguoculture;
- 6) Description of linguistic consciousness as "one of the most intimate corners of culture" [1, p. 11];
- 7) Identification of national socio-cultural stereotypes of speech communication, etc. [6, p. 11].

Based on the foregoing, we can conclude that the tasks of cultural linguistics are associated not only with the study of the interaction of language and culture, but also with the reflection of culture and thinking in the language. Thus, the main objects of research in cultural linguistics are folk worldview, thinking, cultural values and their reflection in the language.

As a conclusion, we can say cultural linguistics as an independent direction of linguistics considers language as a cultural phenomenon and an exponent of national mentality. The subject and methods of cultural linguistics are in the stage of formation, nevertheless, this discipline has developed its own intentionality in a number of other linguistic disciplines that also work within the framework of the relationship between language and culture.

Culture and language are brought to an equivalent level in cultural linguistics, and their consideration in interconnection becomes the central task of this discipline. The basis for this is the ontological unity of language and culture. The study of the relationship between the phenomena of "language" and "culture" is largely hampered by the lack of a clear and consistent definition of the concept of "culture", developed conceptual and terminological apparatus.

Experts have counted at least 600 definitions of culture, but the scatter in the interpretation of the scope of the concept of "culture" in them is so great that it is very difficult for a non-culturologist to navigate this sea of definitions, due to which he often has to end up being content with an ordinary idea of culture. At present, one of the most adequate ways of forming methodological schemes for analyzing the problem of language and culture are attempts to establish a connection between language and culture on the basis of their ontological community, the objective form of existence of which is the ideal.



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