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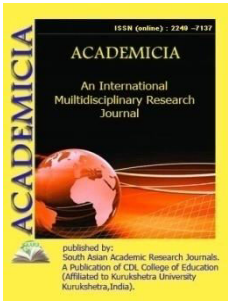

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THE SOLUTION TO THE PROBLEM IN LINGUOCULTGUROLOGY

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ABSTRACT

The article provides an overview of linguoculturological materials published in recent years in the scientific journal "Rusistika" (former name: "Bulletin of the Peoples' Friendship University of Russia. Series: Russian and foreign languages and methods of teaching them"). The author draws attention to the history of the emergence, formation and development of the term "cultural linguistics", the main approaches to its study.The analysis of the materials published in the journal allows the author to highlight articles within the framework of comparative, cognitive, applied cultural linguistics, cultural linguistics of ethnos, sub ethnos, a linguocultural approach to analyzing the meaning of the cultural code, identifying the specifics of national verbalization of ideas about the world picture surrounding a linguistic personality. A number of publications reflect the applied field of cultural linguistics, to one degree or another related to cultural linguistics. The question of the use of the linguoculturological approach in the process of writing textbooks for bilingual students, in the study of linguistic units of different levels, the place and role of the Russian language in the aspect of the codes of linguoculturology, is raised. The materials presented in the journal, according to the author, cover a wide range of linguoculturological studies, enrich cultural linguistics in theoretical and practical aspect.

KEYWORDS: *Linguoculturology, Culture-Oriented Linguistics, Language, Culture, Cultural Code, Concept, Linguocultural Approach*

INTRODUCTION

Therefore, it is natural that in modern research a significant place is occupied by cultural linguistics, which took shape in the 90s. XX century.as a result of attempts to integrate cultural studies, linguistic and regional studies and linguistics. Its emergence is caused by an interest in

the interaction of language and culture. Language is considered not only as a means of communication, but also as one of the most important cultural codes of the nation.

The fundamental foundations of this approach were also identified. Vereshchagin, V.G. Kostomarova "Language and Culture: Linguistic and Regional Studies in Teaching Russian as a Foreign Language", which went through several reprints and became one of the foundations of the new direction. The work of these authors "Linguistic and Cultural Theory of the Word" is also thematically connected with it.

MAIN PART

According to Yu.A.Belchikov, the search for mechanisms of interaction between language and culture, including because “language and culture have a common - humanistic basis” [1,7].

The formation and development of the linguocultural direction is caused by the desire to comprehend the phenomenon of the linguocultural content of language and culture as one of the forms of existence of a linguistic personality in the surrounding linguocultural space, where language appears as a kind of interpreter of not only national, but also the entire world culture.

Such modeling of reality in language in all its multidimensionality should become the main subject of cultural linguistics, which, in turn, can fall into a number of directions:

- cognitive-semiologicallinguoculturology (the study of the sign properties of linguistic units from the point of view of fixing the results of the communicant's emotive-intellectual activity in them);

- historicallinguoculturology of the text (analysis of national and world linguoculture through the prism of the laws of cultural development in the broad sense of this term);

- Historical and typological linguoculturology (the study of linguocultural-rological signs of stages in the development of linguocultures);

- comparative cultural linguistics (aims at solving pragmatic problems); cognitive cultural linguistics (the focus is on the basic units of culture and linguistic culture, which are included in the cognitive base);

- linguoculturology of a separate social group, ethnos, subethnos in a certain culturally significant period of time (study of a specific linguocultural situation);

- Applied cultural linguistics (associated mainly with the educational process, the study of the Russian language in a foreign audience).

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Each of these areas requires a separate study. This is confirmed by publications of recent years in scientific periodicals.Thus, culturology precedes linguistics ”[2,35]. If we give preference to

linguistics, then here, however, “we will have to start not from the whole language, but from that part of it that is directly adapted for naming and expressing concepts — to start with vocabulary”. It is with vocabulary with a national-cultural component that work most often begins in both scientific and educational cultural linguistics, including in the study of the Russian language.

But here the researcher expresses an interesting, possibly controversial idea based on the fact that “the language contains not only words (and phraseological units), but also texts, sentences, grammatical units, etc., which also participate in the expression cultural values ". Moreover, if you start with vocabulary, then it is very difficult to include other language levels in the linguocultural analysis. At the same time, “Linguoculturological analysis turns out to be atomic, non-systemic. The author of the article finds a similar thought in A.T. Khrolenko: “The effectiveness of the technique decreases due to a certain atomicity and approach to the word as an autonomous entity” [3,137].

As a result, the author is still inclined to the idea that linguistic culturerology should be described primarily from a culturological point of view, where “linguistics, which expresses culturological concepts, is manifested inall its aspects (and not only in terms of vocabulary). ”In 2015-2017.on the pages of the scientific journal “Bulletin of the Peoples' Friendship University of Russia. Series: Russian and foreign languages and methodsteaching them "articles of a linguoculturological nature are published, devoted to the problems of comparative, cognitive linguoculturology, linguoculturology of an ethnos, subethnos, etc.

For example, in the article by V.F. Ibrahim "The concept of" fate "in Russian and Arabic linguocultures" based on the analysis of paremias, a conclusion is made about the general, passive nature of the attitude to this concept, although "if in the Russian consciousness a person can fight against fate, even if it is useless, then in in the Arab mind, people resign themselves to their fate ”[4,168].

Yu.V. Fernandez Sanchez in the article "Features of humor in the linguoculture of the Basques" emphasizes that "the appeal to the Basque linguistic culture is of great practical importance, since this ethnic group is one of the least studied both in anthropological and linguistic aspects. and therefore represents a wide field for research ”[5,119].Continuing to develop the chosen direction, Zh.V. Kurguzenkova examines the emotionally colored features of the semantics of phraseological units, conceptualizing female beauty in English linguoculture from the point of view of the Russian language tradition. According to the author, “the analysis of examples of the English language suggests that with all the differences in the discourses of modern English and Russian cultures, the strategies of conceptualization in this area are characterized by similarities rather than differences” [6, 97].

In the same regard, Zh.V. Kurguzenkova carries out a linguistic and cultural analysis of gender-marked phraseological units nominating women of easy virtue in French and Russian. The article examines the specificity of phraseological units of the considered thematic group.

The conceptual constituent of the studied type of woman, in the author's opinion, allows us to speak “about the similarity of the relations of two nations to the nominated concept, as in the French language and in the Russian phraseology-¬

The Czech units of the “courtesan” subgroup today are characterized by a negative coloration”[7, 65].

In the article by O.A. Kudrya "Lexical-semantic classification of secondary color designations in the English and Ukrainian languages: linguocultural analysis" linguocultural specificity and isolated features of the choice of secondary color names are investigated, both common and distinctive features in their functioning are revealed. One cannot but agree with the author's conclusion that this is caused, among other things, by the “cultural features of the conceptualization of the color spaceethnic groups associated with the differences in linguistic pictures of the world, with special features of the national worldview ”[8,58].

The article by A.N. Gritsenko. The author analyzes the features of metaphors united by the emotional sphere. Attention is drawn to the need to distinguish between nominative, representative and cognitive functions in the metaphor. Emphasis is placed on the possibility of expanding the metaphor in the semantic sense, suggesting "vivid emotions or even appealing to certain historical and cultural allusions that may not be clear to everyone" [9,159].

E.M. Markova from the point of view of linguo-cultural and linguodidactic approaches, analysis of the semantics of the culinary code of culture in the secondary nominations of the Russian and Czech languages. One can support the opinion of the author, who notes the absence of descriptions of the most culturally conditioned means of secondary nomination in explanatory dictionaries, which, thus, “makes it possible to approach the solution of such fundamental problems for modern linguistics asdescription of the linguistic picture of the world, identification of the peculiarities of the national specific verbalization of universal representations of the world, which will be embodied in special cultural dictionaries "[10, 162].

Cui Liwei's article “Non-equivalent vocabulary in the image of China in Russian emigrant literature” presents a thematic classification of non-equivalent words in the verbalization of the key semantic opposition “friend-foe” for emigrant culture. One of the features of the functioning of such vocabulary in the linguocultural image of China is that “these words are associated only with Chinese linguistic culture, most of them are relevant, do not refer to writers - representatives of the Far Eastern emigration perceive China mainly in its everyday aspect "[11.86].The same author considers this topic with the involvement of broader material - using other linguistic means.

The topic considered in the article by A.V.Shalyukhina "Compliment and praise as a manifestation of empathy in the Spanish language", especially from the point of view of representations of low and high contextcultures, as well as the belonging of communicants to introverted / extraverted types of linguistic personality [12,91-102].

A similar goal is to identify the main features of the language of the image of power, but on the material of the print media of the 90s. last century, stated in the article by A.Yu. Lonskoy. Based on the fact that the language of the print media of those years reflected not only the intra-linguistic processes taking place in it, but also changes in society as a whole, for example, the minimization of language styles, we can say that the specifics of the style of the language of publicistic texts “was a process of deconstruction, when the usual balance of standardized and expressive speech in texts has changed ”[13,122].

Tran Thanh Tung's article "Cultural-thematic fields" war "and" peace "based on the work of M. Ilyinsky" Indochina: the ashes of four wars "characterizes the linguocultural image of Vietnam in the Russian publicistic picture of the world. The study allows the author to assert that the peculiarities of the linguistic design of the image in question are due to the "special features of the publicistic picture of the world: the subjective beginning (the evaluative aspect of the microfields" participants in the war "," the consequences of the war "), documentary (the use of numerals, anthroponyms - real names of toponyms, words-realities), expressiveness (figurative periphrases in the composition of most microfields) "[14, 124].

In the article by M.A. Belova "Linguoculturological and linguopersonalologicalanalysis of the implementation of religious concepts in the Russian creativeized caricature" religious creativeized text is considered from the point of view of the linguoculturology of the text. "The use of both types of analysis helps to" trace "the correlation of the elements of the conceptosphere with culturally determined contrasting elements" [15,199].

A number of publications reflect the practical, applied field of linguoculturology, largely associated with linguistic and cultural studies. So, in the article by L.M. Koltsova, T.Yu.Kudryavtseva, S.A. Churikova "The linguocultural value of archaisms and historicisms in the practice of teaching Russian language studies", an appeal to regional general cultural material, according to the authors, "allows students not only to develop and improve speech, but also to activate, deepen and systematize knowledge of the Russian language, at the same time expanding their knowledge of the diversity and richness of culture, including linguistic, which is the regional component of the cultural sphere "[16, 58].

CONCLUSION

The linguoculturological approach to the study of linguistic units of different levels is used not only in relation to Russian, but also toother languages. So, M. Radovich in his article conducts a linguoculturological analysis of toponyms and katoikonyms of the Bolivian national variant of the Spanish language. As a result, the author notes that"In the toponymy of the country, an Indian topoformant is clearly traced ... anthroponyms contain cultural information important for Bolivians" [17, 138].

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