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INTERNATIONAL SCIENTIFIC AND PRACTICAL CONFERENCE "MODERN PSYCHOLOGY AND PEDAGOGY: PROBLEMS AND SOLUTIONS"





INTERNATIONAL SCIENTIFIC AND PRACTICAL CONFERENCE
"MODERN PSYCHOLOGY AND PEDAGOGY: PROBLEMS AND SOLUTION"

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LINGUOCULTUROLOGY AS A COMPLEX SCIENTIFIC DISCIPLINE

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The emergence of the interdisciplinary science of linguoculturology at the junction of linguistics and cultural studies at the end of the XX century aroused intense interest in it from linguists. Already at the beginning of the next century, linguistic and cultural schools were formed (for example, under the leadership of N. D. Arutyunova, V. V. Vorobyov, V. I. Karasik, V. V. Krasnykh, Yu. S. Stepanov, V. N. Telia, etc.), a certain conceptual and terminological apparatus of this linguistic direction was formed, taking into account various scientific concepts and methods of linguistic and cultural analysis.

As a rule, the emergence of new concepts and their corresponding terms entails some fundamental disagreements and discrepancies in the scientific community. According to the witty remark of A.V. Lemov, "... scientists quite often cannot agree on the meanings of scientific words". However, linguoculturology as a humanitarian discipline is a rare exception in terms of defining its conceptual essence by the scientific community. A comparative analysis of numerous definitions of linguoculturology functioning in scientific discourse has shown that almost all researchers are unanimous in defining this concept, which is based primarily on the dyad "language - culture". Let's compare only some of them.

For example, V. V. Vorobyov in his definition: "Linguoculturology is a complex scientific discipline of a synthesizing type, studying the relationship and interaction of culture and language in its functioning and reflecting this process as an integral structure of units in the unity of linguistic and extra-linguistic content using systematic methods and focusing on modern priorities and cultural institutions" in addition to the mutual influence of culture and language, identifies other, rather significant indicators of linguoculturology, namely: "a complex scientific discipline of the synthesizing type". Thus, the place of linguoculturology in the system complex of humanitarian knowledge is clearly defined as a scientific discipline, which, accordingly, entails the presence of its own subject and object of study. No less important is the indication of the synthesis of scientific knowledge, which in turn, on the one hand, is noteworthy for the modern scientific paradigm,



and on the other hand, requires the establishment of both general and differentiating features of the concept under study. The definition of linguoculturology proposed by V. V. Vorobyov, in our opinion, is capacious and informative also because it immediately orients researchers to a certain methodology of linguistic analysis - "system methods".

The definition of linguoculturology given by V. V. Krasnykh is also based on the general integration "culture - language"; but, in addition, other relevant features of the discipline under study are indicated in the definition: the national picture of the world, linguistic consciousness, national-mental features as fundamentally new objects of research: "linguoculturology is a discipline that studies the manifestation, reflection and fixation of culture in language and discourse. It is directly related to the study of the national picture of the world, language consciousness, the peculiarities of the mental-linguistic complex"

It should be noted that V. Humboldt's linguistic heritage finds new perspectives in the field of humanitarian research. The emergence of linguoculturology as a scientific discipline was naturally preceded and promoted by many different factors of both linguistic and extralinguistic nature. Of course, it is fundamental to rethink various guidelines in the study of language, aimed at an expanded understanding of its functions, in particular, related to the problem of anthropocentrism and ethnocentrism.

In this regard, it is impossible not to mention the well-known academic discipline "linguistics", which for several decades has been the main one in the methodology of teaching Russian as a foreign language and which to some extent agrees in its principles of studying the object with linguoculturology. However, the latter has certain specifics. So, according to V. V. Vorobyov, who insists that linguoculturology is a scientific discipline, and not a certain one and not some specific "aspect of language teaching, such as linguistics". At the same time, the scientist quite rightly gives due preference to linguistics as a basic guideline, considering linguoculturology "a kind of successor to linguistics".

Undoubtedly, in the paradigm of modern knowledge, modern scientific approaches, linguoculturology, unlike linguistics, is aimed at a "new system of cultural values", which is quite natural and understandable.

The founders of the linguistic and cultural direction, E. M. Vereshchagin and V. G. Kostomarov, also drew attention to another conceptual component: participation in communication within various national cultures: "... by assimilating a language, a person simultaneously penetrates into a new national culture, receives a huge spiritual wealth stored by the studied language". This is



especially true in the methodology of teaching Russian and foreign languages: "Each lesson of a foreign language is a crossroads of cultures, it is the practice of intercultural communication".

Linguoculturology has a pronounced interdisciplinary character, integrates various knowledge of the humanitarian nature. For modern linguistics, interdisciplinary research is the most characteristic and in demand. Linguoculturology as a complex and multidimensional scientific discipline of a humanitarian and cultural nature is in interaction with many related sciences: cultural studies, ethnolinguistics, sociolinguistics, intercultural communication, cognitive linguistics, ethnopsycholinguistics, linguophilosophy, etc. It is the interdisciplinary status of this scientific discipline that presupposes the identification of common, overlapping areas of interaction with each of the listed sciences and at the same time the establishment of its distinctive, specific features.

Proceeding from the nomination itself - "linguoculturology", we believe that the primary task is to establish relationships with cultural studies, since the subjects of study practically coincide. Let's compare: "Cultural studies is a scientific and educational discipline, the subject of which is ... a set of information about the culture of the language being studied, necessary... to solve educational and educational tasks" . The subject of linguoculturology research is the material and spiritual culture created by mankind . Despite the obvious close connection of these disciplines, V. A. Maslova rightly notes that "if culturology explores a person's self-consciousness in relation to nature, society, history, art and other spheres of his social and cultural existence, and linguistics considers the worldview that is displayed and fixed in language in the form of mental models of the linguistic picture of the world, then linguoculturology has as its subject both language and culture, which are in dialogue, interaction".

Most often, linguoculturology is positioned as an integral part of ethnoculture. For example, according to N. F. Alefirenko, "linguoculture is an integral part of any ethnoculture, which is a synergetically generated amalgam (fusion, fusion, totality) of interrelated phenomena of culture and language, fixed and mastered by a certain ethno-linguistic consciousness", According to V. N. Telia, linguoculturology is "part of ethnolinguistics, devoted to the study and description of the correspondence of language and culture in their synchronous interaction.

We find the well-known metaphorical author's reflection of S. G. Vorkachev very interesting and very illustrative:... linguoculturology is today, perhaps, the youngest branch of ethnolinguistics, or, to use a chemical metaphor, it is the



newest molecular compound within the boundaries of the latter, different from all others in its "atomic composition" and "valence bonds"; the ratio of the shares of linguistics and cultural studies and their hierarchy"

On the surface there are other valence connections that closely connect linguoculturology with intercultural communication. In the process of intercultural dialogue, national-specific fragments of value pictures of the world are revealed. Studying the culture of another country destroys communication barriers, allows you to be tolerant of dissent, beliefs and behavior of its representatives, as well as better and easier to learn the peculiarities of the native speaker's language.

The main task of intercultural communication - adequate mutual understanding of two participants of a communicative act belonging to different national cultures - turns out to be the leading one for linguoculturology, since the value differences of cultures find direct expression in the systems of value orientations of their representatives. The efforts of modern researchers are aimed at studying the mechanisms of linguistic conceptualization and categorization of the world. Various fragments of national linguistic pictures of the world are specific and are reflected in the concepts of culture. Without knowledge of the concepts of national culture, it is impossible to carry out full-fledged communication. Taking into account the interaction of language and culture allowed researchers to identify the so-called "key concepts" of national cultures, behind which are the most important concepts of national consciousness.

There are many definitions of both the term "concept" and the concepts of culture. The ambiguity of interpretations is determined by the linguistic nature of the concept as an interdisciplinary education and the complexity, multidimensionality of this amazing phenomenon relevant to modern scientific discourse. We believe that such important components of linguoculturology require special consideration.

In establishing interdisciplinary links of linguoculturology, attention should be paid to its interaction with ethnopsycholinguistics. Ethnopsycholinguistics is a new direction that considers speech activity in the refraction of national-cultural specifics and taking into account the national-cultural component of discourse. Both sciences are inextricably linked, complement and enrich each other. And if for ethnopsycholinguistics speech activity, language consciousness and communication are the main ones, then for linguoculturology it is the anchoring of culture in language and its reflection in discourse.



The conceptual content of the term linguoculturology in the analyzed definitions is based mainly on the problems of describing culture and language in the process of its functioning. However, it is impossible not to agree with the opinion of V. V. Vorobyov that this term refers to a broader concept that implies the inclusion of empirical studies of these phenomena.

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