

Lingua Cultural Concept as a Language, Culture, and Person Descriptive Methodology

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Abstract: The functioning of any language is regulated not only by linguistic rules, but also by norms of social and cultural life. Nowadays, development of lingua cultural approach in worldwide education is conditioned by a re-construal of culture phenomena as a specific form of human existence. Until now, we have been dealing with an absence of sufficient quantity of widescale proceedings on systematization of lingua cultural methods and methodology. Being a relatively new metascience, linguaculturology existed for a couple of decades on a solely theoretical level. However, lately linguaculturology is getting a status of an applied science and its methods are successfully used in the process of teaching foreign languages. The culture of the country of the acquired language is represented as a part of communicative requirements for students. That means that the didactic material must be allocated purposefully and consequentially to form lingua cultural competence of every student. By presenting students with a holistic complex of cultural key concepts of studied language, a more precise picture of the world of studied language can be constructed.

Keywords: Linguaculturology, Concept, Methodology, Linguacultureme, Dictionary

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Introduction

In the 80s and 90s of the 20th Century, there emerged a necessity for a new discipline which would unite the abilities of several scientific branches. Ronald Langacker talked about the necessity of a new discipline called cultural linguistics, and at the end of the 90s Harry Palmer wrote a fundamental work called "Toward the theory of cultural linguistics". At about the same time in Europe emerged a new science called linguaculturology.

The functioning of any language is regulated not only by linguistic rules, but also by the norms of social and cultural environment of an individual. The concept of social cultural determination of linguistic events was

prepared by the works of European scientists centuries ago. Their names are Wilhelm Humboldt in Germany, A. Meillet and E. Beneviste in France, and A. Potebnya in Soviet Union.

Nowadays the development of the lingua culturological branch of linguistics is conditioned by aiming to construe phenomena of culture as a specific form of human and societal existence. A triad of language, culture, and the identity/personality is put more actively forward as one of the most important factors of contemporary science. In mass cognition language, culture and personality are not associated with some kind of isolated branch of scientific research existing in scientific or other isolated areas. Interest towards that topic is getting more and more actual. Understanding of different types of mentalities is turned into political or even economic resources, and into key elements of development of our environment: popularity of linguistic politics, linguistic taste of time, dialogue of cultures, polycultural education, culture, language and personality. All those topics are actively researched from the position of theoretical lingua culturology.

Lingua culturology as a science has a goal to represent in systematic and holistic way units of language and culture in their correlation and mutual functioning. Linguaculturology should become oriented on the new system of contemporary cultural values, one of the whole and objective interpretation of the facts and events of cultural life. Linguaculturology is a multidimensional area of knowledge which pretends to be a methodology of the whole system of science about language and culture and personality, a new type of meta science. Linguaculturology functions on the deep level of semantics taking into account systematic and integrative approach to the phenomena of language and culture.

Lately, a new paradigm of linguaculturology has been established, and it is based on three branches: cognitivistics, semiology and hermeneutics. Position on the edge of linguistics, ethnolinguistics, humanities, and language gives linguaculturology status mechanisms of language and culture. Initially, this science was supposed to be purely theoretic and its goal was to define connection of language and culture; it was not oriented on the use in the teaching process. For a couple of decades, linguaculturology existed on a solely theoretical basis. However, lately, this branch of science is getting more applied status in the process of teaching foreign languages. A picture of a country of a taught language becomes one of the parts of communicative needs of students; it is an extralinguistic component based on the communicative situations and realized by verbal scenarios. By studying cultural content of verbal units, lingua culturology can observe them from the point of understanding those units in the fullness of their content and shades, in a degree closest to the maximum comprehension of the native speaker and carrier of the native culture.

Applied linguaculturology is an area of methodological knowledge; practically oriented knowledge about mutual functioning of language, culture and personality in various contexts; theory and practice of management of teaching process; culturological provision of foreign language lessons with specially selected material which is valuable not only from the point of grammar sentences but also from the point of national culture.

The linguaculturological approach gives us an opportunity to avoid simplification and fragmentation of material

given to students. Certain logically selected aspects of culture of the studied language presented in classroom give students the opportunity to form a full picture of the foreign reality with the help of research and non-linguistic content of selected areas.

This way lingua culturological research should refine an important area of management of linguistic teaching process in which lexical material should be tightly connected with tasks of cognizing culture. This should specify that the conceptual approach of just studying foreign language is typical for courses created with goals of forming linguaculturological competence of a student. When we present to foreign students a holistic unity of key concepts of studied language, we can help to construct the student's cognition of a different picture of the world of a studied language. Ideally, we should create coursebooks whose main units will be units of cognitive level of a language personality or a language picture of the world, opening mutual connections of lexemes in an aspect language-world, and units of the pragmatic level characterized by relation of a person with the world. However, it's a very difficult task to create a course book in which will be represented not only verbal, but also nonverbal, culturological units: conventional phrases and idioms, proverbs, et cetera. Some scientists think that it is not very realistic: It is impossible to input all the realities forming mentality of a certain nation into a cognition of a foreigner, because mentality of each nation is not the result of studying, but it is a result of life. Others think that identity is rigid and flexible, and to teach only easily comprehended ideas by any culture concepts without special peculiarities, features, and characteristics for a certain language and culture would be not worth trying. We should always select information taking into account the reality of cultural and national life, time, and historical epoch. Also, in the process of selecting linguaculturological materials, a special role is played by profiles of students, their level of education, their cultural identities, etc.

Linguacultural or languacultural approach is very important for multinational conversation based on the dialogue of cultures and it's really important for mutual functioning of language- culture-personality to form a subject of a multinational working.

Nowadays, theoretical and applied linguaculturology is resolved in forming independent subfields: conceptual-theoretical, comparative, and applied linguaculturologies. Despite the fact that establishing lingua culturology as a new humanitarian paradigm of scientific knowledge happened 40 years ago, its structure, typology, and terminology are still formed. A theoretical level of linguistic cultural knowledge is aimed at the formation and development of the theory of mutual functioning of language and culture, explanatory models and concepts of linguistic personality, and a linguistic picture of the world. Theoretical linguaculturology is focused on knowledge of languacultural events and processes, acquisition of new knowledge of language and culture as a whole, and about their independent components. The goal of applied linguaculturology is scientific support of some practical problems in the foreign language classroom. Applied linguaculturology tries to implement theoretical knowledge about language- culture- personality in the most efficient way and put it into everyday learning process.

Contemporary linguistic space is full of crisis and problem zones which makes languacultural knowledge

especially useful in its applied version.

Methodology

Philosophy defines methodology as a system of principles and methods in organization of theoretical and practical activity, therefore methodology is a study about this system. Methodology has a concept of scientific development and this concept is a methodology of transition from theory to practice. A method represents special approach to the studied phenomena, definite complex of approaches whose implementation creates the possibility to study given phenomena. That is why a method is always a system. Its specifics are defined by the object of study and the goal of the study. The specifics of any given method are defined by theoretical view on the object of the study and its goal. Methods of linguaculturology are a complex of analytical approaches, operations, and procedures, used by analyzing a mutual connection of language and culture. As soon as lingua culturology is an integrative area of knowledge which is absorbed in itself or its results of research in culturology and linguistics, ethnolinguistics and cultural anthropology, it uses a complex of cognitive methods and guidelines grouped around the meaning “language and culture”. In the process of linguaculturological analysis, methods of culturology and linguistics are used selectively.

Every scientific method has its restrictions and areas of use, but mutually functioning language and culture have so many aspects that cognizing their nature functions. The genesis with help of only one method is unrealistic. That is why there are a lot of methods complementing each other in the linguaculturological field.

In linguaculturology we use linguistic, culturological, and sociological methods, the method of content analysis, frame analysis, the narrative analysis of Propp, methods of field ethnography, open interviews used in psychology and sociology, the method of linguistic reconstruction of culture, experimental cognitive linguistic methods, and some others. The methods mentioned above complement each other with different cognitive principles, analysis, and approaches which allows lingua culturology to study its complex object-mutual functioning of language, culture, and personality.

The apparatus of metaphor analysis offered by George Lakoff obtains tremendous explanatory strength and allows to save results important for a problem of understanding mutual functioning of language and culture. This method allows to establish cognitively defined mismatches between compared languages. The special area of research-linguaculturological analysis of texts as they are authentic depositories of culture. That is why analysis of texts within a hermeneutic paradigm is very important. Within this paradigm, different methods and approaches are used, from interpretational to psycholinguistic.

Multiple goals of linguacultural research are evidence of multiple areas of linguaculturological studies. Those areas include studied phenomena which connect language and culture:

- 1) the meanings of language signs,

- 2) cultural connotations,
- 3) national-cultural components,
- 4) linguaculturemes;
- 5) background knowledge;
- 6) cultural semes;
- 7) cultural meanings and pre-meanings;
- 8) concept of culture;

As we can see, the object at which different methods of linguaculturology are aimed is linguistic/discursive activity considered from meaning and value point of view. The object of study and analysis is value-semantic space of language, the ways language embodies it in units and deposits and translates culture.

If we study the participation of language in constructing of material and spiritual culture, we use culturological methods and approaches: such as qualitative analysis, which includes the biographic method, psychological procedures, methods of stylistic analysis of personal documents and literature, methods of textology, and research of ethnic groups, and different mathematical and IT methods.

According to the linguaculturological concept, each language speaker is at the same time a carrier of culture; that means that language signs get an ability of fulfilling functions of signs of culture, so that way they serve as a means of presentation of main arrangements of culture. The advantage of linguaculturological studies is given to linguistic methods, approaches, and procedures:

diachronic method based on comparative analysis of various linguacultural units in time;

synchronic method comparing linguacultural units existing at the same moment;

structural-functional method presupposing a divide of cultural object on parts and detection of connections between those parts;

historical-genetical method, oriented on study of linguaculturological fact from the point of its origin, development, and its further existence;

typological method;

comparative-historical method aimed for comparison of native language cultural units in time and penetration and their essence;

communicative-pragmatic method allows to study live communication or discursive processes and its synchronous connection with ethnic mentality functioning and given cultural time frame;

cognitive discursive method allows to get inside of one of the most inner areas of culture-language cognition;

ethno- linguistic method, its methods and approaches allow us to discover isomorphism of structures and functions of forms of a language and types of national cultures;

psycholinguistic method which unfolds universal and ethnic cultural psychic mechanisms of emergence and comprehension of speech;

social linguistic methods contribute to comprehension of social factors influencing formation and development of a language personality and formation of national cultural component and semantic

language space.

The success of linguaculturological research at the beginning was ensured by synthesis of linguistic and culturological methods and approaches by studying lingua culturological objects. V. Vorobyov created the concept of linguaculturology and funded the school of linguaculturology in RUDN and introduced the concept of *linguaculturema*.

Lately, linguaculturologists design solely culturological methods of presenting cultural concepts based on the knowledge that methods of concept objectivation passing on hermeneutic circle give to a lingua culturologist a possibility of creating a speech-thinking “portrait of the cognized subject”. (E. Bartymsky) In the process of creating the portrait, when separate fragments of the image of the subject are drawn, lingua cognitive selection and integration of separate culturally significant meanings occur (by origin, quality, appearance, functions, experiences) and their sign coding as semes of word’s semantic structure (phraseologism). Method of “*speech portrait*” (Ivanova, 2004) of language personality is used actively by linguists. In this method, they pair paradigms of linguaculturology and cognitive linguistics.

The search for optimal methods, approaches, and procedures in linguaculturology is still an ongoing process.

Theory and a Methodology of Creation of Linguaculturological Dictionary

The creation of a linguaculturological dictionary is very important for the process of foreign language acquisition. We suggest a linguaculturological dictionary which would combine in itself two types of dictionaries: ideographic (field arrangement of material) and academic (conceptual interpretation of words-realties). The dictionary would have a pronounced lingua didactic orientation which would be demonstrated by the selection of minimally sufficient material aimed at specific peculiarities of the culture of studied language, reflected in a certain way in lexica of a given language. The main topics of such a dictionary could be national culture, national history, national type, art, education, literature, philosophy, political, sports lives, etc.

Structure of the universal of a capability might be a base of its national variations which can take in account specific peculiarities off certain languages and cultures. By creating such a dictionary possibility of linguistic and cultural interference should be eliminated. Despite the limited amount of material, the linguacultural dictionary should aim to systematic and holistic interpretation of given linguacultural objects. It should overcome fragmented selectiveness which is a typical feature of similar vocabularies.

The object of linguacultural research is “conceptualized subject area and the language and culture”, and the method of this research should be a symbological analysis of words defining the most important concepts or constants of national culture. Conceptual base of a lingua cultural dictionary is defined by principles we mention later. The main unit of the dictionary will be a *linguacultureme*.

Every national culture forms a unique system of values, models of behavior, lifestyles, and world images. As a cultural picture of the world as a complex of actual presentations of the world, environment, norms of morality, mentality of culture, correspondence with other cultures, models of behavior every culture is distinguished by its uniqueness. The picture of the world is reflected in language by forming what's the language picture of the world. Language units and their combinations reflect established in given national speaking community images and ideas of the world around and about human beings. These presentations express in specific resume of a form and the meaning, first of all in lexical units, in our system - linguaculturemes. The most frequently used linguaculturemes usually define the most important values of national culture. Those units are also regularly discussed in cultural texts. The amount of the most meaningful for the national culture linguaculturemes is not constant, as processes of globalization of cultures, integration of different cultures into the united world culture led to the formation of ideas, values, and forms of life equally important for the most cultures. As a result, the dictionary of meaningful ideas and concepts for the national culture is constantly enlarged. The depths of these processes are polycultural and poly logical tasks which are very actual for a lot of scientific disciplines and are very important for understanding of the way of life of contemporary peoples-representatives of different cultures.

A linguaculturological dictionary can be understood as the characterology of national culture from the lexical side. That means that a lexical composition of any language defines to a significant extent the “face” of the culture, its unique vision of the world. Lexical units which constitute the lingua cultural thesaurus are first of all linguaculturemes defining key concepts and ideas for the given national culture-concepts which correlate with the main values of the culture.

This idea of the linguaculturological dictionary is still new for contemporary linguistics. The task of the accurate defining of the composition of the thesaurus of any culture is on the first view seen as a very complicated task as we still don't have clear and precise criteria for assigning these or those lexical units to the most valuable of the given language of or culture. Usually, in western linguaculture lexical notions are viewed and researched as concepts. But the same concept could be represented by numeral lexical units, meanings of which are not constant. That is why concepts are usually presented by “*concept spheres*” which intersect with each other in their different parts.

The amount of language concepts which compose a dictionary of any national culture is it restricted. For example, in “The thesaurus of Russian culture” of 1997 are given only 50 main concepts as main values of Russian culture. Contemporary linguistics has developed an apparatus of methods for research on lexical composition of a language. But those methods are not meaningful enough for reception of the full picture for a lingua culturological thesaurus. Development and establishment of lingua culturology as a self-sufficient scientific discipline with its own methodological apparatus is able to unify interests of linguistics and culturology. That is why we define the approach we use as a linguaculturological approach by the used methods and why is the object of research.

The linguaculturological approach we can define as a characterological approach because the research is conducted on all the material of the national culture. It is well known that characterology is an expression of a phenomenological approach to the studied object. In our given case, phenomenological view supposed to be used in linguaculturological dictionary of a national culture as a composition of specific and general cultural features, but with an accent on national features which as a result gives characterological description of a national language.

V. Vorobyov suggested using as a main method of research hermeneutic-interpretational method which allows to identify essential culturally meaningful characteristics of lexical units of existing concepts as linguaculturemes. (Vorobyov, 1995)

Linguaculturology is a new discipline with its own means and methods of research. It describes the interconnection and the interaction of language and culture in a special field of research-linguaculture. The research is conducted on the base of the identification of the mechanisms of the 'language thinking' appropriate for a national culture of any type.

By linguacultureme we mean a unit of the thesaurus. The main meaning of linguaculturemes is in the multiple reflections within a given linguaculturological area about its noemic content, and this fact allows us to use hermeneutic-interpretational method for description of linguaculturemes. The hermeneutic-interpretational method makes it possible to reveal the way of meaningful existence of a lexical unit as a linguacultureme in the frames of linguaculturology.

The linguaculturological thesaurus can be successfully used in theoretical courses of linguistics, culturology, intercultural communication, and linguaculturology.

The Theory of Creation of the Linguacultural Dictionary

V. Vorobyov believes that the main goal of lingua culturology is to leave the one-sided determinism in the interpretation of the triad 'language-culture-personality'. Its mission is to explore those phenomena in their inseparable unity taking in account all facts of their mutual determinism. This task is rather complex as the phenomena: language, culture and personality are extremely complicated and multivocal in their nature.

For the detection of specifics of linguacultural approach, and in the given case, characterological approach in this branch of science, we should look into the way the problem of mutual interconnection of language, culture and personality is interpreted in adjacent with the linguaculturology linguistic disciplines, such as ethnolinguistics, sociolinguistics, cognitive linguistics, linguistic and regional studies. Those branches of linguistic studies might be considered as predecessors of linguaculturology.

Lingua culturology, claims V. Volobyov (Vorobyov 1997,30), is a scientific discipline of a synthesizing type,

located on the frontier between branches of science studying culture and linguistics.

The objects of linguaculturological studies are artefacts. The method of the field of linguaculturology allows us to describe the system of cultural values reflected in language. The method of linguaculturological field allows to describe the system of cultural values reflected in the language.

The base of categorical apparatus of lingua culturology is a notion of the linguacultural concept (Karasik, 2001). The linguacultural concept differs from other mental units used in various areas of science such as cognitive concept, frame, scenario, script, notion, image, archetype, gestalt, mneme, stereotype, by the accentuation of the value elements. The center of the linguaculturological concept is always the value because the concept ensures any cultural research, and the value principle underlies the culture. The linguacultural concept includes in itself not only the subject reference, but all communicative significant information. It primarily includes syndication of the place taken by this sign in the lexical system of the language: its paradigmatic syntagmatic and word formative connections- all that F. Saussure called 'significance' and that what reflects "linguistic value of the extra linguistic object" (Karasik, 1996). Another high probability component of the language concept semantics is the cognitive memory of the word: meaning characteristics of the language sign interconnected with its primordial purpose and the system of spiritual values of some native speakers. (Telia, 1996,230). The most essential from conceptual point of view is culturally ethnic component which defines the specifics of semantics of the natural language units and reflects the "language culture of the world" of its speakers.

Thus, the linguacultural concept is the culturally marked verbalized meaning represented in its expression by the whole line of its language realizations which form the corresponding lexical- semantic paradigm. The content of the linguacultural concept includes at least two rows of semantic signifiers. The first row includes semes common for all its language realizations which bind the lexical semantic paradigm and form its notional or prototypic base. The second row includes semantic features common for at least the part of its realizations which are marked by lingua cultural, ethnosemantic specifics and connected where's the mentality of the native speakers or with the mentality of the national language personality.

From all mentioned above we could see that the central task of linguaculturology is the consideration of language, culture and personality in their interconnection. Linguaculturology is called to give data and draw conclusions about lingua cultures as of types. The object of linguaculturology - lingua cultures as a special type of interconnection of language and culture manifested themselves equally in both - language and culture. As a separate lingua culture might be considered not only as large formations, but also semantically isolated separate linguacultural areas inside of some linguacultural types. As an object of linguacultural research, it can serve phraseological units, concepts, methods of linguistic thinking typical for various linguacultural types, and the linguaculturemes.

The main characteristics of linguaculturemes consist in a multiplex reflection on the noematic content within the given linguacultural area. Consequently, we believe that hermeneutic-interpretational method suits the best by their description.

Characterological Approach by Creation of the Linguacultural Dictionary

The characterological approach is the reverse side of the typology. First, the typical features within a language, or language phenomena are detected. The goal of the typological analysis is to define some language formations as typical realizations of some abstract theoretic model based on some classifying features. Secondly, the typical part should be removed from the object of interest, and the remained part will be the specific characteristic of the studied phenomena.

In relation to the lingua culturological dictionary, characterological approach will be conducted in the following way: first, the cultural type should be distinguished, then specific, most meaningful areas within the type should be highlighted. The search for the linguaculturemes, the main units of the dictionary, will be conducted taking in the account cultural meanings on the one hand, and on the other hand, it will be conducted based on the own, internal characteristics of linguaculturemes.

The main characteristics of a linguacultureme are valerity, an index of intertextuality, the feature of cultural specificity. The list of linguaculturemes obtained with the approach, even if it is still open, can provide us with the characterology of any culture from the lexical side of view. It is possible that several groups of linguaculturemes different in their nature and main features will be detected. But this fact is also characterological of the national culture. As we can see from mentioned above, characterological approach is useful for the linguaculturological dictionary for the procedure of linguacultureme search, but also for revealing of principles formation and existential features of the dictionary.

Characterological Description of the Linguacultural Dictionary

To describe the characterology of the linguacultural dictionary nature and the principles of the language unit (linguaculturemes) organization should be identified. By the analysis of linguaculturemes as the characterological description of national culture can be received. As the existence of only a national cultural component doesn't make a notion a linguacultureme.

With the flow of time, linguaculturemes can be rethought, and can get new, additional meanings. The main task of the dictionary is to define the main value orientation of the given culture, its main spiritual and cultural areas of significancy. Linguaculturemes of the dictionary are thematized in a lot of texts of culture which have intertextual relationships. The intertextual dialog is mostly conducted by the meanings reflected by the dictionary linguaculturemes. The linguaculturemas of the dictionary have a high level of valerity and intertextuality.

Lexicographic Practice of the Lingua Cultural Dictionary Creation

Linguistic research of the lexical structure of any language should have practical value. We believe that the

amount of linguaculturemes of most cultures will not exceed 100.

Dictionaries are the same product of culture as the level of scientific, political, philosophical, ethical thought development of the ethos- the bearer of culture described in the dictionary. A good dictionary remains in the history of the nation as a creation of a human spirit, like exceptional art creations.

Usually, new dictionaries are created taking in account the new needs of the current linguistic views. Theoretic parameters of the described object and typological features of the dictionary reflect the dictionary concept.

The task of a linguaculturological dictionary creation meets the interests of consideration of the interconnection of language and culture. The task is a great challenge for the authors of such a dictionary, as it cannot be created by analogy or follow any custom. The dictionary can not be limited to the only semantic description of the word meanings, but it also must register noemes. There are no unified methods for the identifying of noemes though. There is a challenge of conducting not a semantic structure of the word in the dictionary article, but the noematic structure of the linguaculturemes.

We believe that the linguacultural dictionary can exist in a form of the of ideographic thesaurus. The thesaurus reflects lexical units of any language in the most systematic and consequential way.

If we classify lexical units by their levels of difficulty from the methodical point of view, linguaculturemes as main units of the dictionary can be defined as words of the special level of difficulty. It is especially important to take into account cultural component of words considering cultural contexts of the word use.

In our opinion, the most contemporary tasks of lexicography nowadays are: description of different lexical layers, fusion of synchronic and diachronic methods in reviewing of the lexical composition, and comparative studies of different languages. We believe that the creation of the linguacultural dictionary agrees with the main contemporary tasks of the lexicography. The dictionaries should be created as an ideographic thesaurus.

The basis of the ideographic thesaurus are semantic relations of the words of the given language situated in the same way as the extralinguistic reality like multi-tiered structure. The unit of such a dictionary is not a word, but a certain semantic field.

Linguacultureme

The study of the content and the meaning of linguaculturemes which directly reflect extralinguistic reality can help by revealing the essence of interconnection of culture and language. Unlike a word link, vocal drama includes in itself segments, not only segments of a language but also of a culture, and it represents dialectic unity of linguistic and extralinguistic content. The inner form of the word does not only represent cognitive extralinguistic content, but also expresses a national specific of the word and reflected realities of the national

culture.

Linguacultureme absorbs and accumulates not only linguistic form of the thought, but it is also tightly and inseparably connected with its extralinguistic cultural environment or reality, stable network of associations which borders are slinky and flexible. That's why a word, like a signal, wakes in an individual special cultural communication, not only the meaning as a hint, but all complex of cultural halo. This type of communication is defined by “conscious intention all of one speaking person to report something to another one, and the conscious readiness of the another to comprehend this message, conducted with the help of signs-signals.” (Foukault, 1982)

The depths of the representation connected with a word or in other words the content of linguacultureme is directly tied with the linguacultural competency of native speakers. Non-acquaintance with the ‘cultural halo’ leaves the language recipient on the language level not allowing him or her to get into that deep network of cultural associations, into the content of the expression, text as a reflection of cultural phenomena.

It will be important to emphasize that linguaculturemes correlate in their similarities and are opposed and there are differences not only on the surface level like lexical units, but they also correlate and the oppose each other on the deep levels of human comprehension. Their specificity is revealed at its greatest on the linguacultural level where the volume of differential features taken in account in meaningfully distinctive oppositions is much higher than definitions of just language units. The perception of the deep linguacultural meaning gives the full awareness of the reality, not just knowledge of the ‘language label’ which needs further cognitive deciphering and knowing of real interaction with the object.

The point of cognition as the transition from the meaning-hint to the conceptual content of the unit and from the content of the unit to the object of culture supposes a constant mutually working connection ‘meaning- cultural meaning’. This connection is a dialectic one assuming contradicting relation between linguistic and extralinguistic components of one linguacultureme, their inequality and difference from one side, and their congruence and sameness from another side. We believe that only this way can take place the process of culturalization of lexical units, leading people studying language from guessing the meaning to the knowledge and inclusion of the sign-object into the network of cultural associations appropriate for a particular nation.

Cultural background surrounding the language sign as a part of linguacultureme is the dialectic unity of linguistic and extralinguistic content. Full penetration into an object, into its essence is impossible without what the holistic awareness of the linguacultural unit, and, consequently the extralinguistic object(phenomena) it represents. This awareness is a complex dialectic process of transition from the language sign to the knowledge of the cultural fact. Linguistic and extralinguistic content of the sign are equal for execution of communicative function of units in the process of discourse, and not equal as the extralinguistic content is incomparably richer. In this case the transition from the first to the second is an endless process of cognition.

The deep meaning potentially presented in the meaning as an element of its content unfolds in the meaning network of cultural-conceptual content of a linguacultureme. Linguaculturemes:

- 1) have connotational meanings and become functional signs.
- 2) can have several connotative significances.
- 3) can be actualized or not in the perception.
- 4) actively exist while actively exist the context which spawned them.

An essential aspect of study and description of linguaculturemes is their typology.

A final result of every communication is not understanding any language as it is, but the assimilation of extralinguistic information. According to A. Potebnya, language just implies the knowledge which should be explicated as mental units, 'further meanings', notions. Every linguaculturema has not only the closest, but also the furthest meaning, the deepest and often the symbolic one and without understanding of it an idea of any work hangs up in the air.

Structural types of linguaculturemes can be very diverse: from one word or lexeme to the whole text of the considerable length.

Semantic Structure of Linguaculturema

Linguacultureme - the main unit of the linguacultural dictionary serving for naming objects and their qualities, phenomena, relationships of reality expressing nationally cultural specifics. Linguaculturema has its form with phonetic and grammatical features and its lexical and grammatical meaning specific for each language.

Lexical meaning - is the content of linguacultureme, reflection in the human consciousness of what it denotes and names, it is the notion of objects, actions, features. Description of the special, cultural component is very important for mastering language. The main danger in studying foreign language is the omitting of the cultural component of the lexica. Meaning of two words in two different languages, not talking about linguaculturemes never fully coincide (excepting terminology). That is why to be used in the right way, every linguacultureme must correlate with the social cultural reality of the country of the studied language.

The term 'lexical background' was introduced by E. Vereshagin and V. Kostomarov. By 'lexical background' they meant the component of word semantic which manifests in the most way the national specific, the main characteristic of the linguacultureme. The lexical background shows its qualities in thematic linkages of language units, and in the syntactic relationships.

Meanings of Linguaculturemas and Methods of their Semantization

When selecting the method of explanation for a linguacultureme we should consider its linguistic nature in the lexical system of the language. From one side, what is the character of its meaning- free or bound, direct or

figurative, what part of speech does it represent, is it abstract or concrete, derivative or non-derivative, single-valued or multivalued, with wide, free, constrained or narrow combinability, is this linguacultureme part of mental grouping- thematic, lexical-semantic, synonymic, antonymic, does it have any peculiarities in formation of grammar forms. On another side, is the correlation of the linguacultureme in the language derived from with its equivalent in the host language taken into account?

The following methods of explanation (semantization) of linguaculturemes can be used:

1) **Visual way** - explanation of meanings in linguacultural way by showing the items or actions they mean, or their pictures, paintings. The advantage of this method is that it creates a bright representation of the linguacultureme in consciousness of a student which helps its memorization. Besides, the method establishes a direct connection between linguacultureme of studied language and its meaning. But this method can be applied to the restricted amount of linguaculturemes which are concrete and available for direct visual perception.

2) **Semantization** without translation- explanation of meanings of linguaculturemes with means of their own, native language. There are three types of untranslated semantization:

Interpreting of linguaculturemes or semantic definition. This is the main way to reveal the meanings linguaculturemes contained in explanatory dictionaries. Several methods of concrete semantic definitions are used:

- a) Definition by indicating the broader generic concept to which the linguacultureme belongs and its distinctive features;
- b) Descriptive method: the description of the linguacultureme is introduced using demonstrative words.
- c) Definition using synonyms. Since synonyms differ from each other in shades of meanings. To define a linguacultureme, several synonyms are often used clarifying and complementing each other they provide a complete, comprehensive definition of the meaning of the word.
- d) Definition using antonyms. In the definition of linguaculturemes, the antonyms with negative particles are used.
- e) Enumerative method: the meaning of linguacultureme is revealed by listing the concepts denoted by this word. In dictionaries, this method is usually combined with descriptive one.

The method of semantic definition gives the most precise representation of meaning of linguacultureme as it is connected with active activity of thought.

Another method of a word meaning explanation- is semantization by word forming connections. This method also helps to explain linguaculturemes with the help of words with the same roots, and to analyze morphemic composition using elements of etymology.

3) **Contextual** method of explaining meanings of linguaculturemes. It is mostly used for explanation of polysemantic language units, as their various meanings are realized only in context. The context might be minimal- just a combination of words. This approach develops language guess skill in learners, and brings

together understanding of a linguacultureme and elaboration of the meaning use skills, but does not guarantee the exact meaning of the linguacultureme.

For the best understanding of linguaculturemes, it is recommended to use the maximal number of approaches mentioned above.

Types of Linguaculturemes

In studied language the following types of linguaculturemes are distinguished:

- 1) Linguaculturemes matching in meaning and similar in their form. They are usually words derived from other languages, and/or internationally used. But the meanings still don't match fully in different languages.
- 2) Linguaculturemes match partially in meaning, but not similar in their form. There is a difficulty in comprehension of this type of linguaculturemes because of their form, and in correlation of sound and graphic image with the meaning of the lexical units. These linguaculturemes can be explained in different ways: concrete units in visual way, abstract ones by the interpretation if no synonyms and antonyms can be detected.
- 3) Linguaculturemes are not congruent in form and volume of meaning. Those units are usually polysemantic.

This type is the most difficult for comprehension, as the phenomenon of interference is expressed the strongest: students transfer volume of meanings from their native language into foreign linguaculturemes. In use of these lexical units are made most distortions because of the mismatch between their meanings in different languages.

Also, two types of correspondence between linguaculturemes in different languages can be distinguished:

- 1) The volume of meanings in foreign language linguaculturema is wider than volume of meanings in lexical unit of native language. In this case the linguaculturema is comprehended in easier way as the influence of the native tongue is absent.
- 2) The volume of meanings in native language linguaculturema is narrower than volume of meanings in lexical unit of foreign language. In this case the linguaculturema is comprehended in a very difficult way as the influence of the native tongue interferes with the process of understanding.

Conclusion

Every language has its own language picture of the world, and it is specifically unique for vision of the world for each nation. Every language has its own way of nomination and partitioning of the objective reality. V Maslova claims: "The objects, phenomena, and processes, which are tightly enshrined and persist for a long

time in language socio-typical meanings, and also connections and relations between objects and phenomena fixed in generalized and abstract way in syntax and widely represented in all kinds of texts". (Maslova, 2001) We fully agree with her opinion and believe that the notion 'language picture of the world' correlates with the notion 'language consciousness' that we understand as peculiarities of culture and social life of a certain nation which defines its mental diversity and reflects in specific features of the language.

Comprehension of language suggests comprehension of the language picture of the world, language consciousness of native speakers. And the implementation of linguacultural approach into the foreign language acquisition using methods described in the article can make a positive impact into intercultural understanding.

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