

PROBLEMS OF LINGUACULTURAL INTERFERENCE IN THE CONTEXT OF DIALOGUE OF CULTURES



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A. Sh. Zhumasheva

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Zhumasheva A. Sh.

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The monograph is devoted to problems of cultural linguistics as the science functioning in the aspect of interaction of language and culture.

Special attention in the monograph is paid to consideration of problems of linguacultural interference as the phenomenon which is inevitably arising in the context of dialogue of cultures.

The work contains theoretical data on systematization and synthesis of the linguaculturological concepts existing in modern linguistics, determination of essence of linguacultural interference, consideration of the principles of comparative linguaculturological research as one of prediction phases of linguacultural interference.

The relevance of the monograph is proved by need of consideration of problems of cultural linguistics in the context of cross-cultural communication as dialogue of cultures meaning in a broad sense communication philosophy in the modern polycultural world.

The book is intended for a wide range of specialists-philologists, teachers, methodologists, and it is addressed to teachers, students, undergraduates, doctoral candidates, and all those who are interested in problems of interaction of language and culture.

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INTRODUCTION

The monograph is dedicated to cultural linguistics problems in terms of cross-cultural communication as dialogue of cultures. The relevance of the publication of this monograph is obvious due to the arising questions of international contacts and the cross-cultural relations whose development is stimulated with various political and economic factors, resulted as by-products of world processes of integration and globalization. Revitalization of dialogue of cultures on top of political and economic contacts between the states increased the pragmatical importance of language skills. The process of Kazakhstan's inclusion into the educational and cultural space of the world is also characterized by aggravation of interest in the question of matching of educational level of a modern Kazakhstan citizen to the European standard, and specifically knowledge of no less than two languages other than the native one.

In this regard relevant is a solution of problems of poly-lingual education in the aspect of cultural linguistics as one of priority branches of the anthropocentric linguistics studying a problem of a ratio of culture and language in its functioning. Its emergence was stimulated with the requirement of ensuring cross-cultural communication for achievement of adequacy and for mastering other culture when studying a second language. At the same time, various culturological phenomena in terms of cross-cultural communication as dialogue of cultures appear. One of them is the linguacultural interference, in a broad sense understood as a transfer of skills of the linguacultural communication and the behavior acquired in the native language on the nonnative language.

The relevance of this monograph is defined by the fact that within a linguo-culturological paradigm a special place is held by the researches directed to identification of national and cultural specifics of semantics of language units and features of cross-cultural communication as dialogue of cultures caused by specifics of a worldview of a certain language community. The relevance of a subject is defined also by the fact that process of live cross-cultural communication can be followed by various communicative misunderstandings even causing communicative conflicts, which is explained by lack of necessary communicative competence of partners in communication and the linguacultural interference caused by it.

The monograph examines questions of cultural linguistics in an anthropocentric paradigm of scientific knowledge. Moreover, philosophical aspects of interaction of language and culture in cross-cultural communication are considered; methods and the principles of cultural

linguistics are analyzed; the description of the main linguoculturological units is given; and their linguoculturological analysis is presented.

Special attention in the monograph is paid to questions of a research of a linguacultural interference as a type of the linguistic interference considered within cultural linguistics from the point of view of its manifestation in cross-cultural communication as dialogue of cultures.

The need for this book is dictated by the need of expansion of the linguistic outlook of students, undergraduates, and doctoral candidates, all those who are interested in questions of interaction between language and culture. The monograph is designed to acquaint the interested with basic theoretical provisions of the new scientific direction and to explore questions of the solution of the most relevant tasks cultural linguistics faces currently.

SECTION 1. LANGUAGE AND CULTURE IN CROSS-CULTURAL COMMUNICATION

1.1 Ontologic unity of language and culture as phenomenon of their interaction

The study of linguacultural interference in terms of a dialogue of cultures becomes possible only by consideration of two components of the dichotomy «language – culture». In this aspect, first of all, it is necessary to define what points of view exist on a problem of relationship between language and culture. What approach to the solution of this question is the most expedient in regards to the studied problem? To answer these questions, defining two key words concepts – language and culture – is paramount.

An accurate and consistent interpretation of the concepts constituting the dichotomy "language – culture" does not exist presently. In order to achieve that, it is necessary to characterize the concept "language" in the anthropocentric paradigm, in which humans occupy the central place, which in turn considers language their main characteristic, a major component.

Language is an extremely multidimensional phenomenon which arose in human society; therefore, a large number of definitions, considering it from various angles, exist:

- language – a set of all words of the people and their right combination for transfer of the thoughts / V. Dal/;

- any system of signs suitable to serve as the means of communication between individuals / J. Marouzeau/;

- the composite part of culture and its tool, a reality of our spirit, culture face; it expresses bared peculiar features of a national mentality /V. A. Maslova/, etc.

Despite the plurality of definitions of the concept "language", most of researchers emphasize that language is not only a societal phenomenon; means of thinking, communication, and knowledge. Language is inseparably linked to culture; language is a mirror of culture, its phenomenon, a product and an instrument, a conductor and a tool. Language is a part of culture, means of accumulation of knowledge of culture. In a word, language is not simply a semiotics sign system, language is a culturological system, and its culturological conditionality as any semiotics system is obvious. W. von Humboldt highlighted this feature of language and emphasized that "languages are hieroglyphs in which a person encloses the world and his imagination. ... Through the variety of languages the richness of the world and the variety of what we learn in it opens for us, and human life for us

becomes broader as languages in distinct and effective lines provide us with various ways of thinking and perception" [1, 349].

Thus, having defined the concept "language" as a mirror of culture, its phenomenon; a product and a tool; a part of culture; it is possible to come to a conclusion about close interrelation between language and culture: being inseparably linked with each other, language and culture form a dyad. Being a component of this dyad, language at the same time represents an organic component of culture, being characterized as transmitting means of culture. Consequently, the second component of this dyad needs to be characterized as a concept of culture.

The word "culture" originally appeared in Latin and designated cultivation, processing of soil. Later, Roman speaker and philosopher Marcus Tullius Cicero / "Tusculan Disputations", 45 BC / told about processing of mind and philosophy as the culture of mind. The term culture began to mean enlightenment, good decorum, level of education; and with this meaning the word "culture" entered almost all European languages including Russian. "Culture as a set of expression of a soul in gestures and labor, as its body, mortal, passing...; culture as a set of great symbols of life, feeling and understanding: such is language which can be narrated by a soul only – how it agonizes" / V. Dal/.

The analysis of the concept of culture as the second component of the dichotomy "language – culture" shows that now this concept has a set of definitions, meanings and values. In the 50-s of the XX century, American anthropologists A. Kroeber and K. Kluckhohn gave about 300 definitions of the concept [1]. Those researchers interpret the concept of culture as follows: "Culture is based on the schematized and reference ways of thinking, perception and reaction procured and transmitted mainly by means of the symbols representing characteristic achievement of human groups, including in their embodiment in material works; traditional ideas (historically selected and transferred) and, above all, the values connected with these ideas are the essential core of culture" [1].

At different stages of development of philosophical thought, culture was defined from multiple, often opposite, positions, resulting in no accurate and consistent interpretation of this concept in cultural science. Consequently, nowadays, there are over five hundred definitions of culture, and interpretation of this concept varies. To gain an impression about polysemy of the concept "culture", we will pay attention to a number of the definitions offered by some scientists of Europe and the USA:

– realization of the supreme values by cultivation of the highest human virtues / M. Heidegger/;

- the complex including knowledge, beliefs, arts, laws, morals, customs, and other abilities and habits obtained by a person as a member of society / E. Tylor/;
- each step forward on the path of culture was a step to freedom / F. Engels/;
- the organization of various phenomena - material objects, corporal acts, the ideas and feelings which consist of symbols or depend on their use/L. White/;
- technological context of activity / Z. Feinburg/;
- beliefs, values, and means of expression common for some group and serving for streamlining of experience and regulation of behavior of members of this group / N. Smelser/;
- common attitudes, outlooks on life, and specific manifestations of a civilization which allow specific people to define their place in the world / E. Sapir/;

In domestic cultural science, the main definitions are the following ones:

- the cultural aspect covering representations, values, norms, their interactions and relationship / P. Sorokin/;
- culture covers four "general" categories: religious activity; cultural activity, which encompasses scientific, art, and technical actions; political and socioeconomic activities/ N. Danilevsky/;
- culture possesses a cult within its core and root. Cultural values are cult derivatives serving as cult peel / P. Florensky/;
- a way of human activity / E. Markaryan/;
- a sign system / Yu. Lotman, B. Uspensky/;
- the totality of texts, or, more precisely, the mechanism creating the totality of texts / Yu. Lotman/;
- culture is a complex semiotics system, its function is memory, its main characteristic – accumulation / Yu. M. Lotman/;
- a program of a way of life / V. Sagatovsky/;
- a set of concepts and relations between them / Yu. S. Stepanov/;
- a set of the material and cultural wealth amassed and accumulated by a certain community of people, a product of social activity of human collectives / E. M. Vereshchagin, V. G. Kostomarov/;
- organization of human life, a special class of social phenomena; attention to the national identity and, first of all, to its inner spiritual world; a set of ways of creative activity of a personality in the field of material and spiritual production / V. V. Vorobyov/;
- the totality of all forms of activity of a subject in the world based on the system of attitudes and instructions, values and norms, models and ideals;

it is hereditary memory of the collective which "lives" only in dialogue with other cultures; it is the set of "rules of the game" of collective existence /V. A. Maslova/;

- the system of mechanisms expressed outside of the biological, thanks to which the activity of people in society is stimulated, programmed, and implemented/ E. Markaryan/;

- embodied values /I. Chavchavadze/;

- the state of spiritual life of society / M. Kim/;

- culture in modern understanding is the totality of material and spiritual objects of human activity / E. Sokolov/;

- the system of regulators of human activity bearing in itself the accumulated experience amassed by human consciousness / V. Davidovich and Yu. Zhdanov/;

- a mode of activity / V. E. Davidovich, Yu. A. Zhdanov/;

- culture as the system of spiritual production covers consciousness, storage, distribution, and consumption of cultural wealth, views, knowledge, and orientation - all that makes spiritual world of society and a person / B. Erasov/.

Such methodological multiety is caused probably by complexity and versatility of the concept: culture is the characteristic or the party of infinitely difficult phenomenon – society in its interaction with a person and the nature. The available variance in defining of culture is caused also by the fact that many researchers come back to the analysis of this entity repeatedly, fixating its various sides, depending on research objectives [2]. For example, culture is "a complex semiotics system; its function is memory, its main characteristic – accumulation". Or: "culture is a form of communication between people and is possible only in such a group in which people communicate" [3, 413].

Thus, culture is such a broad concept, so defining it is rather difficult, if possible at all. "Indefinability" or "uncertainty" is one of its intrinsic traits. Culture reflects cumulative spiritual experience of the humanity; therefore, different cultural philosophers record only some of its various facets. You should not be surprised by the abundance of definitions of culture: it is as natural, as the variety of cultural phenomena.

Indeed, "in understanding of culture there is a sacrament. Inexhaustibility, infinite wealth, a principal paradoxicality, creative potential, known eccentricity – all these are qualities of a person who creates culture; therefore, to some extent they are also qualities of culture" [4, 185].

Thus, such variety of definitions of the concept demonstrates versatility and fundamental nature of this phenomenon. Multiple interpretations of the

concept of culture are reflected in the concept of the main culturological schools existing in modern cultural science:

1. Symbolical school:

From the point of view of this school, the main point in any culture is that it is connected with the use of symbols. R. White, for example, defines the concept "culture" as "the organization of things and phenomena founded on symbols". Representatives of Symbolical school are E. Cassirer and C. Lévi-Strauss.

2. Naturalistic school:

Representatives of this thought try to explain features of a particular culture with features of natural human life, they try to present culture as direct adaptation of a person to conditions of their environment. F. Hamilton, G. Spencer, B. Malinovsky, S. Freud, and C. Lawrence belong to this school.

3. Psychological school:

From the point of view of this thought, culture is a soul of people, their spirit. According to such point of view, culture is defined as spiritual life of society, as a stream of the ideas and other products of spiritual creativity. Spiritual life of society is, indeed, culture/L.Kertman/.

4. Sociological school:

This school unites scientists who look for sources and an explanation of culture in its public nature and organization (Eliot, P. Sorokin, M. Weber, T. Parsons). M. Weber, for example, connected the specific image of a country with cultural factors as a form of broadcast of social experience. The sociological position is also presented in views of T. Parsons who considers that all spiritual and material achievements united by the concept "culture" are the result of socially caused actions at the level of two systems - social and cultural.

5. Axiological school:

This thought is the most widespread in cultural science. Unsurprisingly, most often it is possible to meet interpretation of the concept of culture as sets of material and cultural wealth. The concept "value" for the first time appears in I. Kant's works. Wide use of this concept in cultural science begins with W. Windelband's works. Prominent representatives of this thought are H. Rickert, H. Cohen, V. Münsterberg, W. Wundt, F. Brentano, A. von Meinong, M. Scheler.

Within modern culturological theories researchers allocate various approaches to understanding and determination of culture, in a different measure corresponding to the above-stated culturological schools. For example, in modern science there is a classification of the following concepts: subject and valuable, activity, personal and attributive, information and sign and also concept of culture as subsystems of all society [4, 576].

Along with these approaches, there is a set of other approaches highlighted by various researchers, such as: conceptual at which culture is understood as set of concepts [5], descriptive, valuable, active, functional, hermeneutical, standard, spiritual, dialogical, informational, symbolical, typological – these approaches are complemented with some others / see works of modern culturologists [6, 13-15].

Such variety of multiple approaches when it comes to understanding essence of culture is connected with polysemy, uncertainty, blurring the lines, use and application of this concept of various relations, in the most different (sometimes contradicting each other) meanings. "Studying culture under different points of view can result in possibility to receive varying results. Only by turning culture in different angles, we can gain more or less complete impression about this phenomenon" [6, 13-15].

In our opinion, now, two research directions dominate in domestic cultural science: valuable, at which culture is understood as set of the cultural and material values created by people /M. Heidegger, M. Weber, H. Rickert/, and active, at which culture is understood as a way of satisfaction of requirements peculiar to a person, as a special kind of activity, as a way of human activity, as a technological context of activity /E. Markaryan, E. F. Tarasov, Yu. A. Sorokin, I. Yu. Markovina, M. S. Kagan, Z. Feinburg/.

Having big breadth, valuable approach, in our opinion, stands out in uncertainty as there are no exact criteria of what to consider culture values. Supporters of the active concept see known limitation in such interpretation of the concept of culture. According to them, axiological interpretation closes the cultural phenomena in rather narrow sphere, the flaw of this approach is in narrowing of views of culture as not all variety of human activity is attributed to it but only values, i.e. set of the best creations.

Thus, search of substantial definition of culture results in understanding of a patrimonial way of life of a person in the world, namely – of human activity as original substance of human history.

The unity of the subjective and the objective realized in their activity allows to understand culture as "the system of mechanisms expressed outside of the biological, thanks to which the activity of people in society is stimulated, programmed, and implemented" [E. Markaryan].

In active approach, culture is understood as the fourth form of life /M.S. Kagan/, besides three others: nature – society – person.

Being such a form of life which results from human activity, culture covers:

- person as the subject of activity;
- ways of activity envisaging transformation of the nature by a person under laws of society;

- variety of material and spiritual objects /values/ in which human activity is embodied; people's communication of active character.

According to combination of valuable /axiological/ and active approaches, culture is a result of human activity in which a person is the subject of activity, which includes a set of artifacts (variety of material and spiritual objects /values/), provides transformation of the nature by a person under laws of society, and covers communication of people in the course of activity.

Thus, at the end of XX – the beginning of the XXI century, after the long period of conceptualization of culture, science adopted the modern complex, comprehensive definition of culture uniting, in our opinion, valuable and active approaches. In such active and valuable approach, culture in the broadest sense is understood as a form of existence resulting from human activity; it represents set of the material and cultural wealth created by a person, ways of their creation and assignment, that is, everything that is created by the humanity, unlike natural phenomena, i.e. the totality of the external, not depending on a person conditions of their existence.

Such global definition of the concept is accepted by such outstanding western culturologists as A. Schweitzer, A.J. Toynbee, T. Parsons, C. Lévi-Strauss, etc.; among the Russian theorists of culture there are V. Vernadsky, N. Berdyaev, L. N. Gumilev, D. S. Likhachev, A. D. Sakharov, Yu. M. Lotman, etc.

This broad understanding of culture, whose foundation is based on valuable and active approach, bears the most general and universal nature. However, except the specified approach, in the terms of cross-cultural communication as a dialogue of cultures we use also dialogical approach for understanding culture, where culture is considered as "meeting" of cultures, as a form of communication of people of different cultures (M. M. Bakhtin, V. S. Bibler). Such a specific view of culture is, according to us, a philosophical and methodological basis of dialogue of cultures at the conceptual level.

Thus, the phenomenon of culture is considered by us in universal and specific aspects: the universal point of view is considered as a global definition of the concept, which is accepted by most of scientists and is recognized in the broadest sense as derivative of activity of a person. At the heart of such broad understanding, valuable and active approach for understanding culture is used. The specific view of culture is accepted at dialogical approach for understanding culture, where culture is understood as "dialogue of cultures", as a form of communication of its subjects /V. S. Bibler, S. S. Averintsev, B. A. Uspenskiy/. The universal point of view

is used by us in the broad sense as a basis of the specific understanding of culture used in the narrow sense.

Therefore, the analysis of the concept of culture in the broadest sense as a form of existence resulting from human activity allows to claim about close interrelation of this concept with language as the integral attribute of a person – a native speaker. Language, as just as a complex phenomenon as culture, is considered as one of the main sign systems of any culture incorporating "infinite complexity" of culture as the result of human activity and representing its consistency, integrity, and extensiveness. Culture which is in close interrelation with language cannot be presented as a narrow superficial concept, only the broad understanding of culture is possible here.

The complementarity, coherence, and interference of these two entities allows to assert the formation of duality which is expressed in commonality of the functions which are carried out by them: language and culture, taking into account at the same time specifics of each of these phenomena, perform identical functions. Commonality of functions, proving ontological unity of language and culture in genetic, material, and functional aspects, could be demonstrated convincingly, using their comparative analysis /see V. M. Leychik/. "If we try to find the general approach which would have the uniform basis and covered relationship of different "facets" of culture with different aspects of language (languages), perhaps, the most reliable way to resolve the question comes within the discussion of the problem of relationship between culture and language by comparison of their functions ... And if it is possible to show that functions of various objects of culture and language are identical, isomorphic, that they join each other or are partially crossed, then it will be possible to show visually types of relationships between culture and language and through that to confirm their kinship, the common origin, and the common (parallel) development" [6, 17-29].

The comparative-functional analysis allows to highlight the most important common functions of language and culture, most of which are often named in linguistic literature. These functions are divided into three groups on three bases that allowed to detail the comparison of the cultural and language phenomena and facts:

Common functions of language and culture:

1. Affixing, information transfer, and exchange of this information between human communities and individuals:

- cognitive (gnoseological) function of language and culture, for which logical relations of inclusion are characteristic;
- informational (representative), characterized by identity/coincidence/;
- semiotics (sign) for which the isomorphism is inherent;

- communicative which is also characterized by isomorphism.
- 2. Execution of rules of regulation of behavior of people and assessment of behavior, actions from the point of view of certain instructions, norms:
 - axiological (evaluative), characterized by parallelism in realization;
 - regulatory (standard) for which the isomorphism is inherent;
 the expressional and emotional function of language and culture which is characterized by the inclusion relation.
- 3. Socially-individual in culture and language:
 - the function of differentiation and integration of social, national, and other commonalities of people. The relation between culture and language in regards to this function lies in their mutual crossing and interpenetration.
 - the function of transition from socialization to individualization and back, representing synthesis of all previous functions of culture, is characterized by isomorphism.

Let's note that culture and language possess functions that are not interconnected; for example, the function of adaptation to environment (a function of culture), the meta-language function belonging only to language, etc. However, as the analysis shows, the majority of functions of both spheres of human activity are characterized by community.

Thus, the duality of "language – culture" reflects the world of man, human activity, and, therefore, the interests of all sciences about humans; this duality is "that cross-cutting idea which, as the experience of its analysis and description shows, permeates all aspects of the study of language and at the same time destroys the boundaries between disciplines studying man, since it is impossible to study man outside of his language" [7].

Having considered the concepts "language", "culture" and having defined that they are in close interrelation, forming duality, we should not ignore the problem of the relation between culture and civilization. Considering that, we will try to characterize this concept briefly.

The term civilization (Latin of civilis - civil, public) arose in the 17th century. Then, civilization was understood as the opposite to wildness, i.e. it was practically a synonym of culture. The distinction between these two terms was first made in the late 19th century in German scientific literature. Civilization began to be understood as the totality of material and social benefits acquired by society thanks to the development of social production. Culture was recognized as the spiritual content of civilization.

The term "civilization" is used in modern science ambiguously – "in different contexts this term can designate opposite concepts" [8].

- Now the concept of a civilization is interpreted by most of researchers:
- as a synonym for the word "culture;

- as the level of development of society, material and spiritual culture (modern civilization; Arab civilization; Eastern or Western civilization, Christian or Islamic civilization, etc.);

- degradation and decline as opposed to the integrity and organic nature of culture.

In the first of the provided meanings, as a synonym of the word "culture", the following definitions are:

- culture, or a civilization, develops as a whole from knowledge, beliefs, art, morality, laws, customs and some other abilities and habits assimilated by a person as a member of society [E.B. Tylor];

- culture can be defined "as civilization taken to the extent that it embodies the national spirit" [E. Sapir];

In narrow sense as a synonym of material culture, unlike spiritual culture, the following definitions of civilization are adopted:

- culture comprises only eternal, inherent values, aspiration to the ideal; civilization is directed to the comfortable structure of life. Culture is inexpedient, superfluous from the point of view of problems of survival and preservation of a clan, but civilization is pragmatic [D. S. Likhachev];

- culture is what can be found only by own spiritual effort, civilization is what can be used, yet also can be taken away. Culture creates new, civilization only duplicates what is already known [M. K. Mamardashvili];

- culture developed in two directions: 1) satisfaction of material needs of a person – civilization; 2) satisfaction of spiritual needs, i.e. culture [V. A. Maslova, etc.].

Comprehension of civilization in the second meaning, namely as a level, a step of development of material and spiritual culture, is reflected in the following definitions:

- a qualitative stage in the history of society which is characterized by a certain level of development of a person, a technological and economic basis of society, the socio-political relations and spiritual world [Yu. A. Yakovets];

- a community of people united by fundamental cultural wealth and ideals, having steady special characteristics in the socio-political organization, culture, economy, and feeling of belonging to this community of [L. I. Semennikov];

- civilization – a cultural community of the highest rank, the highest level of cultural identity of people [S. Huntington];

- a level of social development and material culture achieved by a particular socio-economic formation, as well as the degree and nature of the development of the culture of certain eras and peoples [E. M. Vereshchagin, V. G. Kostomarov];

- the cultural and historical community united by ethnonational and territorial characteristics, a type of social reproduction, a guideline of values, a level of efficiency of public work, and a world religion [A. Arnoldov].

The first definition of civilization characterizes the level of development of human society in general, including a specific historical period: modern civilization; the second definition is a characteristic of the level of development of a specific community of people: Arab civilization. In the third interpretation of the term, the author, modern American researcher S. Huntington, distinguishes 8 major civilizations – Western, Confucian, Japanese, Islamic, Hindu, Orthodox-Slavic, Latin American, and African.

E. M. Vereshchagin and V. G. Kostomarov in their famous work provide a definition of civilization, noting that "civilization has a supranational character: they speak, for example, of Eastern, Western, ancient, medieval, etc. civilizations" [8]. The author of the last definition of civilization, modern philosopher A. Arnoldov, characterizes civilization on the basis of ethnonational and territorial community: European, Chinese, Indian, Russian; Western and Eastern; on the basis of socio-economic community: traditional-liberal; on the basis of religious characteristics: Christian, Buddhist, Islamic [2].

Supporters of the third meaning understand civilization as “degradation and decline as opposed to the integrity and organic nature of culture”. Civilization is called to be the final stage in the development of culture, the stage of its dying:

- culture and civilization are the living body of spirituality and its mummy [O. Spengler];
- civilization is the completion and outcome of culture [G. Shpeth];
- culture has a soul, while civilization has only methods and tools [N. A. Berdyaev].

In this sense, civilization borders, in our opinion, with mass culture, which many researchers call a “spiritual surrogate”, “social pathology, a symptom of the degeneration of society” /A. Arnoldov, B. I. Kononenko/. This is exactly how O. Spengler understood civilization, as “the degeneration of society”, “the soullessness of life”: “Civilization is the inevitable fate of culture. Civilization is those very extreme and artificial states that the highest species of people are capable of realizing. They are the completion, they follow as the becoming after the becoming, as death after life, as immobility after development, as mental old age and the petrified world city after the village and the soulful action that Doric and Gothic art present to us. They are the inevitable end, and yet, with inner necessity, we have always evolve into them” [9].

As can be seen, O. Spengler considers European civilization as the final phase of evolution of Europe that is civilization is the last stage of development of any sociocultural world, the era of its decline, degeneration of culture.

Thus, in modern science there are various interpretations of the term "civilization": from a synonym for the word "culture" to degradation, decline, degeneration of culture. In our opinion, the second point of view is the most appropriate, according to which civilization means a level, a step, a stage of human development, material and spiritual culture. Civilization is not equivalent to the concept of "culture", their main difference is that civilization is "a closed spiritual community that exists simultaneously in the past and present and faces the future", and culture is "only a specific result of the development of spiritual values of civilization, having a strict limitation in time and space, that is, it appears in the context of its era"[10].

In the context of modern civilization, striving for global integration and globalization, there is an intensification of the dialogue of cultures, an increase in interest in other cultures, peoples and countries, and an increase in political and economic contacts between states. These trends are also characteristic of the political situation of sovereign Kazakhstan, integrating into the global educational and cultural space. In this regard, the problems of intercultural communication as a dialogue of cultures become relevant, which presupposes, first of all, the solution of issues of linguacultural (cultural, pragmatic) interference, which in the broad sense means the transfer of skills of linguacultural communication and behavior, acquired in the native language, onto a foreign language.

Thus, before considering what approaches, what points of view, exist on the problem of the relationship between language and culture, we have defined the key words-concepts used in the work: language, culture, civilization. The analysis of these concepts allows us to come to the following conclusions:

1. In the aspect of studying the problem of interaction between language and culture, language is defined not only as a means of thinking, communication and cognition, language is a mirror of culture, its phenomenon, product and instrument, conductor and tool, language is a part of culture, a means of accumulating cultural knowledge. This point of view is accepted by most researchers.

2. This statement allows us to conclude that language and culture, being inextricably linked with each other, form a duality. Being a component of this duality, language at the same time represents an organic component of culture, being characterized as a means of transmitting culture.

3. In defining culture as the second component of this duality, it is advisable to distinguish between narrow and broad meanings. In a broad sense, the definition of culture can be interpreted from the point of view of the valuable active approach adopted by most scientists. According to this comprehensive approach, culture in the broadest sense is understood as the totality of the results of human activity in all spheres (material and spiritual) of life, as a form and way of human existence, in contrast to natural phenomena.

4. Accepting this definition of culture in a broad sense, based on the objectives of our study, the work adopts a dialogic definition of culture (according to M. M. Bakhtin and V. S. Bibler). According to such a narrow point of view, culture is understood as a "meeting" of two cultures, as a form of communication between people of different cultures.

5. In our opinion, a universal point of view, adopted in a broad sense, can serve as the basis for the specific, narrow point of view on the nature of culture.

6. The analysis of the concept of culture in the broadest sense as a form of existence that arises as a result of human activity allows us to assert the close relationship of this concept with language as an integral attribute of a person – a native speaker. Language, as a phenomenon no less complex than culture, is considered as one of the main sign systems of culture as a result of human activity. Thus, the relationship between language and culture is obvious: these two phenomena form a duality in which both components, refracted through a person and their activity, are in an equal relationship.

7. The duality formed by language and culture is also expressed in the commonality of the functions they perform: language and culture, taking into account the specifics of each of these phenomena, perform identical functions. The comparative analysis of the functions of language and culture confirms their commonality, which is evidence of their ontological unity in the genetic, material, and functional planes.

8. As for civilization, this concept is not equivalent to the concept of culture, civilization differs from culture in that civilization is a closed spiritual community existing in the past, present, and future; it is a level, a step, a stage of human development, material, and spiritual culture. While culture is the result of civilization, it is limited by time and space, characterized by the peculiarities of its era.

1.2 THE MAIN LINGUO-PHILOSOPHICAL CONCEPTS OF CLASSICAL LINGUISTICS ABOUT INTERRELATION OF LANGUAGE AND CULTURE

Currently, there are various opinions in science on the problem of the relationship between language and culture, depending on the general understanding of culture that researchers adhere to. The unifying factor in them is that the primary source of all these points of view and various approaches are the ideas of W. von Humboldt, who was the first to attempt to solve the problem of the interaction of language and culture.

The main statements of his linguo-philosophical concept are set out in the work "On language: the diversity of human language-structure and its influence on the mental development of mankind", published after the death of the author (1848) and in the introduction to the famous classic work "Über die Kawi-sprache auf der insel Java" [11].

In his famous work, W. Humboldt first raised the question of the anthropocentricity of language, putting forward the following fundamental statements:

1. Language is an expression of the "spirit of the people", its national culture, which is embodied in language and passed on to descendants. Language is a spiritual force, an integral attribute of man, the embodiment of the "spirit of the people".

2. Language plays a vital role in the cognition of reality, in the formation of a "worldview", which is created under the influence of a particular language as a reflection of a certain way of representing extralinguistic reality, that is, the national internal form of language, the worldview of its people. Thus, W. Humboldt predicted the idea of the existence of such a category as the internal form of the language system as a whole.

3. W. von Humboldt was the first to raise the problem of the linguistic picture of the world. In his opinion, language is "the world lying between the world of external phenomena and the inner world of man." Language is an ideal, self-objectified world created by man from impressions received from external reality [11].

Thus, language, according to V. Humboldt, is a national form of expression and the embodiment of culture.

The main propositions of V. von Humboldt's linguo-philosophical concept are summarized in the following theses:

1. "Language is an organ of inner being. It has therefore grown together with the power of the national spirit, and the stronger the influence of the spirit on language, the more natural and rich the development of the latter";

2. "Language is such an environment surrounding us, outside of which and without whose participation we cannot live. Language does not exist outside of us as an objective reality, it is within ourselves, in our consciousness, it is only a product of the linguistic consciousness of the nation";

3. "Language is, as it were, an external manifestation of the spirit of the people; the language of the people is the spirit, and the spirit of the people is its language - it is difficult to imagine anything more identical. Only the spiritual strength of the people is the most vital and independent principle, and language depends on it";

4. "Language should be considered not as a dead product, but as a creative process. In its real essence, language is something permanent and at the same time transient at each given moment. Language is not a product of activity, but an activity. Language is the constantly renewing work of the spirit. In language one should not see some kind of material, but an organism that is eternally generating itself";

5. "Language is an organ that forms thought. Intellectual activity, completely spiritual, is materialized in speech through sound and becomes accessible to sensory perception. Intellectual activity and language therefore represent a single whole...";

6. "Just as no concept is possible without language, no object exists in our soul without it, because any external object acquires the fullness of reality only through the medium of a concept. And vice versa, all work on the subjective perception of objects is embodied in the construction and application of language";

7. "Since every objective perception is inevitably mixed with the subjective, each human individuality, even independently of language, can be considered a special position in the perception of the world. "Every language contains its own original worldview... Man, primarily and even exclusively, since his sensations and actions depend on his ideas lives with objects as language presents them to him. By the same act by which he weaves language from within himself, he weaves himself into it; and each language describes a circle around the people to which it belongs, from which man is given the opportunity to leave only insofar as he immediately enters the circle of another language" [11, 75-80].

The linguo-philosophical views of W. von Humboldt on the nature of language had a significant impact on the solution of the problem of interaction between language and culture; the main proclamations of his concept were consistently carried on in the 19th-20th centuries by representatives of the linguistic school of neo-Humboldtians, developing the concept of language as an "intermediate world" standing between objective

reality and consciousness / L. Weisgerber, Ch. Bally, J. Vendryes. In Russian linguistics of the 19th century, the direct successors of Humboldt's concepts and ideas were I. I. Sreznevsky, A. A. Potebnya, and J. A. Baudouin de Courtenay/.

The linguistic concept of the neo-Humboldtian school is as follows:

1. In the middle of the 20th century, representatives of European neo-Humboldtians L. Weisgerber, H. Glinz, H. Holtz actively developed a doctrine of language as a kind of "intermediate world", continuing the idea of W. Humboldt about the "intermediate" position of language between man and the world.

2. Neo-Humboldtians worked out the issue of the dependence of the content of thinking and the logical structure of thought on the structural features of language. The research of neo-Humboldtians is distinguished by an interest in the "substantive" side of language: they analyzed the semantic spheres of different languages, identifying similarities and differences between them.

3. The head of this linguistic school L. Weisgerber introduced the concept "verbalization of the world", having defined it as "process of language mastering the world and its transformations into object of knowledge" and also put forward a thesis about need for creation of "new grammar" which has to fix the substantial part of language and represent language as "the operating force" [12, 123-162; 129-130, 154].

4. L. Weisgerber in his theory of the word (language) proceeds from its "three-member" model: 1) sound form; 2) mental structure; 3) objects and phenomena of the external world. According to this model, the second element (mental content) is included in the language (word) as a component of its semantics, which is considered as the "worldview" of a given language. This is a kind of "intermediate linguistic world" created by the creative spirit of the nation, separating man from nature and simultaneously connecting him with it [13, 1-29]. Consequently, language must be studied in its three dimensions: sound, conceptual, and active.

Thus, the linguo-philosophical views of L. Weisgerber on the problem of the relationship between language and culture are that language is considered as a "force" that shapes a person's understanding of the world around the,, determines their "worldview", its internal form and influences on the culture of the people.

"The Philosophy of Language" by W. von Humboldt, developed by his immediate successors, influenced the theoretical views of American linguists of the late 19th – early 20th centuries: W. D. Whitney, D. W. Powell, F. Boas, as well as E. Sapir and B. L. Whorf. The latter put

forward a theory, or a hypothesis, of linguistic relativity, according to which language is given a priority role in the process of cognition.

The theory, or the hypothesis, of linguistic relativity, developed by American scientists Edward Sapir and Benjamin Lee Whorf, was a natural result of solving the problem of interaction between language and culture, begun by W. von Humboldt. This theory is based on the belief that people see the world differently – through the prism of their native language. For its supporters, the real world exists insofar as it is reflected in language. But if each language reflects reality in a way inherent only to it, then, consequently, languages differ in their "linguistic worldviews". B. L. Whorf said: "We dismember nature in the direction suggested by our language. We single out certain categories and types in the world of phenomena not at all because they are self-evident; on the contrary, the world appears to us as a kaleidoscopic stream of impressions, which must be organized by our consciousness, and this means mainly – by the language system stored in our consciousness. We dissect the world, organize it into concepts, and distribute meanings in the way we do, largely because we are parties to an agreement that dictates such a systematization. This agreement is valid for a particular language community and is enshrined in the system of models of our language" [14].

Based on the material obtained in the process of studying the languages of North American Indians, E. Sapir and B. L. Whorf came to the conclusion about the influence of linguistic categories on thinking. According to the hypothesis of linguistic relativity, the presence of different categories in different languages indicates that the speakers of these languages conceptualize the world around them differently.

The Sapir-Whorf hypothesis highlights the following main ideas:

1. Language determines the way of thinking of the people who speak it.
2. The way of cognition of the real world depends on the languages in which the subjects of knowledge think.

During the 20th century, the Sapir-Whorf hypothesis experienced a period of harsh criticism and oblivion. Nevertheless, these ideas were recognized and had a significant impact on the formation of new priorities in linguistic science in the second half of the 20th century. Currently, this theory is again in the center of attention of linguists: in the 1990s, the works of D. Lucy [2] and P. Lee [3] were published; in 1998, an international symposium was held in Germany at the University of Duisburg [4], during which new approaches to the study of the phenomenon of linguistic relativity and the human factor in language were identified.

Thus, in the linguistic concept of the XIX - XX centuries, directly dating back to the linguo-philosophical views of W. von Humboldt and his

successors, the prerequisites for solving the problem of the interaction of language and culture were created. Traditionally, at least three points of view and then three approaches have been formed in linguistics for solving this issue. Their gist is as follows:

1. Language and culture are different entities that do not coincide in content and functions. According to this point of view, if we consider culture to be an achievement of humanity, and achievements are the result of conscious activity, then language is not one /I. S. Ulukhanov/.

2. Language and culture form an ontological unity, in which the relationship between culture and language is considered as a relationship between the whole and its part: language is a component of culture and an instrument of culture. At the same time, language is autonomous in relation to culture, it can be studied separately from culture or in comparison with culture as an equivalent and equal phenomenon. At the same time, a certain isomorphism of their structures in functional terms is observed, expressed in the similarity of the functions of culture and language /N. I. Tolstoy and his school/.

3. The second point of view is developed and clarified in the works of the third group of scientists who believe that:

- language is a mirror of culture, it reflects not only the real world surrounding a person, but also the social self-awareness of the people, their mentality, national character, way of life, traditions, customs, morality, value system, worldview, vision of the world;

- language stores cultural values, therefore, language is a treasury, a storehouse, a piggy bank of culture;

- language is a transmitter, a bearer of culture, it passes on the treasures of national culture stored in it from generation to generation;

- language is a tool, an instrument of culture. It forms the personality of a person, a speaker of the language – through the vision of the world imposed on them by the language and embedded in the language, mentality, attitude towards people, that is, the culture of the people who use this language as a means of communication. Consequently, language does not exist outside of culture, language turns out to be an integral part of culture, although as a form of existence of thinking and as a means of communication, language is on a par with culture /S. G. Ter-Minasova/.

These three, and other points of view on the relationship between culture and language, have, of course, the right to exist. It seems, however, that the last two points of view are more objective and constructive.

According to other researchers, today three approaches have emerged in solving the problem of interaction between language and culture:

1. Language is a reflection of culture: language reflects reality, and culture is an integral part of this reality: reality changes, cultural and national stereotypes change, and language itself changes /S. A. Atanovsky, G. A. Brutyan, E. I. Kukushkin, E. S. Markaryan, etc./;

2. As can be seen, the first approach studies the impact of culture on language, while the issue of the reverse impact of language on culture is investigated by representatives of the second approach, whose views directly go back to the ideas of W. von Humboldt and his successors, to the theory of linguistic relativity of E. Sapir and B. L. Whorf /W. Humboldt, L. Weisgerber, Ch. Bally, J. Vendryes, R. O. Jacobson, A. A. Potebnya, J. A. Baudouin de Courtenay, etc.; E. Sapir, B. L. Whorf, M. Black, D. Alford, J. Carroll, D. Hymes, and others./.

According to this approach, language is the main form of expression of national culture, the realized "internal form" of culture, while culture is the extralinguistic subject-conceptual content of the surrounding reality, the assimilation of which is carried out under the direct influence of language. Language determines the course of our thought processes and their results, and, accordingly, the processes and results of people's thinking depend on the language they use, therefore, different ideas about the world are formed in cultures that differ in language.

The main ideas of this concept can be reduced to the following:

- material and spiritual culture are embodied in language;
- every culture is national, its national character is expressed in language through a special vision of the world; language has an internal form (IF) specific to each people;
- the IF of language is an expression of the "national spirit", its culture;;
- language is a mediating link between man and the world around them.

Thus, the representatives of the second approach study the problem of the relationship between language and culture, considering the influence of language on culture to be dominant. At the same time, we note that if the influence of culture on language is quite obvious and diverse, then the question of the reverse influence – language on culture – remains open.

3. And finally, the representatives of the third approach believe that the relationship between language and culture can be considered as the relationship of a part and a whole /S. G. Ter-Minasova, N. I. Zhinkin, C. Levi-Strauss, etc./. According to the representatives of the third approach, language is a component of culture, its important segment, a cultural tool. However, language is at the same time autonomous in relation to culture as a whole, and it can be considered as an independent, autonomous semiotic system, that is, separately from culture, which is done in traditional linguistics.

Thus, the diversity of different points of view and the multitude of approaches to solving the problem of interaction between language and culture indicate that this problem has not yet been solved in science. However, the general trend is that modern linguistics, addressing the problem of "language and culture", strives, unlike traditional linguistics, to move away from one-sided determinism and not to decide "what is primary and what is secondary" – language or culture. The determinism of language and culture, according to most researchers, is most likely mutual: language and culture, mutually influencing each other, form an ontological unity, which is realized with a comprehensive approach to this problem, synthesizing the above approaches. According to the comprehensive approach, adopted by us, language is a means of reflecting reality, a mirror of culture, its part, a tool and instrument, a means of accumulating cultural knowledge.

The advantages of the comprehensive approach also lie in the fact that, firstly, the analysis of cultural phenomena is carried out through the facts of their reflection in language, and secondly, the interpretation of linguistic facts is carried out through an extralinguistic, national-cultural component. The basic science in which a comprehensive approach to solving the problem of interaction between language and culture is implemented is linguacultural science, chosen in the study as "a scientific discipline of a synthesizing type, studying the relationship and interaction of culture and language in its functioning and reflecting this process as a holistic structure of units in the unity of their linguistic and extra-linguistic (cultural) content using systemic methods and with an orientation towards modern priorities and cultural institutions (system of norms and universal values)" [15, 36-37].

Thus, the conducted analysis of the concept of "language - culture" allows us to conclude that these two phenomenal phenomena, refracted through man and their activities, are in equal relations. Language and culture, being inextricably linked with each other, form a duality, according to which these two components, mutually complementing each other, are not in subordinate, but in equal, autonomous relations. And if language is an organic component of culture, then culture is an integral, another equal part of the dichotomy "language - culture. "Being an integral part of national culture, language contributes to its enrichment. At the same time, the reverse influence of language on culture is undeniable, since culture is a forge where all forms of language are forged" [16, 106].

The mutual determinism of language and culture is expressed in their ontological commonality, the objective form of their existence is some intermediate formation – ideal, realized in language as meaning. E. F. Tarasov notes that "there is such an intermediate element that ensures

the ontological unity of language and culture – this is the ideal, which is included in the language in the form of the meaning of linguistic signs and exists in the culture in the form of cultural objects, that is, in an objectified form, and in an active form, that is, in the form of activity, and directly – in the image of the result of activity” [16, 106].

Thus, language is included in culture, since the “body” of a sign (a signifier) is a cultural object, in the form of which the linguistic and communicative ability of a person is objectified, the meaning of a sign is also a cultural formation that arises only in human activity [16, 106].

These statements serve as evidence of the ontological unity of language and culture:

- language is a part of culture, and culture is included in language, since it is all modeled in the text [16, 106];

- language and culture are two autonomous and at the same time mutually constituent and complementary phenomena;

- language and culture, being relatively independent phenomena, are connected through the meanings of linguistic signs, which ensure their ontological unity.

Language and culture, forming a duality, are characterized by the following:

- language and culture are semiotic systems and have much in common: complex nature, characterized by normativity and historicism;

- language and culture are different semiotic systems. Language as a culturally conditioned system is characterized by homogeneity and uniformity. Culture is very diverse, it is characterized by heterogeneity;

- both culture, and language, are the forms of consciousness displaying the worldview of a person;

- culture and language exist in a dialogue among themselves;

- the subject of culture and language is always an individual or public, a personality or society;

- language and culture are an obligatory characteristic of any ethnos (nation), at whatever stage of evolution it is;

- language and culture are characterized by the antinomy of “dynamics – statics”. Language as a complex semiotic system, organized hierarchically and structurally, changes slowly, with difficulty, while culture is more dynamic, and in many of its spheres changes occur relatively quickly. Culture is dynamic, it “will never be a finished, closed book. On the one hand, it preserves tradition, acquired, on the other hand, it is always in motion; its wheel is constantly turning, overcoming constantly emerging obstacles. The energy of anticipation is what drives culture” [17, 185].

The proof of the ontological unity of language and culture is a comparative-functional analysis, which allows "to abstract from the substantive and formal structure of individual elements and to focus on the similarities and differences in the performance of certain functions by culture and language" /V. M. Leichik/. Such an analysis shows that most of the functions of both spheres of human activity and human existence are common – in the form of similarity, parallelism, inclusion, and intersection. At the same time, each function relates each area of culture and each level of language as a whole in a different way.

Thus, language and culture are connected by diverse relationships, which are possible because initially language and culture represent an ontological unity in genetic, material and functional plans.

Thus, the conducted analytical review of the problem of the relationship between language and culture allows us to come to the following conclusions:

1. The basis of many points of view and various approaches to solving the problem of interaction of language and culture, existing in modern science, are the views of W. von Humboldt, who was the first to raise this issue and developed it in his linguo-philosophical concept.

2. The main feature of the linguo-philosophical concept of W. Humboldt is the fact of his identification and definition of the concepts of the (linguistic) worldview, the intermediate (linguistic) world, and the inclusion by the scientist the human principle, i.e. the "national spirit", into the ontology of the language of man. Thus, W. Humboldt was the first to raise the issue of the anthropological nature of language (language is an indispensable attribute of man, a manifestation of the "spirit of the people"), introduced the concept of the internal form of the word, confirmed the thesis on the correlation and inseparable connection of language and culture, in which language is a national form of expression and embodiment of culture.

3. The main ideas of the concept of W. Humboldt were consistently continued in the 19th-20th centuries. by representatives of the linguistic school of neo-Humboldtians, headed by German scientist L. Weisgerber. The merits of the neo-Humboldtian school are the development of W. Humboldt's teaching on language as a kind of "intermediate world", the introduction of the concept of "verbalization of the world", the creation of a grammatical theory according to which language is presented as an "active force" that forms a person's understanding of the world around them, determines their "worldview", its internal form and influences on the culture of the people [18].

4. "Philosophy of Language" by W. von Humboldt, developed by his immediate successors, namely representatives of the neo-Humboldtian

school, was the prerequisite for the creation of the theory of linguistic relativity by E. Sapir and B. L. Whorf, according to which language determines the course of our thought processes and their results. Although the attitude to this theory is far from unambiguous, it has formed the basis of many trends in modern linguistics. At present, interest in this hypothesis and various approaches to its study allow us to speak about the continuation of the tradition of studying language as a bearer of cultural specificity.

5. In the linguistic concept of the present time, directly dating back to the linguo-philosophical views of W. von Humboldt and his successors, there are many points of view and different approaches to the problem under study. More convincing, in our opinion, is the point of view according to which language and culture, being inextricably linked with each other and mutually complementing each other, form an ontological unity. As two components of this duality, language and culture, refracted through man and his activities, are not in subordinate, but in equal, autonomous relations. And if language is an organic component of culture, then culture is an integral, another equal part of the dichotomy "language - culture.

6. This ontological unity of language and culture is realized with a comprehensive approach to this problem, combining traditional approaches, according to which language is a means of reflecting reality, a mirror of culture, its part, a tool and instrument, a means of accumulating cultural knowledge. We put forward this idea as one of the most important methodological foundations of the study.

7. The basic science in which a comprehensive approach to solving the problem of interaction between language and culture is realized is linguacultural science as a new "scientific discipline of the synthesizing type", in the mainstream of which it is possible to predict linguacultural interference.

8. The ontological unity of language and culture, realized with a comprehensive approach to this problem, can be convincingly demonstrated through the use of a comparative analysis of the general functions of language and culture, proving their relationship in the material, genetic, and functional terms.

1.3 Worldview. Langual and conceptual worldviews.

In the context of intercultural communication, one of the main reasons for linguacultural interference is the discrepancy in different worldviews. The most concise definition of a worldview is the following: "A worldview is a system of intuitive ideas about reality" [19]. Each segment of historical time has its own worldview. The worldview of the ancient Indians is not

similar to the worldview of medieval knights, and the worldview of knights is not similar to the worldview of their contemporaries — monks. Nevertheless, it is possible to identify a universal worldview, inherent to all of the humanity; however, it will be too abstract. Thus, for all people, the binary opposition of white and black is characteristic, but for some groups, white will correspond to the positive principle — life, and black to the negative principle — death, and for others, for example, the Chinese, it is the opposite. Every nation will have its own idea of good and evil, of norms and values, but for each nation these ideas will be different.

The term worldview was first used by H. Hertz in the context of physics in the late 19th – early 20th centuries. In relation to the physical picture of the world [20, 117-124], beginning in the 1960s, the problem of the worldview was considered by cultural scientists within the framework of semiotics when studying primary modeling systems (language) and secondary modeling systems (myth, religion, folklore, poetry, cinema, etc.) [Lotman]. Supporters of this approach interpreted culture as a “non-hereditary memory of the collective”, seeing its main task in the structural organization of the world around a person [21, 65].

Within the framework of linguistics, questions of worldview began to be considered in connection with the teachings of W. Humboldt on the “inner form” of language, according to which different languages are different worldviews and the linguistic consciousness of the people determines the specifics of each particular language [1, 349]. The teaching of W. Humboldt had many continuers and followers who were engaged in the assertion of the idea of the influence of language on the worldview and thinking of people. The most prominent linguists and psychologists were adherents of this teaching [22? 348-385].

Further, this idea of W. Humboldt was developed in the hypothesis of linguistic relativity of American linguists E. Sapir and B. Whorf. The following are the main statements of this hypothesis:

- the type of thinking of native speakers is determined by the language itself,

- the way of knowing the surrounding world depends on the language in which thinking is carried out [14, 138].

German scientist L. Weisgerber is the most prominent continuer of the ideas of Sapir - Whorf. His concept expressed the neo-Humboldtian position and was built on the idea of linguistic cognition of the world. According to L. Weisgerber, all real existence is determined by language, becoming the spiritual world of people. Language, having a great influence on the formation of the spirit of people, forms an "intermediate world" between reality and consciousness.

Usually, two worldviews are distinguished – conceptual and lingual.

The conceptual worldview means not only knowledge, which acts as a result of mental reflection of reality, but also the result of sensory cognition. *The lingual worldview* is all the information about the external and internal world, fixed by means of living languages. The core of the conceptual worldview is information given in concepts, while the main thing in the lingual worldview is knowledge fixed in words and phrases of specific languages [23, 53-69]. The conceptual worldview is richer than the lingual one, since different types of thinking, including non-verbal ones, participate in its creation.

The lingual worldview contains words, inflectional and word-formative forms, and syntactic constructions. In different languages, lingual worldviews can vary.

The assertion of many linguists and philosophers that language reflects reality is not entirely true. The sound complex that forms a word is not capable of any reflection itself. In fact, the result of reflection are concepts or notions. Language is connected with reality through linguistic correlation. Language does not reflect reality, but displays it in a symbolic way [24, 6].

The lingual worldview in other formulations is designated as *the linguistic intermediate world, the linguistic organization of the world, the linguistic representation of the world, or the linguistic model of the world* [25].

There is a large number of definitions of the concept lingual worldview. For example:

- the lingual worldview is a reflection of the way of modeling and structuring reality, characteristic of a specific linguacultural community.
- a simplified and abbreviated display of the entire sum of ideas about the world within a given tradition” [27].
- knowledge encoded by the oppositions of dictionary and grammar is linguistic knowledge, and its totality is the lingual worldview” [28, 179].

The most comprehensible definition was proposed by E. S. Yakovleva: “The lingual worldview is understood as a scheme of perception of reality fixed in the language and specific to a given linguistic community.” Thus, “the lingual worldview is a kind of worldview through the prism of language” [29, 48-62].

A distinction is made between scientific and naive lingual worldviews. The naive worldview is characteristic of everyday consciousness. It is known that the image of the world imprinted in language differs in many essential details from the scientific worldview: *The sun has set (rose), risen high; sunrise, sunset* — contrary to our scientific knowledge, relying not on Copernican proof, but on our direct perception.

Yu. D. Apresyan notes:

1. Each natural language reflects a certain way of perceiving and organizing the world. The meanings expressed in it are combined into a certain unified system of views, a kind of collective philosophy, which is imposed on all native speakers as mandatory.

2. The way of conceptualizing reality (view of the world) inherent to a language is partly universal, partly nationally specific, so that speakers of different languages can see the world slightly differently, through the prism of their languages.

3. In the naive worldview, one can distinguish naive geometry, naive physics of space and time (the concepts of space and time of the speaker and the concept of the observer), naive ethics, naive psychology, etc. [22, 366].

In science, there are two approaches to defining the concept of "lingual worldview": cultural and linguistic [30]. From a cultural point of view, the LW can also be considered as a source of knowledge on national character and mentality. With this approach, the LW is a database, based only on which conclusions can be made about the peculiarities of the national worldview. In this case, the LW acquires cognitive value.

Acquaintance with the LW of a nation is a necessary acquaintance with the national culture, with the national mentality, but not sufficient. It must necessarily be supplemented by the study of the entire complex of elements of the national culture: history, folklore, poetry, painting, and much more, including the geography of the country.

The cultural-pragmatic aspect of LW suggests that it is based on the awareness of the need for a deep knowledge of other cultures and languages for purely practical reasons. At the same time, obtaining knowledge about a foreign culture can have the opposite direction, that is, the promotion of one's culture, one's national image of the world in order to convey it to representatives of other cultures.

Often, discrepancies in worldviews are the determining cause of linguacultural interference, since, according to Timachev P. V., lingual worldview acts as a conductor and context for the individual's communication and is the basis for personal self-identification, therefore it largely depends on how the linguistic culture systematizes objects and what place they occupy in the established system of subject meanings [31, 71-73]. In this case, one worldview is not replaced by another, but rather a combination of the native and newly mastered worldviews and an expansion of the horizons of consciousness occur. Worldviews, including lingual ones, are not simply combined, but also superimposed, mutually influencing each other, that is, they are the main source of linguacultural interference.

If we proceed from the idea of W. Humboldt about the existence of lingual worldview, then the entire national language can be understood as a holistic lingual worldview, that is, the objective world seen in a certain way through the eyes of a given ethnic group. At the same time, any individual human, taken in relation to language, is a special position in the vision of the world.

Thanks to language, a person is able to understand the world and themselves. Social and historical experience is fixed in language – both universal and national. The latter determines the specific features of language at all its levels. Due to the specificity of language, a certain lingual worldview arises in the consciousness of its speakers, through the prism of which a person sees the world. The lingual worldview forms a type of a person's attitude to the world and its elements. It sets the norms of human behavior in the world, determines its attitude to the world. However, when entering into intercultural communication, it is necessary to remember that worldview is formed in the consciousness of the individual and is of an individual nature. In the course of intercultural communication, the linguistic pictures of representatives of different national-linguacultural communities are combined, that is, lingual worldviews interfere (often unconsciously). The interference of lingual worldviews is of a linguacultural nature, since it is determined by extralinguistic factors, which primarily include encyclopedic knowledge acquired in primary school, the volume and direction of which depend on the political system in the state at that time.

The mismatch of different LWs can cause transfer, which is related to the connotative zone of language. It is precisely the lack of awareness of the enormous importance of this part of the LW that is the cause of many communication failures. For example, Kornilov O. A. gives an example from the field of advertising. If commercials are made in one country, and their consumers (i.e. viewers) are people from other cultures, then the hidden meaning, based on subtle associations easily grasped by people from the “native” culture, remains completely incomprehensible to people from other national-cultural communities. The author of one of the articles on this topic writes: “The clip shown here... about Sony video cameras was clearly not made for the Russian market. “Look how beautiful we are...” Okay, I myself read that in Japan a jellyfish is one of the symbols of beauty and tenderness, but for most Russians jellyfish are unlikely to be a bait for buying a new camera” [30]. If the producers of this video had known what connotations the word jellyfish has in Russian, they would hardly have offered this image to the Russian viewer.

O. A. Kornilov gives the following example. What do the forms of addressing people as "Vy" (tr.: singular formal You) and "Ty" (tr.: Thou)

represent in the Russian language outside the context of business communication situations and outside the approach to language elements as constituent parts of the FLW? No more than two different forms of address, one of which is used in official addressing, when addressing strangers or people you barely know and expresses a respectful attitude towards the addressee, and the second — when addressing familiar people who are on friendly terms with the speaker, in an informal setting. In real practice of business communication, the situation is much more complicated. For example, how should a foreigner understand the numerous combinations of "ty" and "Vy" with addresses by name, by name and patronymic, by surname, by position? Both "ty" and "Vy" can be used with each of the four forms of address. In this case, it is clearly impossible without ethnopsychological comments, and the foreigner is doomed to not understand why one can say both *Sergey Petrovich, ty call me tomorrow*, and *Seryozha, Vy call me tomorrow*, and most importantly, what lies behind these forms of address, what are the nuances of the relationship between the speakers, what is the relationship and interaction of official status roles and interpersonal relations. There is only one way out - turning to the national character and mentality and the establishment of connections between the latter and the means of language [30].

L. B. Trushina writes: “A foreigner entering into business contacts in Russia is struck by a certain instability of status roles and the sense of subordination among Russians. Everyone knows their desire to shorten the distance as quickly as possible, to switch to informal “you”, to address by name... Russians do not address colleagues by position, rank... obligatory in other cultures. The Russian mentality with its specific approach to subordination and status relations is clearly manifested, in particular, in the field of management, where foreign researchers even introduced the concept of “Russian management style”. Instead of the faceless English “you” or the universal *mister*, in Russian there is a whole set of the most diverse combinations, in each of which only the ear of a bearer of the Russian worldview is capable of catching and highlighting the shades of relations between the speakers. The range of these relations, even in the sphere of official business communication, turns out to be very wide: respect, sympathy, trust, patronizing attitude, informality of relations, detachment, coldness, disdain, fawning, sycophancy. All these relations undoubtedly exist between the participants of a communication situation in any culture, but, as a rule, they are veiled by extremely standardized linguistic forms, linguistic stencils that do not allow such a wide range of emotional “add-ons” as in Russian addresses from *Sidorov, you...* to *Lidochka Petrovna, please...* At a minimum, each fundamental feature of the national character

must be formulated, and based on knowledge of this feature, purely practical advice can be given in a real pragmatically significant situation” [32].

The specificity of national pictures of the world is reflected in the semantics of linguistic units in the form of cultural connotations. Connotations are often perceived as an evaluative halo, while the national specificity of the language, creating a picture of the world, is also clearly manifested. For example, in the Russian worldview, the collocation old house connotes a negative assessment, while in the English, the phrase old house has a positive connotation, as evidenced by the use of this combination in artistic and living communication:

The houses in Grosvenor Road were large terraced houses, they were all old and respectable and dignified, even crowned with dirty melting snow as they were.

This is caused by the reverent and respectful attitude of the English to everything old, connected with antiquity. The system of values that has developed in a particular society plays an important role. The concept of "house" is of particular interest from the point of view of connotation and the system of values, since in English there are two words for its designation — house and home, which demonstrate the attitude of representatives of English and American linguacultures to house and testify to the importance of this concept for linguacultures:

A house is a building for people to live in and often has more than one level; home is defined in LDELC as the house, flat, etc. where one lives.

At the same time, the dictionary emphasizes the limited access to the English home for others:

One's home is considered to be a safe and comfortable place with others only enter by invitation, as well as the role of each word in the designation of home: British speakers often consider that your home is the place where you belong and feel comfortable and is more than just a house.

The presence in the English language of such culturally marked words with different connotations makes it possible to create sentences such as *Our house is beginning to look more like a real home*, which cause difficulties when translated into Russian. As for Americans, for them there is no such big difference between the words *house* and *home*, and the word *home* can be used in the meaning of "building", "construction", as, for example, in advertisements: *New Homes for Sale*. The worldview of each nation is based on its own system of subject meanings, social stereotypes, cognitive schemes. Cultural connotations are associative. Nicknames in English also have great associativity: *Land of the Shining Mountains*, *Tree Planters' State*, *Mac (Scotsman)*, *Mick, Paddy* (a short form of Patric – Irishman), *Joe Six-Pack*, *Boshe* (a German), etc.

The invariant of the image of the world is determined by the socially developed supports (primarily meanings) underlying it and, in turn, can be uniform for the entire society or for a certain socio-cultural group within it. Connotation realizes the potential resources of the nominative system of language, since a connotative word has the ability not only to create, but also to retain a deep meaning that is in complex relationships with the semantics of the word, to fix it in the language, thereby creating a cultural-national linguistic picture.

The human brain reflects reality in the form of accumulated knowledge about it, which is embodied in the forms of language. The formation of the lingual worldview of a national language is influenced by such external factors as the natural environment, the features of the logical-conceptual and moral-value components of the consciousness of an ethnic group, which are of great importance in the early stages of its formation, but subsequently their role is significantly reduced. In the process of intercultural communication, there is a need to reflect the national culture in other languages. For example, when translating, these languages (in our study - English and Russian) need additional means of adaptation to reflect the foreign culture, because in the process of translation, along with the comparison of different language systems, there is a comparison of different cultures. As a rule, texts addressed to a native speaker are designed only for their perception. They are entirely based on the specific features of their psychology, the amount of information available to them, the features of the socio-cultural sphere surrounding them. In the process of intercultural communication, a text / message is addressed to a foreign-language recipient who has a different amount of background knowledge, so it is necessary to make certain adjustments for the socio-cultural, psychological, and other differences between the participants in intercultural communication.

The worldview of an individual is formed in the process of socialization and, therefore, bears a national-cultural imprint. The difference in the linguistic worldviews of native English and Russian speakers is indicated by the presence of different cultural connotations in the semantics of words of these languages. This explains the facts of the emergence of linguacultural interference. Researchers note that the simple LW is an abstraction that does not really exist anywhere. Only the LW of specific national languages actually exist and can be analyzed [25]. In order to adequately present and explicate the LW (in this case, it does not matter whether it is the native or any foreign language), a researcher must have a detached point of view, that is, the linguistic material must be carried out from no point of view, as if from nowhere. When analyzing the LW of the native language, detachment should mean the ability to look at the native language from the outside and

consider the usual "linguistic organization of the world" not as something self-evident and natural, but as one of the possible points of view, one of the possible ways of seeing the world. This is the linguacultural view of the LW [30].

Researchers believe that the study of the national lingual worldview proceeds in two main directions:

1. Individual concepts characteristic of a given language are studied. These are primarily "stereotypes" of linguistic and broader cultural consciousness, cf. typically Russian concepts of *soul*, *longing*, *fate*, *sincerity*, *daring*, *will*, *field (clear)*, *farness*, *avos* (the closest meaning is perhaps). On the other hand, these are specific connotations of non-specific concepts, for example, the repeatedly described symbolism of color designations in different cultures.

2. A search is conducted for and reconstruction of the integral, albeit "naive", pre-scientific view of the world inherent in the language. The emphasis is placed precisely on the whole lingual worldview [22].

Depending on the aspects and volume of the world of reality reflected by the lingual worldview, a distinction is made between *the global worldview*, the universal (the world in its entirety and integrity), and *the local worldview* (the world in one of its components, *a fragment of the world*). At this stage of the formation and creation of the concept of anthropological linguistics, a thorough development of the specifics of linguistic display is observed, first of all, of various local worldviews [25].

The study of the image of the world reflected in language in modern scientific literature is carried out on the basis of different scientific approaches and developed in different directions: typological features of the world model of any linguistic community are identified — Slavic (Ivanov, Toporov), Balkan (Tsivyan); mythopoetic models of the world (N. I. Tolstoy, O. A. Cherepanova, M. M. Makovsky); the formation and development of the most important ideas about the world of a person of the Russian Middle Ages is traced (V. V. Kolesov). Individual fragments of the Russian linguistic picture of the world are described — space, time, perception (E. S. Yakovleva). Particular attention should be paid to studies of the image of the world in works of art (D. M. Potsepnya, L. V. Miller) [25].

The current state of the study of worldview is represented by studies that develop in the following two directions:

- I. Analysis of individual concepts characteristic of a given language.

- II. Reconstruction and search for a holistic, pre-scientific worldview inherent in the language. The main ideas of this approach include the following:

1. Each natural language is a reflection of a certain way of perceiving and/or conceptualizing the world. The meanings expressed in it are combined into a collective philosophy, a unified system of views that is imposed as mandatory on all native speakers. Sometimes this collective philosophy is called naive realism.

2. The view of the world inherent in a language is both universal and nationally specific, so native speakers of different languages see the world around them through the prism of their languages, in different ways.

3. On the other hand, the linguistic picture of the world is “naive” in the sense that in many details it differs from the scientific picture of the world, and naive ideas are by no means primitive. In some cases, they are no less interesting and complex than scientific ones. For example, these are naive ideas about the inner world of man, which over many millennia reflect the experience of dozens of generations and can serve as a guide for man into this world.

4. In the naive picture of the world we can distinguish such fragments as naive geometry, naive physics, naive ethics, naive psychology, etc. In each of these spheres, naive ideas are not chaotic, but forming certain systems. Reflection of the naive worldview, embodied in a given language, i.e. naive physics, geometry, ethics, psychology, appears as a task of systemic lexicography [22, 40].

To this end, modern scientists reconstruct the corresponding fragment of the naive picture of the world based on grammatical and lexical meanings. For example, by analyzing pairs of words such as to flatter and to praise, to snitch and to complain, to solicit and to achieve, to guarantee and to promise, to spy and to witness, etc., one can get an idea of the main commandments of Russian naive linguistic ethics.

The process of reconstructing a naive model of the world based on a complete description of grammatical and lexical meanings is the most important task of lexicography and semantics. On the other hand, reconstructing a naive model of the world makes it possible to change the strategy of describing linguistic meanings, making it more general. Previously, linguistic meanings considered by linguists acted as a more or less direct reflection of the facts of the surrounding reality [33, 6]. However, the concept of a naive worldview gives semantics a new opportunity. Linguistic meanings can be connected with the facts of reality not directly, but by referring them to certain details of the naive model of the world, as it is presented in the language. As a result, a basis for identifying nationally distinctive and universal features in the semantics of natural languages appears, and a number of principles for the formation of linguistic meanings are revealed. In the course of research, the concept of a picture of the world

has organically merged into modern semiotics and linguacultural studies, whose tasks include understanding the processes of the genesis of humanity and the situation of many cultures in the world [34, 45].

SECTION 2. CULTURAL LINGUISTICS IN THE ANTHROPOCENTRIC PARADIGM OF SCIENTIFIC KNOWLEDGE

2.1 The place of cultural linguistics in the system of related disciplines

At present, the status of cultural linguistics, its methods and methodology of study, object and subject, and basic concepts are still being considered. This is probably due to the fact that cultural linguistics as a “complex scientific discipline of the synthesizing type” arose as a result of the merger of various disciplines, one way or another solving the problem of interaction between language and culture. For this reason, we need to consider its relationship with related disciplines. Such an analysis will allow us to identify the essential characteristics of cultural linguistics, its differences and specific features, in comparison with other sciences.

Developing within the anthropocentric paradigm, cultural linguistics is closely connected with such sciences as regional geography through language, ethnolinguistics, and sociolinguistics. Let us consider the connection between cultural linguistics and the closest science in terms of its initial principles and approach to resolving the relationship between language and culture – regional geography through language studies.

At present, regional geography through language studies is a fairly developed aspect of teaching a language as a non-native (foreign) language. Country studies through language were developed in the works of E. M. Vereshchagin and V.G. Kostomarov, G. D. Tomakhin, A. A. Bragina, Yu. E. Prokhorov, V. V. Morkovkin, V. V. Safonova and others.

Yu. E. Prokhorov notes that the most fundamental and controversial issue is “the definition of what regional geography through language studies is – “an aspect of methodology”, “a particular sociolinguistic discipline”, “a branch of philology”, etc.” [1, 76-83]. Probably, such a formulation of the question is connected with the absence of a unified understanding of regional geography through language studies as a science. Indeed, as the same author notes, “the only real system of views in regional geography through language studies” can be recognized only as a series of monographs by the founders of this branch of linguodidactics E. M. Vereshchagin and V. G. Kostomarov [2; 3; 4].

The concept of regional geography through language studies was first developed in the 1970s by E. M. Vereshchagin and V. G. Kostomarov. As a science, regional geography through language studies was born out of the practical needs of teaching Russian to foreigners. The founders of it defined it as “an aspect of teaching Russian to foreigners, in which, in order to ensure

the communicative nature of teaching and to solve general educational and humanistic tasks of linguodidactic the cumulative function of the language is realized and the acculturation of the addressee is carried out, and the teaching methodology is of a philological nature – familiarization is carried out through the Russian language and in the process of studying it" [3]. Another researcher, Yu. E. Prokhorov, provides the following definition: "regional geography through language studies is a methodological discipline: an aspect of the methodology of teaching Russian as a foreign language (subject – Russian language), associated with the selection and presentation of information about the country of the studied language in order to ensure the communicative competence of students" [1].

As can be seen, both definitions indicate that regional geography through language studies is closely connected, first of all, with language teaching. Its problems are made up of two areas of discussion:

1) philological (primarily linguistic), that is, the analysis of language with the aim of identifying national-cultural semantics;

2) linguodidactic (methodological) – methods of presentation, consolidation, and activation of units specific to a given national language and regional reading of texts; the tasks of teaching a foreign language here are inextricably linked with the tasks of studying the country together [1, 71].

In the most general sense, regional geography through language studies is understood as "the culture of the country of the language being studied, which has become the subject of co-study in the study of the language" [3], to which should be added the principle of active communication – the leading didactic principle underlying the teaching of a language as a foreign (non-native). In this interpretation, regional geography through language studies is considered as an aspect of the teaching methodology on a communicative basis.

The subject of regional geography through language studies is the culture of the country of the language being studied, the main goal of regional geography through language studies is to ensure communicative competence in acts of intercultural communication, primarily through adequate perception of the speech of the interlocutor and original texts intended for native speakers [5, 22-27]. The goal of regional geography through language studies is to become familiar with the culture of the language being studied, to become familiar with the culture extracted from linguistic/speech units. As G.D. Tomakhin notes, regional geography through language studies sets as its task the study of linguistic units that most vividly reflect the national characteristics of the culture of the people – the native speaker of the language and the environment of its existence [6].

Lexical units with clearly expressed national-cultural semantics include:

- names of realities (designations of objects and phenomena characteristic of one culture and absent in another);
- connotative lexicon (words that coincide in basic meaning, but differ in cultural and historical associations);
- background lexicon (denoting objects and phenomena that have analogues in the compared culture, but differ in some national features of functioning, form, purpose of objects, etc.).

Phraseological units that reflect the national uniqueness of the history, culture, and traditional way of life of the people who speak the language are also of great interest to regional geography through language studies [7].

Molchanovsky notes the main directions of regional geography through language studies research and concepts:

- 1) study of the national and cultural semantics of a Russian word;
- 2) analysis of the national-cultural semantics of Russian phraseology and linguistic aphorisms;
- 3) development of issues of educational linguistic and cultural lexicography;
- 4) justification of the regional geography through language studies aspect in textbooks of a non-native (foreign) language;
- 5) regional geography through language examination of a text;
- 6) analysis of the role of regional geography through language studies of non-verbal languages;
- 7) study of regional geography through language studies visualization;
- 8) consideration of fiction and other forms of art in the aspects of regional geography through language studies;
- 9) recording the native language and national culture of the addressee;
- 10) recording the connection between regional geography through language studies and the future specialty of students, etc. [8,8-39].

Thus, based on the primary goal and objectives, the main thing in regional geography through language studies is the educational, methodological aspect, in contrast to cultural linguistics, which is called upon to solve the problem of theoretical systemic representation of national and cultural forms in language. The issues of teaching in it are derivative. The methodological aspect is dominant in regional geography through language studies. It is considered as a practical implementation of cultural linguistics, as its applied aspect.

Thus, the problem of the relationship between regional geography through language studies and linguacultural studies can be defined as follows:

1. The commonality of the two areas is both sciences being represented in the concept of “language – culture – linguistic personality”, that is, they are disciplines developing in the anthropological paradigm of scientific knowledge.

2. In terms of studying the problem of interaction between language and culture, linguacultural studies can be considered a kind of modern successor to regional geography through language studies:

- Cultural linguistics, in contrast to regional geography through language studies, is oriented towards a new system of cultural values put forward by the modern life of society. The main task of cultural linguistics is “a systematic representation of people’s culture in their language, in their dialectical interaction and development” [10, 34].

- Cultural linguistics “as a scientific discipline of the synthesizing type” is characterized, first of all, by a holistic, parity, and systemic consideration of culture and language... The dominant factor here is not the reliance on the subject-conceptual sphere of culture in the educational description and teaching of language, but holistic theoretical and descriptive study of objects as a functioning system of cultural values reflected in language...” [10,4].

3. Regional geography through language studies examines culture in the narrow sense of the word, as the spiritual and artistic side of human and social life; the subject of study of cultural linguistics is culture in a broader sense: it is the material and spiritual culture created by humanity and expressed in language, that is, what constitutes the “lingual worldview”.

4. Regional geography through language studies, having a second "component" – regional studies, in addition to philological (linguistic), has social science nature: in addition to teaching the language, it provides certain information about the country of the studied language. The main object of study is not even the country, but the background knowledge of native speakers, or in a generalized form, their culture. Cultural linguistics, on the other hand, is a discipline that borders between the sciences studying culture and philology. Its second "component" is cultural studies, so the main problems here are methodological (philosophical) and philological (linguistic).

5. In cultural linguistics, the subject is “national forms of existence of society, reproduced in the system of linguistic communication, based on the cultural values of a specific historical society” [10, 32]. Culturology is a philosophical discipline, a science covering a wide range of issues. Its characterization as a “component” of cultural linguistics will be provided later; presently, we will talk about cultural studies – an integral part of culturology, a term used in the process of teaching Russian as a foreign (non-native) language. According to the definition of Yu.E. Prokhorov,

“cultural studies is a philological discipline (subject – a certain selected and organized set of spiritual values and experience of the linguistic personality of a given national-cultural community), included in the educational process in order to ensure educational, upbringing and intellectual tasks of training” [1, 81]. In this sense, cultural studies is an integral part of cultural linguistics.

6. And, most importantly, regional geography through language studies is a methodological discipline, an aspect of teaching Russian as a foreign (non-native) language in communicative-oriented teaching, in which the leading principle is active communication, and, as we have already noted, its goals and objectives correspond to this. Cultural linguistics is a branch of linguistics, and issues of language teaching are derivative in it.

V. V. Vorobyov, who is intensively developing the ideas of cultural linguistics, explains the relationship between cultural linguistics and regional geography through language studies as follows: “The relationship between the concepts of “regional geography through language studies” and “cultural linguistics” seems quite complex today, and theoretical understanding is fundamentally important for a number of reasons, primarily because the ever-increasing interest in the problem of “language and culture” makes it imperative to clarify the sources, parameters, research methods, and concepts included in its scope of terminological inventory. Turning to cultural linguistics is not a betrayal of the already traditional regional geography through language studies aspect of teaching the Russian language, the methodological sounding of which we accept, but is caused and conditioned, first of all, by urgent needs and a reassessment of some lingua-methodological values of the problem of “language and culture” [11].

Having emerged from the depths of regional geography through language studies, cultural linguistics, according to V.V. Vorobyov, is “a new research paradigm of the movement of scientific and cultural thought about language and culture. It not only expands the range of the research idea, but allows for a deeper and more comprehensive understanding of its possibilities and reserves” [11,37].

Ethnolinguistics and sociolinguistics are closely related to cultural linguistics, so closely that this allows V. N. Telia to consider cultural linguistics a section of ethnolinguistics. A. E. Karlinsky holds a similar point of view, equating cultural linguistics and regional geography through language studies, considering them to be part of ethnolinguistics. In his opinion, “regional geography through language studies (cultural linguistics) is an applied branch of ethnolinguistics that studies the connection between a given specific language and a given culture for the practical purposes of teaching a non-native language” [12, 64-67, p. 66]. The same idea is expressed in another of his works: “the “Language - Culture” relationship is

studied by a relatively young branch of linguistics – ethnolinguistics, an applied version of which is regional geography through language studies” [13, 5-11, 8]. However, cultural linguistics and ethnolinguistics are fundamentally different sciences.

Ethnolinguistics, like cultural linguistics, is a complex science, bordering between ethnography and linguistics. Ethnography (ethnology) studies everyday and cultural characteristics of peoples, problems of their origin, settlement and cultural-historical relationships.

The roots of ethnolinguistics in Europe go back to W. Humboldt; in America – to F. Boas, E. Sapir, B. Whorf; in Russia, the works of D. K. Zelenin, E. F. Karsky, A. A. Shakhmatov, A. A. Potebnya, A. N. Afanasyev, A. I. Sobolevsky and others were of great importance. “As an independent field, ethnolinguistics originated in the depths of ethnography at the turn of the 19th and 20th centuries, having received wide development in linguistics of the USA since the 70s of the 19th century in connection with the intensive study of numerous Indian tribes of North, and then Central America” [14]. The term “ethnolinguistics ” itself was first introduced by outstanding American linguist-anthropologist B. Whorf to name a new science created at the intersection of linguistics, ethnography, and sociology.

At present, within the framework of the ethnolinguistic field, two independent branches can be distinguished, which have emerged around two important problems:

- 1) reconstruction of ethnic territory by language (R. A. Ageeva, S. B. Bernstein, V. V. Ivanov, T.V. Gamkrelidze, and others);

- 2) reconstruction of the material and spiritual culture of an ethnic group based on language data (V. V. Ivanov, V. N. Toporov, N. I. Tolstoy and scholars of his school).

According to another point of view (A. F. Zhuravlev, M. M. Kopylenko), in linguistics, two directions in ethnolinguistic research are distinguished:

- “dialectological” (N.I. Tolstoy and scientists of his school);
- "etymological" (Vyach. Vs. Ivanov, O. N. Trubachev, V. N. Toporov).

The task of the first direction is the reconstruction of the geographical division of an ethnic group based on language and dialect division of languages, the material and spiritual culture of an ethnic group based on language data; identifying as complete of an inventory of cultural forms, rituals, and ritual vocabulary as possible with a primary focus on areal problems. The task of the second direction is the reconstruction and recreation of the most ancient system of ontological, cosmological, and

social ideas reflected in the “cultural lexicon” and the etymologization of words of a mythological nature [15, 106-112, 111].

In addition to the two aforementioned areas, there is a third direction in ethnolinguistic research, associated with the names of Kazakh scientists M. M. Kopylenko and A. T. Kaidarov. As M. M. Kopylenko notes, “Without in any way diminishing the outstanding contribution to modern ethnolinguistics of the two areas mentioned, headed by Vyach. Vs. Ivanov, V. N. Toporov, and N. I. Tolstoy, we will pay attention to the third area, headed by A. T. Kaidarov ” [16, 17].

This direction studies an ethnic group in the mirror of the language. In it, language is presented as the main and direct subject of analysis; therefore, there is no symbiosis of disciplines. “...Everything in the language that reflects the life, modern existence and history of an ethnic group, its material and spiritual culture is identified and carefully studied...” [16, 17]. Emphasizing the importance of the cumulative function of language, A. T. Kaidarov notes that the noble mission of ethnolinguistics is to make the best use of this property of language, to recognize in it and correctly interpret past events in the life of an ethnic group, its customs, traditions, and worldview [17, 19]. As for the subject of ethnolinguistics, according to M. M. Kopylenko, it is associated with idioethnicity : "In our view, the subject of ethnolinguistics is much broader, it includes everything that reflects idioethnicity, including national mentality [17, 19]. Everything that reflects idioethnicity is, as has already been noted, the ethnic culture embodied in language in its material and spiritual varieties and aspectual diversity – etymological, historical, areal, dialectological. At the same time, as M. M. Kopylenko notes, "in ethnolinguistics, as in any young, intensively developing teaching, there are a number of unresolved issues. They concern the scope of this scientific discipline, its structure, place among other linguistic disciplines, attitude to ethnology, history, cultural studies and other related humanities, methods of ethnolinguistic research" [16, 15-16].

It should be noted that the third direction in ethnolinguistic research, associated with the names of A. T. Kaidarov and M. M. Kopylenko, is closest to the linguacultural concept, since the subject of research in it is ethnic culture in its material and spiritual varieties, the national-specific semantics of the word. This direction of ethnolinguistics studies how the world is embodied in linguistic entities: in ethnocultural lexicon and phraseology, in onomastics, in phonosemantics, in associative connections of words, in idioethnic presuppositions and background knowledge, in paralinguistic phenomena, etc. In addition, as in cultural linguistics, the main thing in this direction is the synchronous study of language and culture, “which, however,

does not exclude turning to diachrony, to the epic and to other folklore sources with maximum use of etymological analysis...” [16, 17].

In Kazakh linguistics, a whole school of linguists has emerged, working in this direction on the material of different languages (M. B. Balakayev, Sh. Sh. Sarybayev, B. K. Kaliyev, M. R. Sabitova, E. N. Keldibayev, etc.).

Thus, the relationship between ethnolinguistics and cultural linguistics can be defined as follows:

1) Ethnolinguistics is a conterminous science created at the intersection of linguistics and ethnography. Cultural linguistics is also a conterminous science, created, as is known, at the intersection of linguistics and cultural studies.

2) However, in ethnolinguistic studies, ethnological issues are predominant; the main attention is focused not so much on a holistic description of the linguacultural phenomenon, but on the everyday and cultural characteristics of peoples.

3) Ethnolinguistic studies have a broader aspect, they are directed towards the historical aspect of the relationship between language and culture, towards the study of the language of tribes, dialects, language family and cultural group, proto-language and proto-culture. Cultural linguistics has a narrower aspect, it is oriented towards the modern stage of development of the linguacultural community, towards language usage and generally accepted normativity.

4) Ethnolinguistics and cultural linguistics are similar in the use of the method of studying language and culture (field work, component analysis, the theory of linguistic relativity and its implementation in different languages in the form of different “worldviews”).

Another science related to cultural linguistics is sociolinguistics, which is based on the theory of the close relationship and mutual influence of language and society. The main objectives of sociolinguistics are:

1) the study of the dependence of language and its structure on society, in other words, the social conditioning of linguistic phenomena;

2) “the study of the social functions of language, its role in society, and its impact on society” [18, 131].

According to the definition of the linguistic encyclopedic dictionary, sociolinguistics is “a scientific discipline developing at the intersection of linguistics, sociology, social psychology, and ethnography and studying a wide range of problems related to the social nature of language, its social functions, the mechanism of influence of social factors on language and the role that language plays in the life of society” [14].

In sociolinguistics, the problem of language and culture is secondary; this problem is considered insofar as it relates to social life: the influence of social relations, social transformations on the development of the language and culture of a given society, in contrast to cultural linguistics.

The main differences between sociolinguistics and cultural linguistics are as follows:

1. Sociolinguistics studies “the social determinacy of the emergence, development, and functioning of language, the impact of society on language and language on society” [19, 10]. The subject of research in sociolinguistics is linguistic units that function as social reality.

2. Cultural linguistics, on the other hand, studies “manifestations of the culture of a people that are reflected and fixed in the language” [20, 8], that is, the ways in which language embodies, stores and transmits culture in its units. The subject of research in cultural linguistics are linguistic units that function as cultural “codes”.

3. Unlike ethnolinguistics, which studies historical facts of a particular ethnic group, and sociolinguistics, which examines exclusively the material of today, cultural linguistics studies both historical and modern linguistic facts through the prism of spiritual culture.

Currently, within the framework of Kazakhstani sociolinguistics, a whole range of problems reflecting the multifaceted nature of the connections between man, society and language is studied: the methodological and ontological foundations of sociolinguistics are understood /E. D. Suleimenova/; socio-linguistic problems of the functioning of the state language in different regions of the country and the republic as a whole, as well as issues of language policy and planning are considered; aspects of status and corpus construction in the context of a new language situation are described /B. Kh. Khasanov, M. M. Kopylenko, Z. K. Akhmetzhanova, E. D. Suleimenova et al./; problems of interaction and preservation of languages in the context of bilingualism are analyzed /A. E. Karlinsky, M. K. Isayev, Z. K. Akhmetzhanova, S. E. Isabekov, L. Shaybakova, N. Dmitryuk, S. Dmitryuk et al./; speech behavior and features of the formation of communicative competence of bilinguals of different age groups are characterized; the development of social functions of the native language in the context of national-Russian bilingualism is described, etc. /see Suleimenova E. D. on this/.

Cultural linguistics has a special relationship with such a science, which has been actively developing in recent years, as intercultural communication.

It is a well-known fact that for Kazakhstan, at present, the problems of communications are becoming increasingly urgent: firstly, more than a hundred ethnic groups and other cultural groups living in the country adhere

to various religions and cultural and everyday customs. Secondly, the problems of intercultural communication have become relevant as a result of various contacts with neighboring countries. Thirdly, the formation of principles of communications is becoming necessary for the development of intensive political and cultural ties with Europe, America and other countries. As a result, the problems of intercultural understanding are becoming urgent in cultural studies. The most important source of the formation of the problems of intercultural communications was the theory of communication that emerged in the 80s.

Intercultural communication as an independent field of modern linguistics is on a par with such disciplines as ethnolinguistics, cultural linguistics, and regional geography through language studies. All of them, in one way or another, pursue the same goal – studying the forms of existence and manifestation of national worldview, national psychology, and culture in language. Although, they differ significantly in the formulation of scientific tasks, scientific problems, and in the methodology for studying the cultural component in language [21, 106-109].

As an independent field in linguistics, intercultural communication has developed and is intensively studied primarily in the United States of America and Western European countries. The term "intercultural communication" itself came from the United States, where it was widely used in the field of psychological training to prepare people for a long stay in another country, to perceive a foreign culture in all its manifestations, to be able to adequately respond to manifestations of the unfamiliar and overcome barriers in communication.

The issues of intercultural communication are addressed to one degree or another in most of the humanities – linguistics, psychology, sociolinguistics, psycholinguistics, anthropology, communicative linguistics, etc.; however, many issues of the theory of intercultural communication require clarification. In various sciences, it often receives different terminological designations – intercultural communication; interethnic communication; international communication; transcultural, pancultural, cross-cultural, transracial communication, etc. In the "Philosophical Dictionary" edited by I. T. Frolov, the concept of "communication" is defined as "communication by means of which the "I" reveals itself in the "other" [22].

The concept of "communication" is interpreted as "a method of mutual relations specific to subjects, a method of interrelation between a person and other people. In the philosophical sense, communication is not limited to intentionally performed acts of communication, to the exchange of

information and socio-psychological contacts, realized through the enrichment of the life of all other subjects by the subject of his life... ” [22].

In the broadest sense, communication (from Latin: communication from communis – common) is a message, contact [23]; communication is an act of contact, a connection between two or more individuals based on mutual understanding; communication of information by one person to another or a number of persons. Researchers E. M. Vereshchagin and V. G. Kostomarov provide the following definition of communication: “Intercultural communication. This term refers to adequate mutual understanding between two participants in a communicative act who belong to different national cultures” [3, 26].

Thus, the definition of intercultural communication is obvious from the term itself: it is communication between people representing different cultures.

As we have noted, there are many definitions of intercultural communication, but the most acceptable in the context of bilingualism and multilingualism that characterizes modern Kazakhstan is the definition of American linguist M. Prosser, according to whom the term “intercultural communication” means “interpersonal communication characterized by similarities and differences in languages, non-verbal means of communication, ways of perception and features of thinking” [1, 299]. This definition coexists with related terms, often used as synonyms – “cross-cultural communication”, “transracial communication”, “interethnic communication”.

Along with the aforementioned, there are other definitions of intercultural communication: “interaction occurring over time between members of different (sub)cultures [2, 7], “the phenomenon of interaction between people from different ethnic and cultural groups” [3, 2], “not only interaction between native and non-native speakers of a language, but also any communication between people who, in a particular area of communication, do not share a common linguistic or cultural background” [1, 6].

Without going into an analysis of various types of communications, we will only note that the concept of intercultural communication has not received an unambiguous (terminological) definition until recently. Existing definitions reflect the approaches and understanding of individual scientists to this problem rather than the essence, subject and goals of studying this science. Summarizing all the above definitions, we can offer our understanding of intercultural communication, which can be accepted in a broad sense. Thus, intercultural communication is a way of mutual communication between people, representatives of different national

cultures, within the framework of communication activities, in order to ensure adequate mutual understanding. In this sense, intercultural communication means a dialogue of cultures; in this understanding, intercultural communication presupposes the exchange of information and cultural values in the context of interethnic communication. In a narrow sense, it represents forms of intercultural relations at the interstate or individual-group level.

Thus, the relationship between cultural linguistics and intercultural communication is as follows:

1. Both cultural linguistics and intercultural communication are relevant areas of modern linguistics within the anthropocentric paradigm of scientific knowledge. Both disciplines pursue the same goal – research into the interaction of language and culture in the system “Human (personality) – language – culture”.

2. Cultural linguistics as a philological (linguistic) discipline involves the study of "the relationship and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction as a single systemic integrity" [10]. That is, in cultural linguistics, the study of linguacultural material, the study of the national lingual worldview, is a systemic and purposeful phenomenon; it is actually the very goal of this field of linguistics. Intercultural communication is aimed at studying the problems of bilingualism, communication, communication in a foreign language in different countries, various forms of discourse. Its essence comes down to the problem of mutual understanding between the participants in the communicative act.

3. Unlike intercultural communication, cultural linguistics is a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processes [24]. It allows us to establish and explain how one of the fundamental functions of language is carried out – to be an instrument of consciousness, storage, and transmission of culture. Its goal is to study the ways in which language embodies, stores, and transmits culture in its units.

The connection between cultural linguistics and linguodidactic and pedagogical sciences is manifested in the introduction of the cultural studies approach to the content of education into the educational process, the development of which can be considered as one of the conditions for the formation of a new direction in humanitarian knowledge – cultural studies of education.

In accordance with this, in recent years, there has been a heightened interest in linguodidactics in the problem of reflecting national culture in the process of teaching languages not only as a means of communication, but

also as a means of familiarization with culture. According to N.M. Shansky , “...Being a form of social memory, language is a reflection of the national culture of the people who speak it. That is why language teaching should be inextricably linked with the adopting of the culture of the people...” [25, 3-9].

Thus, the promotion of the cultural and humanistic essence of education to the forefront is obvious. From this position, the problem of co-studying the language and culture of the people, teaching language not only as a way of expressing thoughts, but also as a source, a means of understanding the culture of the people was given much attention in both Russian and Kazakhstani linguodidactics: in a number of conceptual works by Russian scientists /O. D. Mitrofanova, E. M. Vereshchagin, V. G. Kostomarov, N. M. Shansky, E. A. Bystrova, M. V. Cherkezova, T. S. Kudryavtseva and others/, in the studies of Kazakhstani scientists /L. K. Zhanalina, M. R. Kondubaeva, U. A. Zhanpeisova, G. A. Kazhigaliyeva, K. Kh. Zhadanova, Z.A. Makhsutova, B. Z. Turebaeva, Zh. Zh. Nauryzbay, K. Zh. Kozhakhmetova and others./.

However, despite the actualization of the cultural approach, the review analysis of scientific research shows that in modern linguistics and linguodidactics there are practically no works devoted to the description of linguacultural interference. All research in this area is limited only to comparative-typological studies and the use of the results of these studies in the applied, methodological aspect.

The use of cultural linguistics for linguadidactic purposes involves consideration of the relationship between cultural linguistics and pedagogical sciences, which, in our opinion, is most clearly expressed in ethnopedagogy and ethnocultural studies.

In Kazakhstani pedagogy of recent years, ethnopedagogical problems are covered in the works of M. Baltabayev, Zh. Zh. Nauryzbay, S. Kaliyev, K. Zh. Kozhakhmetova, K. Seisenbayev, and other researchers. They examine a wide range of issues: from the history of Kazakh ethnopedagogy [26] to the problems of ethnocultural education of schoolchildren [27] and ethnopedagogical education of students of higher education [28]. The researcher Zh. Zh. Nauryzbay believes that the main tasks of ethnocultural education are “the education of a multicultural personality and the formation of a bilingual individual” [27, 60]. In this case, a multicultural personality is understood as “an individual with a holistic worldview, equally well versed in his national and world culture. He is characterized by a distinct linguistic, historical, religious, geographical, ecological, artistic-historical, and legal consciousness” [27, 86]. “A bilingual individual is equally proficient in two verbal-conceptual codes. He is able to easily switch from one language to

another. An individual with coordinated bilingualism has similar competence in two different languages, high competence in both and effective use of them" [27, 86].

Thus, the main aspects in the works of modern Kazakhstani scientists-ethnopedagogues are the understanding of the importance of education in the context of culture. Modern ethnopedagogy, engaged in the study of the uniqueness of the methods and methods of education and training, traditional for specific ethnic groups, and taking into account the laws of "ethnic thinking", contributes to the formation of cultural issues in the system of humanitarian knowledge.

According to M. M. Kopylenko, ethnocultural studies is a term adopted in Kazakhstan and Kyrgyzstan. In the fundamental works of Russian scientists E. M. Vereshchagin and V. G. Kostomarov, the more common term regional geography through language studies was adopted. Thus, according to M. M. Kopylenko, the concepts of "ethnocultural studies" and "regional geography through language studies" are synonymous with each other; they refer to the same phenomenon. In addition, M. M. Kopylenko believes that "ethnocultural studies is the broadest applied field of ethnolinguistics " [16, 90].

Considering ethnocultural studies to be an applied field of ethnolinguistics, M. M. Kopylenko refers to the works of Kazakh researchers [29; 30], which formulate the main objective of modern Kazakh educational ethnocultural studies: "The time has come to systematize the existing ethnolinguistic materials, to classify the lexical "monuments" of traditional culture and to "dissect" them with an orientation toward those who study Kazakh as a non-native language. Without /.../ this, it is difficult to imagine the possibility of using vocabulary with national-cultural semantics in teaching and the educational process" [29, 30].

What is meant by the term "ethnocultural studies"? One thing is certain: ethnocultural studies is a methodological science, adjacent to a complex of regional studies disciplines, including educational Russian studies, regional ethnography, and linguistic regional studies .

With this understanding, the objective of ethnocultural studies is to create cultural bilingualism; familiarize with the national-linguistic and artistic picture of the world of native speakers of the studied language; form background knowledge and, as a consequence, form the communicative competence of students in the studied language. The unit of selection in this case is the ethnocultural reality, which is understood as facts, phenomena, concepts, objects that carry ethnocultural, regional specificity, characteristic of a certain national culture and reflected in the language of this people [31]. Such a unit can be both an ethnocultureme and an ethnoeideme /

L. A. Sheiman /. In particular, there are the following classification groups of ethnoculturemes :

- 1) ethnographisms-Russianisms (*gornitsa* (chamber), *polati* (sleeping bench), *shestock* (perch));
- 2) historicisms-Russianisms (*graph* (count), *uryadnik* (policeman), *guberniya* (province), *prisyazhnye* (jury), *ugodnik* (settlement));
- 3) mythologisms-ritualisms (images, crucifixion, enemies, suburb);
- 4) background, or ethnoconnotative, words, that is, expressively colored words (*nedorosl* (minor), raven, eagle) [32; 33; 34].

Thus, we are inclined to adhere to the point of view that ethnocultural studies is a methodological discipline that takes into account the problem of the relationship between language and culture and includes in its content educational Russian studies, regional ethnography and linguistic and regional geography through language studies. In this case, it is legitimate to use the term - educational ethnocultural studies.

The relationship between cultural linguistics and ethnocultural studies looks like this:

1. In our opinion, if educational ethnocultural studies is a methodological discipline, an aspect of teaching a foreign language, then cultural linguistics is a broader philological (linguistic) discipline, also based on the principle of co-study of language and culture, but in its functioning, in the interaction of a system of complex inter-level units – linguaculturemes. A linguacultureme is a special unit that synthesizes both interacting phenomena: the phenomenon of language and the phenomenon of culture, its typology and structure are more complex than those of an ethnocultural reality or ethnocultureme, which most likely include, mainly, non-equivalent and background lexicon.

2. In a broader sense, ethnocultural studies is a literary and linguodidactic aspect of teaching aimed at forming a bicultural personality in the context of bilingualism. Ethnocultural studies, in contrast to regional geography through language studies, is used in the process of teaching literature and language as a non-native (not foreign) language to a foreign audience.

3. In the context of teaching literature, ethnocultural work is associated with the lexical and phraseological support of the educational process with the help of ethnocultural commentary on the literary text. In the context of teaching a language its aim is familiarizing with the national picture of the world of native speakers of the studied language, forming background knowledge and ethnocultural competence of students based on linguistic and communicative competence.

4. It seems to us that in the methodology of teaching a language as a foreign language, the term “ethnocultural studies” seems more acceptable than regional geography through language studies, since in the current sociocultural conditions the object of study is the cultural features of not another country, but another ethnic group.

Cultural linguistics as a complex scientific discipline is closely interconnected with such a fundamental social science as cultural studies. But cultural studies, unlike cultural linguistics, examines culture as a social phenomenon and a way of life of a person, as a result of their spiritual and practical activity.

Cultural studies is a new interdisciplinary science that emerged relatively recently in the field of humanities. Its formation and methodological restructuring are still ongoing. Within the social sciences, there are philosophical cultural studies, historical cultural studies, and within the linguistic sciences – philological cultural studies.

Cultural studies (its pseudonyms: “semiotics” – Yu. M. Lotman, Vyach .Vs. Ivanov; “poetics” – A. F. Losev; “aesthetics” – G. D. Gachev) as an independent science of culture was formed in the 60s of the twentieth century. It appeared at the intersection of philosophy, history, anthropology, sociology, psychology, ethnology, ethnography, linguistics, and other disciplines.

The textbook on cultural studies provides the following definition of the discipline in question: “Cultural studies (from Latin cultura + Greek logos) is a field of humanitarian knowledge that synthesizes philosophical, historical, anthropological, ethnographic, sociological, and other studies of culture. ...Cultural studies is a system of knowledge about the essence, patterns of existence and development, and ways of comprehending culture. Cultural studies is an integration of such disciplines as:

a) culturology – a description of the achievements of a particular culture. It covers the entire sphere of knowledge of a class of cultural phenomena, including rather narrow, specialized knowledge (art criticism, theater criticism, musicology, etc.);

b) cultural genesis – the study of the origin of cultures;

c) cultural philosophy – philosophical knowledge of the essence and meaning of culture;

d) cultural sociology examines culture from the point of view of its functioning in an empirically given system of society.

“Culturology is the metalanguage of culture. As such, it examines the unity and interconnection of material and spiritual culture, as well as the culture of human relationships” [35].

The objectives of cultural studies consist of understanding culture in its real integrity and fullness of various forms of existence, in its structure, functioning and development. Of no small importance is the solution of such questions as: what is the vitality of a particular culture, what universal human values does each culture contain, what is the national specificity of the cultures of different peoples, what is the culture of the individual in interaction with the cultures of other individuals, etc.

The main differences between cultural linguistics and cultural studies are as follows:

1. Cultural studies, in contrast to cultural linguistics, examines knowledge about the technology of human activity, the place of this knowledge in the system of social consciousness and the “worldview, while cultural linguistics studies the “lingual worldview”.

2. Culture studies as a metascience examines culture “on several planes from different-level points, in various interconnections” [36, 22]. Cultural linguistics as a “metalinguistic” science provides a systemic description of the facts of language and culture in their interaction and interconnection” [10,36].

Thus, cultural linguistics is a relatively young science that emerged in the 90s of the 20th century as a product of anthropocentric linguistics and developed in line with the tradition of studying language and culture together.

The diverse relationships between cultural linguistics and related sciences can be presented as follows:

1. Being a relevant area of anthropological linguistics, cultural linguistics actively interacts with such sciences as regional geography through language studies, ethnolinguistics, and sociolinguistics. Entering into various relations with these sciences, cultural linguistics possesses a number of distinctive features:

- a) Having emerged from the depths of regional geography through language studies, cultural linguistics is its modern unique successor. Cultural linguistics should solve the problem of theoretical systemic representation of national-cultural forms in language and the issues of teaching in it are derivative. Regional geography through language studies, in contrast to cultural linguistics, is a methodological science, an aspect of teaching a language as a non-native (foreign) one. Regional geography through language studies is considered as a practical implementation of cultural linguistics, as its applied aspect.

- b) Regional geography through language studies and cultural linguistics are not parts of ethnolinguistics, they are fundamentally different sciences. Ethnolinguistics is a much broader discipline that studies

idioethnicity. Its subject of research is the historical aspect of the relationship between language and culture. Cultural linguistics has a narrower aspect, with a focus on the modern stage of development of the linguacultural community, on language usage, and generally accepted normativity.

c) Sociolinguistics studies the relationship between language and society. The of research in sociolinguistics is linguistic units that function as social reality. Cultural linguistics, in contrast to sociolinguistics, studies the ways in which language transmits culture. The subject of research in cultural linguistics is linguistic units that function as cultural "codes".

d) Unlike ethnolinguistics and sociolinguistics, cultural linguistics is a more "living" discipline; it examines both historical and contemporary linguistic facts through the prism of culture.

2. Cultural linguistics and intercultural communication are linked by special relations, which are expressed in the official position and applied nature of intercultural communication. The applied nature of intercultural communication in relation to cultural linguistics is manifested in the linguodidactic sphere: in the recognition of intercultural communication as a methodological basis for teaching a foreign language, as a model of teaching, as a dialogue of cultures in the broadest sense.

3. The connection between cultural linguistics and linguodidactic and pedagogical sciences is manifested in the implementation of the cultural paradigm in education: in the introduction of such innovative technologies into the educational process as dialogue technology /M. M. Bakhtin, L. S. Vygotsky, V. S. Bibler/ (see subsection 2.3.), the cultural studies approach to the content of training //O. D. Mitrofanova, E. M. Vereshchagin, V. G. Kostomarov, N. M. Shansky, E. A. Bystrova, M. V. Cherkezova, T. S. Kudryavtseva and others; L. K. Zhanalina, M. R. Kondubaeva, U. A. Zhanpeisova, G. A. Kazhigaliyeva, K. Kh. Zhadanova, Z. A. Makhsutova, B. Z. Turebaeva and others/, ethnopedagogical/ M. Baltabaev, Zh. Zh. Nauryzbay, S. Kaliev, K. Zh. Kozhakhmetova, K. Seisenbaev and others/ and ethnocultural studies/ M. M. Kopylenko, L. A. Sheiman, M. M. Ginatulin, Zh. Salkhanova, I. B. Vedeneeva and others/.

4. Cultural linguistics as an integrative discipline has as its component such a fundamental social science as cultural studies. But cultural studies, unlike cultural linguistics, studies culture as a social phenomenon and a way of life of a person, as a result of their spiritual and practical activity. Cultural linguistics examines the "lingual worldview", it offers a systemic description of the facts of language and culture in their interaction and interrelation.

Thus, having emerged at the "intersection" of a number of related disciplines and having absorbed their positive features, cultural linguistics

took its place in the anthropocentric scientific paradigm. Nevertheless, at present, the question of the status of cultural linguistics remains unresolved. To this day, debates in science regarding the object and subject of cultural linguistics, its goals and objectives, its conceptual and categorical apparatus do not subside [37].

2.2 On the relationship of the basic ideas: concept, linguacultureme, linguacultural field

At present, the idea of concept, despite its fairly widespread and active use, has not yet received a clear understanding. The term "concept" is used in various sciences, which have their own understanding of it. In the most general sense, concept is understood as a thought, an idea underlying a whole class of things, a generally accepted opinion, a point of view, that is, concept is understood as an abstract, generalized representation of an object. For example, the dictionary contains the following definition of concept: "... a set of judgments, that is, thoughts, in which something is asserted about the distinctive features of the object under study, the core of which are judgments about the most general and at the same time essential features of this object. ... this is the result of cognition of an object, phenomenon" [38].

In Russian, the word "concept" can be traced to the Latin *conceptus* – "notion, idea", from the verb *concipere* "to conceive", i.e. it literally means "notion, conception". Yu. S. Stepanov believes that "concept is a phenomenon of the same order as notion. In their internal form, the words concept and notion are the same in Russian: as notion (*ponyatie* in Russian) originates from the verb *poyati*" [5, 43].

In Latin, the form *conceptus* is a passive participle and is interpreted as "conceived". The theme of "conception" is originally embedded in the Latin term "concept" itself [39]. The Explanatory Dictionary of the Russian Language edited by D. N. Ushakov provides the following definition of concept: "Concept (*conceptus*) is a general notion, idea." A similar, but more detailed definition is given in the Soviet Encyclopedic Dictionary: "Concept – (from Latin *conceptus* – idea, notion) a semantic meaning of a name (sign), i.e. the content of an idea, the volume of which is the subject (denotation) of this name" [40]. However, such a lexeme is not in the dictionary edited by A. P. Evgenyeva, in the dictionary of S.I. Ozhegov and N. Yu. Shvedova, and many other popular dictionaries and encyclopedias. This is probably due to the fact that this idea has only recently come into active use in science; concept is almost exclusively a property of the language of humanities scholars. In the 1970s, the term "concept" entered the technical terminology of philosophers and linguists most often in the meaning of "pure concept";

sometimes concept and idea are separated by a comma, but by the mid-1980s, the terms “concept” and “idea” were increasingly used differentially.

The term “concept” is becoming more widely used in the Russian language in a meaning other than simply “idea”, especially in humanities.

The demarcation occurs along the following line:

- ideas are what people agree on, they are constructed by people in order to “have a common language” when discussing problems;
- concepts exist on their own, and people reconstruct them with varying degrees of uncertainty [39].

Historically, the doctrine of concept was first considered in the works of Peter Abelard, in which concept is understood as a form of “grasping” meaning, “a collection of ideas, closed in the soul that perceives speech,” “the linking of statements into one point of view on a particular subject with the decisive role of the mind, transforming statements into a thought clinging to God” [41].

In the 20th century, one of the first definitions of concept belonged to A. Vezhbitskaya: “This is an object from the world of “Ideal”, which has a name and reflects certain culturally conditioned ideas of a person about the world of “Reality” [42].

The term “concept” has been actively used in Russian linguistic literature since the early 90s. The idea of “concept” was introduced into linguistics by academician D.S. Likhachev, who based his views on the philosophical views of S.A. Askoldov-Alekseev [43, 280–287].

Currently, there are various definitions of concept, in which it is understood in different ways: as a mental formation; as a result of the collision of the dictionary meaning of a word with a person’s personal folk experience; as a mental unit; as a conceptual sphere; as an imprint of culture and the main cell of culture, etc.:

- Concepts are individual representations which are given significance in some features and characteristics. Concept is a mental formation which substitutes for us objects of the same kind in the process of thought. Concept is a formation of the mind [44, 267-279].

- the potential of concept is broader and richer; the broader and richer a person’s cultural experience is..., and the less a person’s cultural experience is, the poorer is not only his language, but also his “ conceptual sphere ” [43, 285];

- concept is a term that serves to explain units of mental or psychic resources of our consciousness and the information structure that reflects human knowledge and experience; it is an operational substantive unit of memory, mental lexicon, conceptual system and language of the brain, the entire picture of the world reflected in the human psyche... This is

information about what an individual knows, assumes, thinks, and imagines about objects of the world [45, 10];

- concept is the content of an idea in abstraction from the linguistic form of its expression... Each concept refers to a certain problem or problems, without which it would not have meaning [46];

- concept is a unit of collective knowledge/consciousness, referring to higher spiritual values, having a linguistic expression and marked by linguacultural specificity. This is a culturally marked verbalized meaning, presented in terms of expression by a number of its implementations. The concept belongs to the national linguistic consciousness. Concepts are semantic formations of a high degree of abstraction [47];

- concept is like a knot of culture in a person's consciousness; that in the form of which culture enters the mental world of a person [5, 43];

- concept is the basic unit of culture in the mental world of a person, the main element of the culture of a given ethnic group [43; 37];

- concept has no form, because it is itself an internal form of meaning, which in each cultural environment reproduces its own meaningful forms /Kolesov V. V./;

- it is a discrete substantive unit of collective consciousness that reflects an object of the real or ideal world and is stored in the national memory in a verbally designated form /Babushkin P.A./ and others.

Foremost, concept is a unit of cognitive science. In this aspect, in cognitive science, there are contradictions between the existing various designations of concept as the main term of cognitive science and the need to develop a new definition of the term "concept". Although there are many definitions of it and certain approaches to its study have been outlined, its essence has not yet been revealed and a more precise definition has not been given.

An analysis of the literature shows that at present, several directions have developed in anthropocentric linguistics, within the framework of which the term "concept" is considered from different points of view: sometimes from a purely linguistic position, sometimes from the position of the philosophy of language, sometimes as a linguacultureme, etc. The debatability of the problem remains open. Only one thing is clear: that the ontological nature of concept is complex, and different definitions from different sides characterize its multifaceted essence.

For example, one of the approaches to the concept /let's call it semantic/ focuses on the semantics of linguistic concepts, the main means of forming the content of the concept is the semantics of linguistic knowledge /Shmelev A. D., Bulygin T. V., Arutyunova N. D., Vezhbitskaya A., Alefirenko N. F. and others/.

Another approach /let's call it empirical/ believes that concept, performing a substitutive function, is an intermediary between words and reality /Likhachev D. S., Kubryakova E. S., and others/. Concept does not directly arise from the meaning of the word, but is the result of a collision of the dictionary meaning with the personal, folk experience of a person [43]. The cognitive status of concept is reduced to the function of being a carrier and, at the same time, a means of conveying meaning, to the ability to store knowledge about the world, helping to process subjective experience by subsuming information under certain categories and classes developed by society [45].

By distinguishing two main components of concept – general linguistic and individual – researchers believe that concept is a clash of linguistic dictionary meaning and empiricism [43]. The ability of concepts to grow and be enriched by the individual emotional and cultural experience of native speakers determines their elasticity, instability, and mobility. On the one hand, the dynamic nature of concepts makes it difficult to “connect” them between different cultures. On the other hand, the fact that they “flow” into each other, forming a single cultural space, creates an opportunity to search for a “compromise” between the discrepant concepts of different linguacultures .

There is another, more specific, approach to the study of concept /let's call it knowledge-based/, in which the study of a concept is linked to the category of knowledge representation /Kolesov V. V., Maslova V. A., Gizdatov G. G., etc./. In this case, concept is considered a unit of human experience, providing knowledge about an object in all its connections and relationships.

And finally, with the cultural approach, concept is considered as a cultural idea which is a multidimensional mental formation, in which several layers are distinguished /Vorkachev S. G., Stepanov Yu. S., Lyapin S. Kh., Karasik V. I., and others./ With this approach, concept is conducive to cultural transmission from one subject area to another, since the main thing in concept is the multidimensionality and integrity of meaning, existing in a continuous cultural-historical space. Consequently, concept can be called the main method of cultural transmission. Concept plays the role of an intermediary between culture and a person, being realized in language, which is the environment in which the conceptual representation of general cultural concepts occurs [48].

Thus, the existence of different approaches to defining concept focuses attention on its different features, which allows us to come to the following conclusions:

- concept is a unit of cognitive semantics that can be analyzed using the appropriate semantic metalanguage;
- concept is a result of rethinking the meaning of words in a speech situation or context, when an additional meaning is added to the meaning of a word, arising as a result of the actualization of personal experience;
- concepts are the basic units of representation of various knowledge as a result of identifying the cognitive structure of the concept;
- and, finally, concept is the key word of culture and the basic unit of culture in the mental world of man, which is possible with the conceptual approach to culture: "...one should not imagine culture as air that permeates all the pores of our body - no, this "penetration" is more definite and structured: it is carried out in the form of mental formations - concepts. Concepts are like knots of the cultural environment in the consciousness of man [5, 42].

Being different entities, "unlike ideas, concepts are not only thought but also experienced. They are the subject of emotions, sympathies and antipathies, and sometimes even clashes. Concept is the basic unit of culture in the mental world of man" [37, 43]. In this case, the question arises: how do concept and idea relate to each other?

Concept as the "basic unit of culture in the mental world of man" exists in the form of a "bundle" of ideas, notions, knowledge, associations, experiences that accompany the word [5, 43]. For example, in modern logic and linguistics, a distinction is made between volume - a class of objects that fit a given concept, and content - a set of general and essential features of a concept that correspond to this class. In mathematical logic, the term "concept" refers only to the content of the idea; thus, the term "concept" becomes synonymous with the term "meaning". While the term "meaning" becomes synonymous with the term "volume of the concept". To put it simply, the meaning of a word is the object or objects to which this word is correctly applicable in accordance with the norms of a given language, and the concept is the meaning of the word. In the science of culture, the term "concept" is used when abstracting from cultural content and speaking only about structure, in general the same way as in mathematical logic" [5, 44].

For example, the word rooster has a "meaning" and "semantics". Its meaning is all birds of a certain appearance: a walking (not flying) bird, a male, with a red comb on its head and spurs on its legs.

The meaning is otherwise called "denotation". The "semantics" of the word rooster will be something else:

a) a domestic bird, b) a male chicken, c) a bird that sings in a certain way and marks the time of day with its singing, d) a bird named for its special

singing: *petukh* (rooster) from the verb *pet* (to sing); d) a prophetic bird, with which many beliefs and rituals are associated [5, 45].

So, it is the semantics that most fully reveals the essence of the term concept.

In scientific language, the terms “concept” and “idea” often act as synonyms, substituting each other. However, they are used in this way only rarely. At present, they are quite clearly distinguished [5, 43]. According to Yu. S. Stepanov, “Concept and idea are terms of different sciences; the second is used mainly in logic and philosophy, while the first, concept, is a term in one branch of logic – in mathematical logic, and recently has also become established in the science of culture, in cultural studies” [5, 43].

In our opinion, these terms differ from each other in that concept is broader than idea: an idea is included in the structure of a concept as its constituent component. Concept and idea are different phenomena. The content of a concept includes the content of the naive idea, but is not exhausted by it, a concept has a special zone of reference, special content is assigned to it. Concept as an object from the world of the “Ideal” has a name and reflects certain, culturally conditioned ideas of a person about the world of “Reality” [42].

The terms “concept” and “ideas” are not identical, but at the same time interrelated phenomena, since idea is part of concept structure and reflects the attribute and referential structure of it. Their differences are that:

- idea is a part of the structure of concept;
- idea includes specific features of an object, while concept contains more abstract features;
- idea provides minimal knowledge about an object of the world, and concept as a cultural-mental specific formation contains the entire set of knowledge about a given subject. Concept is a broader category than idea;
- Concept is only that idea which gives a representation of the culture of a given people. Consequently, concept, unlike idea, is a culturally marked phenomenon.

For example, the lexeme “beryoza” (birch) as an idea names such features that allow us to distinguish this tree from others based on differentiating features: 1. a tree; 2. deciduous; 3. having white bark. The concept “beryoza” (birch) is a symbolic representation of a person about the source of good, which is based on the archetype of the totem tree. Birch is a sacred tree, a symbol of goddess Berehynia, who is the patroness of girls.

So, having found out that concept and idea are not identical, but different, although interconnected, phenomena, let us consider the relationship between the semantic structure of a word and concept.

As is known, the semantic structure of a word consists of the following components: sign – lexical idea – denotation [49]. At the same time, a lexical idea is not identical to a logical one; its difference is that it contains various kinds of connotations that arise as a result of an associative connection. In turn, meaning is a broader term than a lexical idea, since it includes a semasiological connection with a sign.

Idea is a logical phenomenon; lexical idea is a mental content of a linguopsychological nature, arising as a result of the actualization of the associative connections of a word-sign. The meaning of a word is a relatively objective and constant, relatively unified component of a semantic unit for all members of a group; it is broader than a lexical idea. Denotation is a component of reality (real or created by fantasy), which can be expressed in words. Denotation, according to Komlev N. G., is the result of sensory perception of objective reality, any individual idea of a real or imaginary object that has or can have some linguistic correspondence in the form of a word-concept [49, 83-84]. Denotation is obviously more closely related to idea than “lexical meaning of a word”.

Sense, in contrast to meaning, is a constantly changing phenomenon. It is revealed in speech when the meaning of a word is actualized. The meaning of a word is objective, the sense is subjective, it arises in the process of applying words-ideas to objects-denotations. In this case, the word receives a new understanding, and the meaning as a socially established phenomenon remains the same [49]. Meaning and sense are fundamentally different from each other: “meaning is within the language, sense is outside the language” [50, 176] .

Thus, meaning differs from significance, although they are mutually necessary and complement each other: meaning is an objective, constant component of a semantic unit, while sense is a changing phenomenon that is actualized only in speech. Meaning and sense “cannot be known as autonomous entities: they are inseparable from each other. No meaning can be conveyed without meaningful expressions. That which affects meaning, strengthens, modifies, or destroys it, is somehow connected with meaning” [51, 9].

The nature of sense is closely related to the concept of connotation, which is considered as an emotional evaluative meaning that complements the subject-conceptual or denotative meaning. Connotation in a narrow sense is a way of expressing an evaluation that expresses the subject's attitude to speech. [52, 15]. In this regard, the ideas of connotation and sense are brought closer together. However, connotation is part of the semantic structure of a word as a component that is realized in speech, while sense, which is actualized in speech, is connected with the meaning, but is not part

of the semantic structure of a word. A word, by its meaning, represents only a part of a concept, access to which is possible through linguistic means that explicate the sense of the concept. In speech, meaning signals a certain sense of a concept. This is the relationship between meaning and sense.

Thus, concept is a more multidimensional unit than a word. Being a cognitive imprint of reality, concept is connected both with idea as a logical term and with a lexical idea, including a denotation and a connotation /according to Komlev N. G./, and through it – with the meaning of a word. Concept, in contrast to a word, is broader: along with the specified components of the semantic structure of a word, it also includes sense formed by the subject of speech activity.

Based on the aforementioned the structure of concept as a mental formation is quite complex: along with the semantic component, it also includes other components: “on the one hand, it includes everything that belongs to the structure of idea; on the other hand, the structure of concept includes everything that makes it a cultural fact – the original form (etymology); history compressed to the main features of the content; modern associations; assessments, etc. [5, 43].

As can be seen, according to this point of view, the structure of concept includes, in addition to the idea aspect, “everything that makes it a cultural fact”, that is, in its structure “three components, or three “layers” are distinguished: 1 – the main, relevant feature; 2 – an additional, “passive” feature, which is no longer relevant, “historical”; 3 – an internal form, usually not at all conscious, imprinted in an external, verbal form [5, 43].

The third feature, or internal form, or etymological feature, is the most distant in history, which consists in the search for immediate, direct, literal sense – what linguists later called internal form, defined as “the way in which the previous word from which the given one is derived is represented in an existing word” /A.A. Potebnya/, that is, this definition applies only to derivative words. But thanks to such narrowing, it is clear and can serve as a starting point for further generalizations of non-verbal phenomena. The etymology of concept is revealed only to researchers and scientists. For those who use a given language, this layer exists indirectly, as a basis on which the other layers of meanings arose and are held.

In addition to the considered point of view, according to which the concept has a “layered” structure /according to Stepanov Yu. S./, there are other points of view, which often diverge from each other. Thus, some researchers believe that concept consists of the following components: 1) idea; 2) image; 3) action [53, 11-35; 19]. Others believe that concept includes value, imagery, and conceptual aspects [54]. Additionally, an opinion exists that the structure of concept includes the following components: 1) direct

human experience; 2) human objective activity; 3) mental operations with concepts already existing in his consciousness; 4) linguistic communication; 5) a way of conscious cognition of linguistic units [55].

In our opinion, concept is, first of all, a basic idea of cognitive science; therefore, being a multidimensional cognitive-mental formation, concept is the main unit of processing, storing, and transmitting knowledge. Accordingly, the structure of concept can be represented by representing the knowledge that is in it: linguistic, communicative, pragmatic, regional, cognitive-mental knowledge, etc. Thus, concept is a broad idea that includes in its structure both a linguistic component consisting of an idea, both logical and lexical /denotation and connotation/; lexical meaning and linguistic knowledge; and a cognitive-mental component consisting of communicative, pragmatic, and cognitive-mental knowledge /background knowledge, information about the internal form, ascending to the archetype, various semantic associations, etc./.

Thus, concept is a multidimensional cognitive-mental formation that includes knowledge in the field of culture, consciousness, thinking, and language, possessing a high degree of abstractness and presented in speech - language form in an implicit-explicit form. The name of a concept covers the linguistic refraction of all types of knowledge about the considered subject of the real or ideal world. A concept has a verbally designated form and is implicitly realized in the form of a culturally marked sense, reflecting the experience of a person in the process of their subject activity.

Despite the above definition of concept in a broad sense, there is, in our opinion, an understanding of concept in a narrow sense, in which cultural concept is considered as a category of cultural linguistics, as a linguacultural idea [47, 47]. In such an interpretation, concept comes close to the idea of a linguacultureme, which combines linguistic meaning and cultural sense /V.V.Vorobyov /. In this case, the cultural sense is opposed to the superficial linguistic meaning, it is equated with the deep meaning, which is concept. Thus, the concept from the linguacultural point of view is an extralinguistic cultural sense of a linguacultureme, a cultural “increment” of a word, inextricably linked with its own linguistic meaning.

For a more precise understanding of the relationship between concept and linguacultureme, let us consider linguacultureme, introduced into scientific circulation by Professor V. V. Vorobyov, from the point of view of typology, structural features, and distinctive characteristics.

According to the conception of V. V. Vorobyov, the material and spiritual culture created by the humanity (the system of artifacts) and expressed in language represent a functioning system of cultural values reflected in language in the form of complex inter-level units –

linguaculturemes. V. V. Vorobyov introduces the basic unit of linguacultural analysis – linguacultureme, considering it from the position of modern semiotics as a complex unit consisting of four aspects: syntax, semantics, pragmatics, and sigmatics; moreover, sigmatic relations are characterized by national-cultural significance.

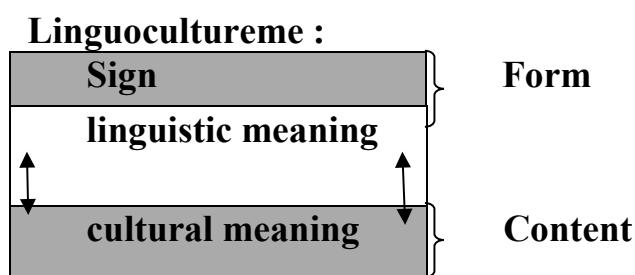
A linguacultureme, combining linguistic meaning and cultural sense, differs from a sign (a word as a proper linguistic unit) in content, but coincides with it in form; it is defined as “the dialectical unity of linguistic and extralinguistic (conceptual and subject) content” [10, 44-45].

Unlike a word, a linguacultureme is “deeper” in its essence than a word: a word is related to a denotation, “referred” to it, a linguacultureme reveals its content as an idea, as a cultural phenomenon. A word as a linguistic unit in its structure is, as it were, part of a linguacultureme: the sphere of the first is limited to language, the second extends to the objective world.

The content of a linguacultureme becomes obvious if we turn to the conception of the word by A. A. Potebnya, who continues the teaching of V. von Humboldt on the internal form of a word: “we distinguish between external form, that is, articulate sound, content objectified by means of sound, and internal form, or the closest etymological meaning of the word, the way in which the content is expressed” [56, 160]. Internal form not only represents the mental, extralinguistic content (the further meaning of the word), but also expresses the national specificity of the word and the cultural reality it reflects.

In the theory of the “nearest/furthest meaning of a word” by A. A. Potebnya, a distinction is made between linguistic and conceptual-objective reflection of objects of reality, a word acting as a means of hinting at a certain extra-linguistic content – an idea as a scientific and cultural reflection of the corresponding object: “What is the meaning of a word? Obviously, linguistics, without deviating from achieving its goals, considers the meaning of words only to a certain limit. Since it speaks of all sorts of things, then without the aforementioned limitation, linguistics would contain, in addition to its disputable content, which no other science judges, also the content of all other sciences. But the fact is that the meaning of a word generally means two different things, of which one, the subject to linguistics, we will call the nearest, the other, which is the subject of other sciences, the further meaning of a word” [57, 1-2; 7-8].

According to this theory, the content of a linguacultureme is presented as follows:



Thus, a linguistic sign as one of the components of a linguacultureme, that is, its form, expresses not only its “superficial”, strictly linguistic meaning, but also its “deep” content (meaning) as a fact (element, segment) of culture.

As can be seen, the structure of a linguacultureme is more complex than that of linguistic units proper: a cultural-conceptual component is added to the “sign – meaning” components as the extra-linguistic content of a linguacultureme: “ a linguacultureme absorbs and accumulates both a linguistic representation proper (“form of thought”) and a closely and inextricably linked “extra-linguistic, cultural environment” (situation, reality) – a stable network of associations, the boundaries of which are shaky and mobile” [10, 48]. In our opinion, this extra-linguistic content of linguacultureme, its cultural-conceptual component is equated with a concept in a narrow sense: a concept as a category of cultural linguistics, as a deep, extra-linguistic meaning of linguacultureme.

According to V. V. Vorobyov, linguaculturemes possess a number of characteristics:

- 1) they have connotative senses, which makes them signs-functions;
- 2) they may have several connotative signifiers;
- 3) they can be actualized in the consciousness of perceivers or not;
- 4) the active life of linguaculturemes depends on the “ideological context” that bore them [10, 52].

In addition, linguaculturemes:

- 1) are included in one or another linguacultural field (for example, in V. V. Vorobyov , “Russian national personality”, “conciliarity”, “beauty”, etc.);
- 2) have a certain structure;
- 3) are differentiated by the nature of the sources [10, 53].

Linguoculturemes have a fundamentally common structure. They can be differentiated, firstly, by structure; secondly, by the nature of the sources; and thirdly, by their inclusion in a particular linguacultural field.

Structural types of linguaculturemes are identified by their correlation with linguistic structural units: from a single word-lexeme, for example,

stove, or round dance, to a phrase, sentence, paragraph (several paragraphs), an entire text (poem, story, etc.).

Linguoculturemes, which are phrases, often consist of an element that indicates a sense common to different cultures and languages, and an element that indicates the specificity of an object within a given culture: Russian character, Russian soul, English humor, German sentimentality, Kazakh hospitality.

As an example of linguacultureme of a complex type, V. V. Vorobyov cites an excerpt from F. M. Dostoevsky's novel "The Adolescent" about "some higher cultural type that has never been seen anywhere else, which does not exist in the whole world – a type of universal concern for everyone. This type is Russian."

The linguacultureme 'worldwide Russian responsiveness' is presented in the paragraph and is developed and specified in the broader context of the novel.

The poem by N. A. Nekrasov "There are women in Russian villages...", the poem in prose by I. S. Turgenev "Russian language", the story by A. Tolstoy "Russian character" are linguaculturemes – separate texts that contain special, symbolic, "iconic" for Russian culture concepts and ideas.

G. A. Kazhigaliyeva in her work suggests distinguishing between the system of linguistic linguacultural units and the system of text linguacultural units (2000, pp. 55–56). Linguistic linguaculturemes convey a static and isolated essence, while text linguaculturemes, like any text category, represent a dynamic and contextual phenomenon. The classification of text linguacultureme (direct, descriptive, background) proposed by the researcher is based on a structural feature, as is the classification of V. V. Vorobyov: direct (non-mediated) linguaculturemes do not go beyond the scope of one sentence (word, phrase, sentence), while descriptive ones represent supra-phrasal units, texts of a certain length.

Of interest is the identification of background linguacultureme based on their "structural uniqueness," or more precisely, the absence of structure as such. "While they constitute part of cognitive consciousness, they are not directly embodied in specific linguistic facts. Nevertheless, as a non-verbal component of speech communication, they are an unconditional part of the text of a speech work and provide an opportunity to explicate the presupposition that is missing in the work and necessary for its adequate understanding" (Kazhigaliyeva 2000, p. 57). An excerpt from O. Suleimenov's poem "Nomad's Camp Before Winter" is given as an example:

When it blossoms, sparkling,
Star of Sumbule (Sirius), Shoals of Mares

Give away their white milk,
Thin-long geese over my steppe will fly,
And they will cry out gloomily and sadly in the night
My poor white geese.

To understand this passage, it is necessary to explicate the presupposition, or the background linguacultureme, 'when autumn comes'.

The presupposition, being a fact of the semantic level of consciousness, contains the general knowledge of the Kazakh people about astronomy, about the seasons, in particular, with the rising of Sumbule (Sirius) in late August-early September. The Kazakhs associate the onset of autumn, the cooling of the climate, the ripening of crops, the fattening of domestic and wild animals with the star.

The sources of linguaculturemes can be various cultural and historical phenomena, the common thing for which is that they accumulated essential information, significant for a particular people, with the greatest intensity, diversity, and consistency.

First of all, this is:

- 1) folk poetry (folklore, paremiology) as part of national culture;
- 2) monuments of history and social thought, as well as special historical, philosophical, cultural, literary, linguistic, and art studies;
- 3) statements by outstanding figures in science, art, culture and literature, which capture the national values dominants;
- 4) literary works as secondary modeled systems that reflect the value orientations of the people;
- 5) journalism;
- 6) outstanding personalities as a model of national personality, reflecting the main value priorities of the ethnic group;
- 7) thoughts, judgments, and observations of foreigners, scientists, travelers about another nation, another culture as a comparative background, highlighting the specifics of national culture.

Thus, linguacultureme **is** a complex inter-level unit representing a dialectical unity of linguistic and extralinguistic (conceptual or subject) content. If the sphere of a word is limited to language, then the sphere of a linguacultureme extends to the objective world. Linguaculturemes form field structures /V. V. Vorobyov /.

In addition to the concept of linguacultureme, V. V. Vorobyov introduced the concept of linguistic field /LCF/ into scientific circulation, according to which "such a field should, in principle, represent a complex multidimensional structure, since the elements reflected in it belong not only to language, but also to culture, that is, they have not only a linguistic, but also a unique extralinguistic dimension. Their semantics is

essentially a unity of linguistic meaning and extralinguistic sense. Such a field, in contrast to the semantic field, following the logic of our reasoning, we will call a linguacultural field” [10,59]. In connection with the above, we will characterize linguacultural field /LCF/ as an object of study of cultural linguistics and consider its main features and structure.

The structure of linguacultural field is isomorphic to the structure of the linguistic, semantic field. It is determined by a certain semantic content, **the dominant** of the field. It has **a core (lexeme-idea)**, **a center** (classes of basic concepts, realisms with their synonymous, antonymous and other relations) and **a periphery** (a system of adjacent realisms, adjacent subfields, words-concepts in the secondary semantic function). Thus, the hierarchy of the main classes of linguaculturemes and the linguistic means correlating with them is reflected in the linguacultural field.

By their nature, linguacultural fields, like semantic fields, can have a concrete and abstract character. Depending on this, their dominant are words of concrete or abstract semantics, respectively.

Linguacultural field has its own specifics: in comparison with semantic field, it is by its nature a more complex, multidimensional phenomenon, it is dual in nature, has its own linguistic and referential aspects, reflects linguistic semantics and extralinguistic (cultural) meaning.

Linguacultural field is characterized by:

1) paradigmatics of the units that make it up /systemic relations of linguaculturemes in the field: relations of similarity, closeness, identity – synonymy, relations of opposition – antonymy, generic relations – hyponymy /.

2) syntagmatics of the units that make it up /functional relations of linguaculturemes/.

3) categorical relations of units /synonymy, antonymy, polysemy, word-formation-semantic derivation, etc./.

4) core (center) and peripheral part.

Paradigms and syntagmas have a dual character: linguistic, semantic, which reflects the systematization and use of word-signs, and cultural character, which reflects the classification and use of corresponding ideas and things. Paradigmatic and syntagmatic relations of linguaculturemes are interconnected and interdependent.

Linguacultural field is based on a number of interdependent principles:

- integrity and completeness of description /interpretation of the general, holistic coverage of phenomena and events in their contradictions and development/;

- orderliness /strict systematization of material, disclosure of the hierarchical system of linguaculturemes/;

- interdeterminacy;
- the principle of arbitrary boundaries, which makes it possible to define a field in a certain way, to outline its boundaries, and on the other hand, to indicate its periphery, the zone of interaction with adjacent fields;
- the principle of continuous coverage, which ensures the necessary filling of the field “space”.

Thus, linguacultural field is a systemic distribution of linguaculturemes according to the structural components of the field model; it has national specificity, determined by the characteristics of a particular language, which is especially important when studying the language and culture of another people.

Thus, **linguacultural field** is a hierarchical system of units that have a common meaning and reflect the system of corresponding cultural concepts [10, 60]. According to this, a linguacultureme is a unit of a linguacultural field that includes the unity of the sign, meaning and correlative idea of the class of cultural objects [58, 75-82].

Concept, in contrast to linguacultureme, is a basic idea of cognitive science; in the broadest sense it is understood as an object-figurative invariant, as a mental, knowledge-based part of reality, the core of human cognitive activity, since through the conceptual picture of the world the world (reality) is learned through culture and language. Linguacultureme represents its periphery, a variant of practical implementation.

This understanding of concept characterizes it as a basic idea of cognitive linguistics, this is the so-called most general, broad definition of the concept as a generic idea. From the linguacultural point of view, concept, as we have already noted, is an extralinguistic cultural meaning of linguacultureme, it is not expressed verbally, being realized in the deep sense of the linguacultureme. It is identical to linguacultureme. Concept is a cultural "increment" of the word, inextricably linked with its own linguistic meaning. In such a narrow sense, concept approaches the idea of linguacultureme, in which case linguacultureme /including other cultural units: mythologeme, logoepisteme, etc./ acts as a type of idea in relation to the broad understanding of concept, giving an initial idea, a formulated generalized image. In our opinion, their relationship can be expressed as the relationship between the general and the particular, the invariant and the variant, the core and the periphery, the ideal and the material.

Being the most important category of both cognitive science and cultural linguistics, the cultural concept is a heterogeneous formation. As a basic, supporting element of language, concepts unite representatives of a certain linguaculture, providing a basis for mutual understanding between them through “knots of sense” that embody the spirit of the people. In this

sense, concept in the broad sense means **a conceptual sphere**, which is considered as an individual cultural experience, a stock of knowledge and skills, a circle of associations, in other words, the entire cognitive experience of humanity [43, 48].

A conceptual sphere is not only a set of concepts, but also a national-cultural space that arises in the process of cognitively conditioned perception of the world based on certain cognitive models of cognition and thinking of ethnic groups and their linguocreative interpretation of the objective world.

In the context of intercultural communication, the divergence of concepts, which reflects the spirit of the people, the specifics of thinking, and the nature of the perception of reality by representatives of different linguacultures, can lead to an attempt to comprehend a foreign culture through one's own conceptual sphere and thereby provoke situations of misunderstanding. The conflict of concepts formed in different "hypertexts", at the intersection of different meanings and associations, leads to misconceptions in relation to each other as a result of the effect of deceived expectations.

All these factors provoke the emergence of linguacultural interference. From the standpoint of intercultural communication, conceptual sphere can be considered as a means of expressing the national-cultural specificity of a certain people; a comparative analysis of the conceptual spheres of different peoples will help predict linguacultural interference which arises as an inevitable consequence of the dialogue of cultures.

2.3 Main linguacultural schools and concepts in modern linguistics

At present, no one doubts the fact that cultural linguistics is a new branch of anthropological linguistics, which has its own object and subject of research, goals and objectives, and a certain methodology. However, despite the development of the main ideas of cultural linguistics, many concepts of this science are still controversial and do not have an unambiguous approach among scientists. Thus, researchers consider cultural linguistics to be "a part of ethnolinguistics" /V. N. Telia and her school/, "a complex scientific discipline of a synthesizing type" /V. V. Vorobyov /, "a science that arose at the junction of linguistics and cultural studies" /V. A. Maslova /.

As a part of ethnolinguistics, cultural linguistics is devoted to the study and description of the correspondence of language and culture in their synchronous interaction. It studies "the material culture and mentality embodied in the living national language and manifested in linguistic

processes and in their effective continuity with the language and culture of the ethnic group” [59, 216-217].

The nature of the interaction of language and culture, the distinction between linguistic and extralinguistic (cultural) content tied to linguistic units, their integrity, ensured by the unification of linguistic and cultural information, are conveyed in the understanding of cultural linguistics as a “complex scientific discipline of the synthesizing type, studying the relationship and interaction of culture and language in its functioning and reflecting this process as a holistic structure of units in the unity of their linguistic and extralinguistic (cultural) content using systemic methods and with an orientation toward modern priorities and cultural institutions (system of norms and universal values)” [10, 37]. Such a definition of cultural linguistics emphasizes the ontological unity and disunity of language and culture.

Cultural linguistics as a “science that arose at the intersection of linguistics and cultural studies and studies the manifestations of the culture of a people that are reflected and fixed in the language” assumes the limited area of intersection of language and culture [5,9].

The reason for such discrepancies in the understanding of cultural linguistics is probably the uncertainty of its object as a science: firstly, the interaction of language and culture is studied by many sciences that exist in the anthropocentric paradigm: this includes regional geography through language studies and ethnolinguistics, and more broadly – sociolinguistics, intercultural communication, etc.. Secondly, it has not been established how language and culture interact, and, accordingly, what is the status of cultural information; thirdly, science lacks an unambiguous understanding of the term “culture” [60, 3-9].

This uncertainty has now been practically removed: today it is an indisputable fact that cultural linguistics, having emerged at the intersection of a number of related disciplines, has taken its place in the anthropocentric scientific paradigm, although quite recently there was no end to the controversy surrounding cultural linguistics as a science.

Thus, during the discussion that unfolded on the pages of the journal “The World of the Russian Word” [61, 35-51], a number of questions were raised that required a solution: what is cultural linguistics; how do various sciences (regional geography through language studies, sociolinguistics, cultural studies, intercultural communication, the world of the studied language, cultural anthropology) relate to the new term; is the term “cultural linguistics” redundant; how are language and culture related (is language a mirror of culture, or a part of it, or a means of functioning, or, conversely, does culture function differently in the conditions of each language); what is

culture; how to relate to the terminological units “linguacultureme, “logoepisteme”; what is considered precedent, etc.

The participants of the discussion came to the conclusion that “the very name “cultural linguistics”, its conceptual apparatus, methods of analysis of linguistic phenomena, methods of introduction into the educational process remain largely unclear, requiring clarification and special developments” /V. V. Kolesov, Yu. E. Prokhorov, S. G. Ter-Minasova, E. E. Yurkov, V. M. Shaklein, I. P. Lysakova, A. V. Pavlovskaya, K. A. Rogova, etc.).

The most significant disagreements were caused by questions about the use of the term “cultural linguistics”, about what is meant by cultural linguistics. The opinions of scientists were divided: some researchers believe that it is more appropriate to stick to a more traditional term when resolving this issue – regional geography through language studies, and since the term “cultural linguistics” can be considered “quite eclectic” and even “redundant”, there is no need to introduce this term /V. M. Shakleyin, Yu. E. Prokhorov/. Other researchers believe that it is more legitimate to use the term “cultural linguistics”, since sociolinguistics, ethnolinguistics, and to some extent psycholinguistics have emerged as separate disciplines, so it is reasonable to have an analogue associated with culture, which is called cultural linguistics; that all these disciplines (cultural linguistics, regional geography through language studies, cultural anthropology) have the same legitimate right to exist, as they represent a purely national form of manifestation of the same thing. For example, cultural anthropology is an American approach, in the German approach it is hermeneutics, in the French approach it is epistemology, that is, these are approaches that have a national identity and were developed in a different system of values /E. E. Yurkov, V. V. Kolesov/.

There is another point of view, according to which, in addition to the specified terms, it is proposed to use new terms: “the world of the studied language”, “intercultural communication”, “cultural anthropology”, because behind linguistic phenomena lies a certain socioculture, that is, we study, as it were, a sociocultural worldview, which lies behind the lingual worldview /S. G. Ter-Minasova/. “... Language through meaning comes out into the world. There is a language, a certain system, and there is a linguistic reality in it. Meaning is a path that connects language with extra-linguistic reality. We cannot study language, especially language as a means of communication in communicative terms, without knowing what lies behind the language. Therefore, if regional geography through language studies, sociolinguistics are a section of linguistics and methodology at the same time, then the “the World of the studied language” is a set of extra-linguistic facts,” says S.G. Ter-Minasova/ [61, 40].

Thus, this discussion, conducted on the pages of the magazine “The World of the Russian Word”, undoubtedly contributed to the formation of cultural linguistics as a new developing branch of science in the anthropocentric paradigm of knowledge.

The current stage of development of cultural linguistics is characterized by the fact that at the end of the 20th century, four schools of cultural linguistics were formed in Russia:

1) The school of cultural linguistics of Yu.S. Stepanov, the purpose of which is to describe the constants of culture in their diachronic aspect.

This school is close in its methodology to the conception of E. Benveniste. Its representatives consider the conceptual approach to be dominant in understanding culture, in which culture is interpreted as a system of concepts, the units of culture being concepts. Such a broad interpretation makes the term culture a synonym for the term worldview, which coincides with viewpoint, picture of the world. A system of concepts relevant to a native speaker of Russian and their detailed commentary are clearly presented in the work of Yu. S. Stepanov "Constants: Dictionary of Russian Culture" [5].

2) The school of N. D. Arutyunova, which studies universal cultural terms from texts of different times and peoples.

Representatives of this school study cultural phenomena extracted from texts of different eras from the position of an external observer, and not an active real native speaker. Of interest in this regard is the study by N. D. Arutyunova “Language and the World of Man”, aimed at studying universal cultural terms extracted from texts of different times and peoples [62].

3) The school of V. N. Telia, known as the Moscow school of linguacultural analysis of phraseological units, which studies the acquisition of cultural semantics directly through the subject of language and culture (the position of mentality linguistics).

Unlike the above-mentioned schools, V.N. Telia and her students study cultural phenomena in language from the position of a native speaker of a living language, directly through the subject of language and culture. It is believed that the phraseological school of V.N. Telia is the basic school of cultural linguistics. The subject of study in this concept is phraseological units, and the goal is to describe their cultural and national connotations and identify the "characterological features of mentality" [59]. According to this concept, culture is considered from the position of mentality linguistics. This concept is close to the position of A. Vezhbitskaya, that is, the study of linguistic entities occurs from the point of view of mentality, speech-activity mental states of the speaker. Cultural content, according to V. N. Telia, is

dismembered in accordance with the structure of the culture itself and represents a connotation. “Cultural connotation is, in its most general form, the interpretation of denotative and figuratively motivated, quasi-denotative, aspects of meaning in cultural categories” [59, 48].

4) The school of cultural linguistics created at the Patrice Lumumba Peoples' Friendship University of Russia by V. V. Vorobyov, V. M. Shaklein, and others, developing the concept of E. M. Vereshchagin and V. G. Kostomarov.

The views of representatives of the fourth school develop the concept of regional geography through language studies of E. M. Vereshchagin and V. G. Kostomarov, based on which cultural linguistics is “a kind of modern successor to regional geography through language studies” [10,32].

In our opinion, the study of linguacultural interference is an applied aspect of cultural linguistics; in this sense, we prefer ideas of regional geography through language studies as a linguamethodological discipline.

As can be seen, representatives of each of the schools give their own understanding of cultural linguistics. In our opinion, the interpretation of all known definitions of cultural linguistics (V. N. Telia, V. V. Vorobyov, V. A. Maslova, etc.) allows us to develop a universal definition of science, according to which cultural linguistics is an interdisciplinary branch of modern linguistics in the anthropological paradigm of scientific knowledge, which is a complex science of a synthesizing type that arose at the junction of related sciences in the concept of “language – culture – linguistic personality”, which studies and describes the correspondence of language and culture in their synchronous interaction and reflects this process through a specifically selected and organized set of cultural values in the form of a system of complex inter-level units – linguaculturemes – with the aim of identifying the national “worldview” embodied in a given national language, and solving educational, upbringing, and intellectual tasks of training.

In line with various schools, in the last decade in Russia, many works have been published devoted to linguacultural topics [59; 10; 5; 54; 63; 64].

The most complete theoretical and methodological foundations of cultural linguistics in modern linguistics are presented in the work of V. V. Vorobyov “Cultural linguistics: Theory and Methods” [10]. The study was carried out in the traditions of Humboldtians: the study of culture embodied in language is proposed to be carried out on the basis of the Sapir-Whorf hypothesis, and the terminology introduced by L. Weisgerber is also actively used.

Cultural linguistics is considered as a theoretical basis for regional geography through language studies; the author calls its main object “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 existence of society, reproduced in the system of linguistic communication and based on its cultural values”, that is, the material and spiritual culture created by humanity and expressed in language, everything that constitutes the “lingual worldview” [10]. V. V. Vorobyov distinguishes between linguistic and cultural senses: the subject of study of cultural linguistics is not all linguistic units, but only those that have linguacultural sense. It is proposed to study the linguacultural sense of a linguistic unit using a systemic method within the framework of semiotics, or the theory of meaning, which consists in the unity of semantics, sigmatics, syntactics, and pragmatics. The use of a systemic method in the study of linguacultural objects allows one to obtain a “holistic idea of them as units in which the actual linguistic and extralinguistic content are dialectically linked” [10,43].

The undoubted merit of V. V. Vorobyov is the introduction of the basic unit of linguacultural analysis – linguacultureme. To describe the differences between a word and a linguacultureme, the category of “the nearest/furthest meaning of a word” by A. A. Potebnya is used. Linguacultureme, unlike a word, has a more complex structure: the content plan is divided into linguistic meaning and cultural sense. Linguacultureme has a connotative meaning and “lives as long as the ideological context that gave birth to it lives” [10, 52]. It can be expressed both by a single word and by a text of “significant length”.

Linguoculturemes can be differentiated by structure, by the nature of sources, by their inclusion in a particular linguacultural field.

The conceptual apparatus described above can be applied in various studies. In his work, the author demonstrates its use for studying the field of “Russian national personality”, conducted on the basis of a corpus of texts taken from classical Russian literature; the results obtained are used in a course on teaching Russian as a foreign language.

Similar problems are solved by V. V. Krasnykh: in her work “Ethnopsycholinguistics and cultural linguistics” she defines the latter as “a discipline that studies the manifestation, reflection, and fixation of culture in language and discourse, directly related to the study of the national picture of the world, linguistic consciousness, and the characteristics of the mental-lingual complex ” [63, 12.] It is proposed to identify linguacultural specifics through the use of a linguacognitive approach to communication, since it allows us to analyze both its general linguistic aspect and its nationally determined component [63, 20-21]. However, the author does not draw a clear line between the two disciplines under study: the commonality of their problems is asserted, the Sapir-Whorf hypothesis is considered the

theoretical prerequisite for the emergence of both, but the author does not identify differences in the research methods of these disciplines.

The problems of cultural linguistics are also being developed by scientists of the Volgograd school, in particular, V. I. Karasik and E. I. Sheygal. Researcher V. I. Karasik considers cultural linguistics as a “complex area of scientific knowledge about the relationship and mutual influence of language and culture” and emphasizes its comparative nature [54, 103, 108, 121]. He calls the cultural concept the main unit of cultural linguistics, and as units of study he puts forward realities and “background meanings, i.e. substantive characteristics of specific and abstract names that require additional information about the culture of a given people for adequate understanding” [54; 127; 129]. In the work of E. I. Sheygal and V. A. Buryakovskaya, cultural linguistics is defined as a discipline that studies “individual objects of the conceptual picture of the world and their comprehension by public consciousness and language from the point of view of the object of reflection, one of which is the ethnic group” [64, 9]. The authors study the linguacultural potential of ethnonyms included in stable combinations, as well as the specifics of the functioning of ethnonyms in the texts of articles, stories, and jokes.

One of the popular works in the field of cultural linguistics is the textbook by V. A. Maslova [65]. It provides a methodological basis and describes modern trends in linguacultural research in Russia. In our opinion, the linguacultural analysis in this textbook is carried out from the standpoint of cognitive-cultural research. The author emphasizes the interdisciplinary nature of cultural linguistics, defining it as “a branch of linguistics that arose at the intersection of linguistics and cultural studies,” as “a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processes,” or as “an integrative field of knowledge that incorporates the results of research in cultural studies and linguistics, ethnolinguistics, and cultural anthropology” [65, 30, 32].

However, the question of the status of cultural linguistics remains far from resolved. The object and subject of cultural linguistics, the objectives, as well as the conceptual apparatus are formulated very broadly:

The object of cultural linguistics is the study of the interaction of language, which is a transmitter of cultural information, culture with its attitudes and preferences, and the person who creates this culture using language [65, 36].

The subject of modern cultural linguistics is the study of the cultural semantics of linguistic signs, which is formed through the interaction of two different codes – language and culture [65,30].

Linguistic signs capable of performing the function of the "language" of culture are, according to V. A. Maslova, linguacultural units. Consequently, the subject of study of cultural linguistics is linguaculturemes, or linguacultural units: "The subject of study of this science is units of language that have acquired symbolic, standard, figurative-metaphorical meaning in culture and that generalize the results of human consciousness itself – archetypal and prototypical, recorded in myths, legends, rituals, ceremonies, folklore and religious discourses, poetic and prose artistic texts, phraseological units and metaphors, symbols and paremias (proverbs and sayings), etc." [65, 36].

In accordance with the above, V. A. Maslova was the first to create a classification system consisting of 9 types of linguacultural units:

1. Non-equivalent linguistic units and lacunae (according to E. M. Vereshchagin and V. G. Kostomarov) /Vereshchagin E. M., Kostomarov V.G., 1990/.
2. Mythologized linguistic units: archetypes and mythologemes, rites and beliefs, rituals and customs enshrined in language.
3. Paremiological fund of language.
4. Phraseological fund of the language.
5. Standards, stereotypes, symbols.
6. Metaphors and images of language (associations created by the internal form of a word).
7. Stylistic structure of different languages.
8. Speech behavior.
9. The area of speech etiquette./65, 36-37/.

V. A. Maslova's classification can be questioned both in terms of the number of linguacultural units, which, in our opinion, should be presented more widely, and in terms of thematic groupings of linguaculturemes.

This classification, in our opinion, is quite flexible, the list of linguacultural units can be changed, it is not closed and can be continued, "the designated list of research subjects in cultural linguistics does not seem final and unchangeable, only the main areas where language and culture actively interact are indicated here" [65, 47].

The goal of cultural linguistics is to study the ways in which language embodies, stores, and transmits culture in its units.

V. A. Maslova believes that "Cultural linguistics as an independent branch of knowledge must solve its specific problems and answer a number of questions that can be formulated as follows:

- 1) how culture participates in the formation of linguistic concepts;
- 2) to what part of the meaning of a linguistic sign are "cultural meanings" attached;

3) are these meanings understood by the speaker and listener and how do they influence speech strategies;

4) does the cultural and linguistic competence of a native speaker exist in reality, i.e. their natural mastery of not only the processes of speech production and speech perception, but also mastery of cultural attitudes, etc. [65,57].

As can be seen, the tasks of science are formulated quite broadly. A broad view of cultural linguistics is also reflected in the conceptual and categorical apparatus: the work proposes the use of both linguistic, cultural, and sociological methods (content analysis methods, frame analysis, narrative analysis, methods of field ethnography, open interviews, the method of linguistic reconstruction of culture, etc.), as well as the techniques of experimental cognitive linguistics, where the most important source of material is native speakers (informants). The author asserts the possibility of using a wide variety of research techniques and methods "from interpretative to psycholinguistic" [65,34-35].

A broad, cognitive-cultural approach to cultural linguistics is also expressed in the fact that V.A. Maslova's conception does not use the term "linguacultureme", although it notes the specificity of a special linguacultural unit and its difference from linguistic units proper: "this term seems very vague, because it does not reveal the mechanisms of where and how cultural information is attached to a linguistic sign, how it "works" in language, but only indicates the fact of its presence in a linguistic sign, which has been known since the time of W.Humboldt" [65, 52]. The study presents concepts with the help of which cultural information can be expressed in linguistic units: cultural semes, cultural background, cultural concepts, and cultural connotations. [65, 48].

In the concept of V. A. Maslova a wide, cognitive cultural view of cultural linguistics is offered, in contrast to the concept of V.V. Vorobyov, which substantiates a narrower, more specific understanding of cultural linguistics.

The concept of V. V. Vorobyov has the following features:

- the research was carried out in the traditions of Humboldtians: use of the Sapir-Whorf hypothesis, the terminology of the neo-Humboldtian school introduced by L. Weisgerber /the concept of internal form, image, the nearest/furthest meaning of the word by A. A. Potebnya , etc./;

- the given conceptual apparatus is used to study the field "Russian national personality", and in this regard, cultural linguistics, according to the concept of V. V. Vorobyov, considers spirituality, conciliarity, reflected in the language – these categories, in our opinion, are still connected not so much with the language, but rather with philosophy, national character,

mentality. This is the narrow, specific understanding of cultural linguistics, which, in addition, is defined by the author as the theoretical basis of regional geography through language studies, understood as its methodological, applied aspect.

- cultural linguistics is considered in this concept not as a branch or direction of linguistics, but as a complex scientific discipline of a synthesizing type, studying the interaction of culture and language in its functioning and considering the interpretation of this interaction in a single systemic integrity;

- the relationship between culture and language is reflected in its functioning a special unit that combines linguistic meaning and cultural sense – linguacultureme ;

- the undoubted advantages of the concept include the introduction the terms “linguacultural field”, “linguaculture”, which is produced by means of a systemic method within the framework of semiotics, or the theory of meaning, which consists in the unity of semantics, sigmatics, syntactics, and pragmatics /according to the semiotic model of language of Ch. Morris/;

- the differences between a word and a linguacultureme are considered as a complex inter-level unit representing a dialectical unity of linguistic and extralinguistic (conceptual and subject) content, using the category of “the nearest/furthest meaning of a word” by A.A. Potebnya ;

- the characteristics of linguacultureme as an object are presented study of cultural linguistics, its definition is given, typology, structural features, and distinctive characteristics are considered;

- linguaculturemes, as complex units that combine the actual linguistic and national-cultural meaning, form field structures. In accordance with this, V. V. Vorobyov gave a characteristic of linguacultural field as a hierarchical unification of linguaculturemes based on their content community, and considered its main features and structure.

In contrast to the concept of V. V. Vorobyov, the concept of V. A. Maslova is characterized by a broader approach to the problem under study:

- the breadth of the approach is expressed in emphasizing the interdisciplinary nature of cultural linguistics, which is defined as a “branch of linguistics”, as a “humanitarian discipline”, as an “integrative field of knowledge that incorporates the results of research in cultural studies and linguistics, ethnolinguistics, and cultural anthropology”;

- in this concept, linguacultural analysis is carried out from the standpoint of cognitive-cultural research;

- in accordance with this, the object and subject of cultural linguistics, the goal and objectives, as well as the conceptual apparatus are formulated

very broadly: the work proposes the use of a wide variety of research techniques and methods applied in various sciences;

- a broad, cognitive-cultural approach to cultural linguistics is also expressed in the fact that this concept does not use the term “linguacultureme”; it presents concepts used in various cultural studies: cultural semes, cultural background, cultural concepts, cultural connotations, etc.;

- the undoubted advantages of the concept include the creation of a classification system consisting of nine types of linguacultural units, which is very flexible and can be subject to change.

The unifying factor is that both of these concepts are implemented within the framework of the tradition of studying language in interaction with culture, and the solution to this issue is carried out from the standpoint of linguistics, considered in the aspect of anthropocentrism, and therefore, from the point of view of a person, an individual – a native speaker of the language.

Thus, based on the analysis of the main works devoted to linguacultural issues, we can draw some conclusions regarding the current state of this discipline:

1. On the one hand, the study of the cultural component in language is a natural result of the development of linguistics in the 19th – 20th centuries. The interest of many scientists in cultural linguistics testifies to its prospects. On the other hand, the theoretical and methodological basis of this discipline is currently in the process of formation.

2. An analysis of existing works and the main linguacultural concepts shows that there is still no consensus among scientists regarding either the status of cultural linguistics (an independent discipline or branch of linguistics) or the subject and methods of linguacultural research. The generally accepted definition of linguacultural research is the study of language in an inseparable connection with culture.

3. In our opinion, there are many discrepancies in the terminological apparatus of the discipline: different researchers call the same phenomena differently, the corpus of units of cultural linguistics is not sufficiently identified, there is a confusion or even substitution of one concept for another (key words of culture, concept, linguacultureme or linguacultural unit, logoepisteme, mythologem, ethnoeideme, etc.). In this regard, the problem of systematization of the basic concepts of this science arises, the creation of such a conceptual apparatus that would ensure mutual understanding in the terminological field in order to continue research within the anthropocentric scientific paradigm.

SECTION 3. LINGUACULTUREME AS A BASIC UNIT OF STUDY IN CULTURAL LINGUISTICS

3.1 Basic methods and principles of comparative cultural linguistics

Methods of cultural linguistics are a set of analytical techniques, operations, and procedures used in the analysis of the relationship between language and culture. Cultural linguistics is an integrative field of knowledge that incorporates the results of research in various fields of science that function in the context of the interaction of language and culture.

In cultural linguistics, scientists use various linguistic, as well as cultural, and sociological methods – the methodology of content analysis, frame analysis, narrative analysis dating back to V. Propp, methods of field ethnography (description, classification, the method of survivals, etc.), open interviews used in psychology and sociology, the method of linguistic reconstruction of culture used in the school of N. I. Tolstoy, etc. These methods enter into a complementary relationship, a special connection with different cognitive principles, methods of analysis, which allows – to study its complex object – the interaction of language and culture.

According to researcher Tomberg O.V., the main requirement for the application of a particular method is its ability to identify cultural semantics in a particular research material. According to the researcher, in general, the following research approaches can be noted [1, 143-151].

Dominant analysis, which is used in combination with quantitative analysis, is in most cases a continuation of quantitative analysis and consists of identifying the most frequent lexemes. Frequent lexemes are identified based on the study of dictionaries and the corpus of the national language. This research method is based on the assumption that "... among the most frequent lexemes there are words denoting the dominants of the linguistic picture of an ethnic group, social group and individual" [2, 153]. It is one of the main ways of identifying key words of culture – linguacultural concepts. According to A. Vezhbetskaya, "... if some English word can be compared in meaning with some Russian word, but at the same time the English word is widespread, and the Russian one is rarely used (or vice versa), then this difference suggests a difference in cultural significance" [3, 30-31]. According to the researcher, such words in the Russian language are the concepts of soul, fate, friendship. At the current level of development of linguistic science, the study of frequent lexemes can be carried out within the framework of corpus linguistics. The corpus of a national language allows for research of a linguacultural nature: identifying frequent (key) words of a culture, reconstructing cultural concepts, identifying their

discursive features, and analyzing the significance of concepts in the life of society at different historical stages.

Cluster analysis is based on the principle of combining various characteristics of a particular fragment of the worldview into a single segment. According to A. T. Khrolenko, these characteristics may have different parts of speech affiliation: for example, when studying the cluster "gifts" in the archaic Anglo-Saxon worldview, it will include not only nouns-lexemes of a concrete, generalized or abstract nature (rings, bracelets, coins, money, friendship, etc.), but also adjectives (golden, beautiful, carved, generous), verbs (to give, to encourage, to accept), etc. Thus, the cluster allows us to identify and see a culture-specific attitude towards a certain phenomenon or artifact. Culture specificity is manifested in this case at two levels: first of all, at the level of inclusion of lexemes in a particular cluster. Secondly, in the correlation of the cluster constituents with extra-linguistic reality [2].

The field method is close in essence to cluster analysis and also consists in identifying a certain ethno-specific fragment of the worldview. The difference between these approaches lies mainly in two aspects. Firstly, the concept of a semantic field is a set of homogeneous units in content that have a hierarchical structure. According to V. V. Vorobyov, linguacultural field is isomorphic to the concept of semantic field and is an arrangement of groups of linguaculturemes at varying degrees of remoteness from the core zone. Linguacultural field can be defined as a hierarchical structure of a set of linguaculturemes that have a common (invariant) sense, characterizing a certain cultural sphere [4, 66]. Elements of linguacultural field have not only a linguistic but also a cultural (extralinguistic) dimension, so it is important to distinguish two aspects of the units that make up the field: linguistic and referential [4, 59-60]. It is the referential aspect that immerses the units of the field in culture and determines the position of a linguacultureme or a class of linguaculturemes in the field space. The concept of linguacultural field was examined in more detail in Section 2 (Subsection 2.2).

Component analysis consists of identifying the national-cultural component of meaning, which is best applied to two- or more-component signs, such as phraseological units. The category that links an idiom with the space of national culture is connotation, which V. N. Telia defines as the interpretation of the denotative or figuratively motivated aspects of meaning in the categories of culture [5, 214]. The means of verbalizing national-cultural information is the figurative basis of an idiom, which is interpreted in a broad historical-cultural-national aspect [5, 215]. Linguacultural interpretation of phraseological units is possible in several ways, while "only by correlating this figurative content itself ... with the categories, concepts,

mythologemes, stereotypes and standards of national cultures, and its interpretation in this space of material, social or spiritual culture is the culturally significant meaning of the image itself revealed” [5, 231]. First of all, this concerns explicit culturally marked components of the figurative basis of an idiom: for example, in the proverb Spring is red with flowers, and autumn is red with sheaves, the lexeme 'sheaf' is a cultural component and refers to the tradition of the Russian people to tie sheaves during the autumn mowing of grass, the more of them the better. Often a more complex, retrospective excursion into the history of Russian spiritual or material culture is required. For example, the cultural components of such idioms as *tochit lyasy* (lit.: to sharpen handrail), *zarubit na nosu* (lit.: to cut one's own nose), *posle dozhdichka v chetverg* (lit.: after the rain on Thursday), *tertyj kalach* (lit.: grated kalach [bread]). To understand these expression one must see the words as: *lyasy* (originally *balyasy*) as chiseled curved handrail posts on a porch, which only a real craftsman could make; a nose as a memorial plaque or a tag for notes, which illiterate people always carried with them; Thursday as the day the Russians turned to the god of thunder and lightning Perun with prayers for rain during a drought; grated kalach as a type of bread in the old days, the dough for which was kneaded, mixed, and “grated” for a very long time, which is why any kalach was always unusually fluffy.

In this sense, the linguacultural aspects of translating such expressions into a foreign language are interesting. Observations show that in most cases they are also translated using culturally marked idioms, which allows preserving the emotive component of the original expression. For example, the translation of the Russian idiom *tochit lyasy* possible in several ways: *to have a rap session, to wag one's tongue about something, to shoot off at the mouth, to be a bag of hot air, to be a chatterbox, to gab all day*. One of the best translation options for this expression is the English idiom *to chew the rag (the fat)*, which goes back to the tradition in the British army of chewing cartridges wrapped in paper or cloth soaked in animal fat. This was done in order to calm down, or to pass the time, or to imitate chewing tobacco, which was not available in the army. Metaphorization of this expression turned it into an ironic idiom indicating empty chatter. Thus, the Russian (*tochit lyasy*) and English (*to chew the rag (the fat)*) idioms are translation equivalents due to: a) the presence of a national-cultural component in both expressions and b) preservation of the ironic tone of the expression — of the original and of the idiom of the translation.

Discursive analysis or, in the interpretation of V. A. Maslova, linguacultural analysis of a text, is one of the leading methods of understanding culture, since texts are the most important way of transposing cultural meanings. All levels of the text can be subjected to linguacultural

analysis: structure, content, pragmatic side, linguistic component [6, 78-79]. Reconstruction of cultural meanings using the example of fiction texts was among the first proposed by E. M. Vereshchagin and V. G. Kostomarov within the framework of the linguacultural studies direction. Based on the levels of understanding text, the researchers supplemented the existing methods of working with text with essential points directly related to the semantic space of the national culture. These points can be characterized as linguistic, meaning the ability of a linguistic sign to encode and transpose cultural meanings: "... linguistic units (words, phrases, phraseological units, linguistic aphorisms, and relational linguistic units) found in the text act as carriers of cognitive information, and the method of extracting this information is the strengthening of their national-cultural semantics [7, 10-11]. The identification and strengthening of this national-cultural semantics is possible in the course of a thorough linguacultural "examination" of the artistic text. At this stage of development of cultural linguistics, the reconstruction of cultural meanings is also possible with the help of cognitive-conceptual analysis methods.

The thesaurus method in the study of culture is possible in several ways. From a linguacultural point of view, a thesaurus of culture is an abstract model of reality and in this sense this idea coincides with the concept of the idea of worldview, while including all elements of the picture of the world, including its value hierarchy [8, 45-46]. In this regard, the thesaurus approach coincides with the study of levels and methods of verbalization of concepts of material.

Another type of thesaurus method for studying culture was introduced into the scientific methodological apparatus by I. V. Vershinin, Val. A. and Vl. A. Lukovs [9; 10; 11] and is used primarily in literary studies. Thesaurus is interpreted by researchers as "a systematized set of data on any area of knowledge that allows a person and a computer to navigate it" [9, 8]. By reconstructing the thesaurus of a person and, more broadly, a nation as a whole, it is possible to identify the degree and part of world culture assimilated by this person or nation. In their opinion, cultural studies and thesaurology are sorted as the general and the particular, with the latter studying the part of world culture assimilated by a person. At the first stage of the thesaurus approach, all the nuances of the cultural life of a particular era are described — details of everyday life, spiritual, political, social life, etc. In the second, these elements are generalized into groups with the aim of reconstructing the general parameters of the thesaurus (subjective structured worldview, system of cultural values, ideas, and preferences) [10, 26].

Thus, Tomberg O.V., within the framework of the linguacultural approach, considers such methods as dominant analysis, cluster analysis, field method, component analysis, discourse analysis, or linguacultural analysis of the text, thesaurus method to be fundamental. According to the researcher, the range of methods within the framework of the linguacultural approach is quite wide, but the choice of a specific method depends on the goals, objectives, and material of the study.

Kazakh researcher Alimzhanova G.K. highlighted the methods of comparative cultural linguistics. The scientist examines the following methods of comparative linguacultural studies:

1. Comparative-functional method in interaction and interdependence. This method is used both to describe facts within one language and facts of different languages.

The comparative-functional method is aimed, first of all, at identifying the differences between two compared languages and determining the differences at the level of functioning of linguacultural units.

2. Semiotic systemic-structural method. Recognition of a system in a language inevitably requires recognition that the language system is not a closed construct, but an open, dynamic, changing, and developing system, subject to the influence of factors – public and social. In the mainstream of comparative linguacultural studies, the semiotic systemic-structural approach is manifested in the systemic description of the facts of language and culture.

3. Conceptual analysis is a method of analysis that involves identifying concepts, modeling them on the basis of the conceptual commonality of means, their lexical representation in usage and text, and studying concepts as units of the conceptual worldview of an ethnic group.

4. The frame analysis method clearly reflects and allows us to identify the features of linguacultural research.

The researcher demonstrates the use of this method when examining linguacultural ritualized communicative situations – “inauguration” and “wedding” in languages of different systems. This method, the analysis of the frame structure, allowed us to identify common elements characteristic of the analyzed languages, differences and features in the analyzed languages [12].

5. The field ethnography method is research conducted among living peoples with the purpose of collecting initial ethnographic data on individual structural components of traditional everyday culture and their functioning as a certain system. The formation of this method was caused by the need to have more detailed and systematized knowledge about peoples, their

economy, social structure, customs, beliefs, etc. Field ethnographic practice asserts the following methods: *survey, observation, the method of relics, experiment*.

6. The complex *sociolinguistic approach* allows studying the features of language, its elements in connection with its use in different spheres of public life. When collecting sociolinguistic data, the following methods are used: work with official documents, statistical data, oral surveys, questionnaires, oral conversation, observation, experiment, interview. The specified methods of sociolinguistics can be used in research in comparative cultural linguistics.

7. *The descriptive method* is one of the most ancient in the science of language. The descriptive method is still the leading method of analyzing linguistic facts. The component parts of the method are: *observation, generalization, interpretation, and classification*.

The descriptive method is acceptable for comparative linguacultural studies, since it allows for a systematic description of linguistic facts and cultures, linguistic and cultural units based on the material of languages with different systems.

8. Method of component analysis. The essence of it is to identify a minimum set of features in a certain set of linguistic units and categories of language, with the help of which some units and categories are distinguished from each other, while others, on the contrary, are combined into various groupings.

For comparative linguacultural studies, the method of component analysis is of great importance, since the study of the substantive side of language can be carried out by breaking down meaning into semantic semes.

9. Choosing the *contrast research method* is determined by the fact that it reveals the most significant differences in language structures in general and at individual levels, their classification, systematization and, as a result, develops optimal recommendations for specific overcoming of differences between the native language and the non-native language, i.e., for the practical mastery of the language or languages being studied (V.P. Neroznak, V. G. Gak, etc.)

10. *The method of semantic linguacultural field*. According to G. M. Alimzhanova, this method is one of the main ones in the study of various linguacultural units based on the material of languages with different systems.

Linguacultural field, as V. V. Vorobyov notes, “is defined by a certain semantic content, the dominant of the field. *Core* stands out in it (lexeme-concept or group of lexemes-concepts), *center* (classes of basic concepts, realexemes with their synonymous, antonymous and other relationships) and

periphery (system of adjacent realemes, adjacent fields-words-concepts of secondary semantic function)” [4, 59].

Thus, linguacultural field can be generally defined as *a hierarchical system of units that have a common meaning and reflect a system of corresponding cultural ideas*.

11. *The distributional* (from Latin *distribuere* – to distribute, to divide) *method* is based on the study of the environment (distribution, dissemination), the context of use of individual units in a text.

Distributive unfolding is an increase in the number of elements of a construction to determine its semantics. For example: 1) in Kazakh culture: clothing: camisole, shapan, säukele, kimeshek, takiya... – traditional national clothing; 2) in Russian culture: food: shchi, blini, okroshka, solyanka, borsch... – traditional national food [12].

Thus, all the above methods must be used in a comprehensive manner, in interaction with each other, since cultural linguistics itself is a “complex scientific discipline of a synthesizing type, studying the relationship and interaction of culture and language in its functioning” /Vorobyov V. V./.

Before we begin to define and describe the principles of comparative study of the linguaculturemes of the Russian and Kazakh languages, let us briefly dwell on the problems of comparative study of languages, its directions, and its place in the system of linguistic disciplines. Comparative linguistics as a section of the science of language occupies a large place in linguistics and linguodidactics. It is considered “...one of the youngest directions in modern linguistics, dating back to the most ancient concerns of linguists” [13, 5]. Comparative linguistics grew out of the need to study languages and teach them, “any grammars of the studied second language, and many of the first grammars of the native language were written against the background of comparison, conscious or unconscious, with another language – the native language in the first case or a more prestigious language of culture – in the second”,

“... Pāṇini’s grammar already latently contained elements of comparison of Sanskrit with colloquial languages. European grammars of the Renaissance – the first grammars of modern languages – were written in fact in comparison with the grammars of Greek or Latin...” [13, 5].

In our opinion, contrastive linguistics as a science has not yet been fully formed, currently being formed as an independent science. Therefore, its status has not yet been defined; the conceptual, terminological, and methodological apparatus has not been sufficiently developed. The main connections of contrastive linguistics with other sciences, as well as with various branches of linguistics, have not been described to the proper extent. In particular, such an issue as mixing confrontational and contrastive

linguistics, consideration of contrastive linguistics as part of confrontational linguistics deserves attention. Thus, researchers believe that confrontational linguistics is opposed to contrastive linguistics by the following features:

- confrontational linguistics studies both similarities and differences, while contrastive linguistics studies only the differences between the languages being compared /K. Rein, G. Helbig, R. Sternmann/;

- confrontational linguistics is a theoretical rather than a practical (applied) discipline and prefers a special metalanguage as a basis for comparison;

- confrontational linguistics studies similarities and differences at the level of the norm and language type, and contrastive linguistics studies similarities and differences at the level of systemic similarities and differences /E. Coseriu/;

- confrontational linguistics is a theoretical discipline, and contrastive linguistics is an applied discipline /G. Helbig, G. Nickel/;

Confrontational linguistics has a long history, dating back to the comparative-historical linguistics of the 19th century, while contrastive linguistics appeared in the 1960s.

Thus, if such a contrast is considered justified, then contrastive linguistics is considered as part of confrontational linguistics. At present, most researchers believe that there is no reason to differentiate between confrontational and contrastive linguistics, since both approaches use the same research methods [14, 45].

Based on the fact that contrastive linguistics is one of the areas of comparative linguistics, and any description of language implicitly contains elements of contrastive comparison, its formation as a science began long before the 20th century. At the same time, the path of formation of the comparative method went from implicit /implied, hidden, unexpanded/ comparison to explicit /clearly expressed, expanded/ comparison.

In the development of contrastive linguistics, a special role belongs to the Prague School, where it was developed as "analytical" comparative linguistics. Among Russian linguistics, it was developed in the works of L. V. Shcherba, E. D. Polivanov, in the articles of A. I. Smirnitsky, V. N. Yartseva, V. D. Arakin, V. G. Gak, in which it was designated as comparative grammar. In American linguistics, contrastive linguistics was formed in the 1950s in the studies of Ch. Fries, R. Lado, C. Ferguson, W. F. Mackey, E. Haugen and U. Weinreich, N. Chomsky, and others. At present, contrastive linguistics is characterized by the use of a functional approach based on the concept of the functional-semantic field of A. V. Bondarko, in Kazakh linguistics first studied by Z. K. Akhmetzhanova [15; 16; 17].

The subject of contrastive linguistics is methodologically relevant contrasts /equivalents, equalities, parallels, analogies, similarities, etc./ of the languages being compared. The goal of contrastive linguistics is, first of all, to improve methods and increase the effectiveness of teaching; the choice of languages for contrastive analysis is usually predetermined – this is the source language (native, first) and the language being studied (second, foreign, target language). The object of contrastive analysis can be any phenomena of the languages being compared, which opens up unlimited possibilities for contrastive linguistics. In this direction, research has been and is being conducted especially intensively in the field of contrastive grammar, contrastive phonetics and phonology, contrastive lexicology. At present, contrastive linguistics, like all linguistics, has significantly expanded its range of problems, studying the actual functioning of linguistic utterances from the point of view of communicative-pragmatic, ethnocultural and other contrasts and similarities between two languages. At this time, such sciences as contrastive semantics, contrastive stylistics, contrastive pragmatics, contrastive linguistics of text, and contrastive ethnolinguistics appeared. Comparative, or contrastive, cultural linguistics has recently joined them. The area of its study is the differences in linguacultural areas that are significant for language acquisition. The distance between cultures can be quite significant, and sometimes even conflicting, negatively affecting the acquisition of language. “If the skills of one’s native culture are transferable when learning a foreign culture, then it is obvious that by comparing cultural systems we will be able to predict what aspects will be difficult” [18, 32-62].

Contrastive linguistics uses various methods based on comparison as a universal linguistic technique. Depending on the purpose and objectives of the study, the object of the study, comparison is used and underlies three branches of linguistics:

- comparative historical linguistics /studies the genetic commonality of languages in their development/;
- areal linguistics /studies the secondary relationship of languages, their unions, the commonality of linguistic phenomena regardless of the degree of their genetic commonality/;
- comparative-descriptive, comparative-typological and comparative-contrastive linguistics /studies the similarities and differences between languages, regardless of the degree of their genetic closeness/.

The last aspect of comparative linguistics involves distinguishing two directions:

1. Comparison for theoretical purposes /comparative-descriptive, comparative-typological/;

2. Comparison for learning purposes /comparative-contrastive/.

Note that, given the significant differences, in a number of cases it is difficult to clearly define the boundaries of each of them.

As can be seen, comparison for theoretical purposes has two aspects. The first aspect is comparative-descriptive, which presupposes confrontational, that is, comparative-contrastive study of languages. Its purpose is to determine the systemic correlation of the compared languages, to understand the properties and features of one language against the background and through the prism of another. It helps to identify the specifics and features of the functioning of language phenomena that may remain outside the field of view of the researcher with a simple description without comparison, and promotes the understanding of the specifics of each language relative to another, its main characteristic features. With confrontational description, a one-sided description and identification of specific features of one language against the background of another, a two-sided comparative description of two languages relative to each other are possible, sometimes a comparison of several, usually related languages is carried out.

The second aspect is comparative-typological /comparison and juxtaposition for the purpose of determining the type of language, identifying, and classifying language types/. As a result, general patterns and facts characteristic of different languages are established, language universals and the possibilities of their implementation in specific languages, the reasons for similarity and difference are revealed. The object of typological research is the material of a group of languages (regardless of their relationship), in some cases only two.

As can be seen, this aspect is close to linguistic typology: within its framework, the analysis of various levels of the compared languages is carried out from the point of view of general linguistic typology. For the comparative-typological study of languages, it is equally important to establish the structural (typological) identity and structural difference between languages, which can be due to both genetic connections (the presence of a common proto-model) and late (secondary, due, for example, to language interactions) connections. Thus, comparative-typological comparison is intended to solve theoretical problems; determine linguistic universals based on the study of all or a large number of languages; establish a language type; typological classification of languages. It is more abstract and provides comparative linguistics with the means of explaining similarities and differences [19; 13; 14; 20; 21; 22; 23; 24; 25; 26].

Comparison for teaching purposes pertains to the field of applied linguistics and linguodidactics; it examines and interprets the phenomena

and facts of the target language through the prism of the learners' native language. Its goal is to predict the types and causes of interlingual transfer and transposition possibilities. In this case, the features of the target language are established; the native language acts as the means by which, for teaching purposes, characteristic features of the target language that are important in terms of mastery are identified, and its specificity is determined. Thus, such comparison is intended to solve practical /linguodidactic/ problems: determining the similarities and differences between two, and sometimes more, languages; developing recommendations for using these similarities and differences for linguodidactic purposes. [19; 13; 27; 28, 157-167; 29; 30, 193-200;31].

Thus, from the above it follows that for comparative linguistics the main general tasks are:

- Identification of similarities and differences in the use of linguistic means in different languages.
- Clarification, expansion, and deepening of the features of each of the compared languages, which are not always clearly revealed in monolingual research.
- Definition of the field of interference, ways to overcome it, linguodidactic recommendations for the process of teaching a foreign language, a linguistic basis for the theory and practice of translation.
- Definition and description of material for typological linguistics, for identifying universals.

The solution to these main problems of comparative language study presupposes the solution to other, smaller, private problems that arise in the process of conducting contrastive research. For example, one of such problems is the definition of the method of comparative language study. In our opinion, one of the methods of comparative language study that has gained the greatest popularity is the method of contrastive analysis, which is a sum of scientific provisions, general methods and practical techniques. It is based on comparison as a universal technique of linguistic research. The advantages of contrastive analysis are as follows:

1. Contrastive analysis is limited to two languages and has linguodidactic goals;
2. It reveals the most significant discrepancies both in the language system as a whole and at its individual levels, their classification and systematization;
3. The analysis produces optimal recommendations for overcoming discrepancies between the native and studied languages;

4. And finally, contrastive analysis allows us to identify both the structural and functional features of languages, as well as the national identity of peoples and their cultures [4, 190].

Comparative research, depending on the type of compared languages, their internal qualitative and quantitative characteristics, level features, the degree of their study in each language, has its own specifics. Only general linguistic principles of comparative research are universal, which are the same for all languages. Different researchers identify different numbers of them. Thus, Z. K. Akhmetzhanova substantiates the need to adhere to the following principles: the principle of reliance on semantics, the principle of functional comparison, the principle of taking into account the paradigmatic and syntagmatic relations of linguistic units, the principle of mandatory correspondence of concepts and terms of L1 and L2, the principle of a clear distinction between semantic and structural functions of linguistic units, the principle of explicitness of description [15]. Based on the works of V. N. Yartseva [31, 188], U. K. Yusupov [29, 29-36], M. Dzhusupov [32, 70-74] and others, we will briefly consider this category of principles of comparative research .

The principle of systematicity. It involves comparison of not isolated linguistic units, but systems, subsystems, fields, etc. Separate units of language are compared within systems, in the structure of paradigmatic and syntagmatic relations. Since each language is characterized by a certain system – a set of its elements and relations between them. Then, according to the principle of systematicity, comparison should be based on the systemic relations of the elements of language. In the present study, comparison is not made of isolated units, but of linguaculturemes as structural units of linguacultural field: comparison is made according to certain concepts that unite linguaculturemes of phenomena of material and spiritual culture. In addition, in our study, comparison involves comparison of linguacultural systems, which will help to establish differential features and significant oppositions, similar and different properties in order to foresee the area of possible interference and understand the features of each of the compared linguacultural systems.

The principle of comparability /juxtaposition/. This principle involves comparing linguistic phenomena that have been equally deeply studied in each compared language separately, as well as determining their functional properties, using the same methods, and harmoniously combining different approaches in the comparison process. If these conditions are not met, the degree of comparability of linguistic phenomena decreases, which negatively affects the objectivity of the results of the comparative study. Thus, the principle of comparability assumes a balance in the degrees of

study of the Russian and Kazakh languages, and the determination of functionally similar phenomena in them. In our study, the phenomena that were mutually correlated by various parameters, belonging to the same concepts representing a certain area of material culture, were compared.

The principle of terminological adequacy. This principle presupposes the comparison of linguistic phenomena both in the same terms and in different terms. Comparison in the same terms is possible if the terms in both languages have the same content. If the same terms in two languages do not have the same content /are filled with different content/, then the comparative descriptions become incommensurable. Thus, the principle of terminological adequacy consists in creating definitions common to the compared fields.

The principle of deep comparison /contrast/. This principle is closely interconnected with the following two principles. It involves identifying similarities and differences that were previously unknown, not lying on the surface, and are discovered only through a deep and comprehensive comparison of facts in two languages that are difficult or impossible to detect in the process of monolingual analysis. This principle, the principle of sufficient depth of comparison, is extremely important, since it involves identifying all existing similarities and differences in the phenomena being compared.

The principle of transferring linguistic knowledge. The transfer of linguistic knowledge in the process of comparative study of languages can be positive and negative. Therefore, this principle can be called the principle of taking into account the positive and negative transfer of linguistic knowledge, which prohibits attributing the characteristics of one language to another. It assumes the objective use of linguistic knowledge about the structure of one language in the process of monolingual or bilingual study of other languages. In relation to our study, this principle can be designated as a private methodological or specific principle. In this case, it will be defined as the principle of taking into account interlingual interference. According to this principle, the comparative study of correlative linguacultural fields makes it possible to reveal similarities and differences in the systematization of the vocabulary of different languages. "Different distribution of meanings between lexemes /linguaculturemes/ in correlative fields and the resulting discrepancy in the volumes of meanings of linguistic units form corresponding "worldviews", reflecting one or another vision of it" [32, 39]. This means that the comparative approach makes it possible to reveal various ways of dividing linguistic reality in order to subsequently present a general "worldview."

The principle of bilateral comparison/contrast/. This principle assumes a comparison based on an equal attitude towards the material of two languages, which allows us to discover their specific features.

The principle of taking into account the genetic and typological closeness or remoteness of the compared languages. This principle assumes that the methods and techniques of comparative analysis of languages are specified depending on the degree of their relationship, typological closeness or remoteness. Thus, this method predetermines the choice of methods and techniques of comparison: when comparing closely related and typologically similar languages, the possibility of using a low-system approach is expanded, while when comparing typologically contrasting languages, it is narrowed. In this case, the role of other approaches increases – field, logical, translational.

Thus, the principles described above are general for linguistics, acceptable for the comparative description of all levels of any two languages. Although different researchers identify different numbers of them, nevertheless, a significant part of them coincide. For example, the principle of terminological adequacy /according to U. K. Yusupov/ corresponds to the principle of mandatory correspondence of concepts and terms of L1 and L2 /according to Z. K. Akhmetzhanova/; the principle of systematicity /according to U. K. Yusupov/ corresponds to the principle of taking into account the paradigmatic and syntagmatic relations of linguistic units /according to Z. K. Akhmetzhanova/, etc.

In addition, when studying linguacultural interference in the context of intercultural communication as a dialogue of cultures, we assume the identification of the principle of dialogue of cultures /cultural-dialogue principle – A. Zh./. At present, the principle of dialogue of cultures /cultural-dialogue principle/ is an emerging norm of behavior of an individual /linguistic personality/ as a representative of a certain linguacultural community. This means the formation of skills and abilities /readiness/ of an individual for various types of activity in the cultural-dialogue space and time. However, the distance between cultures can be quite significant, and sometimes even conflictual. In this case, it is obvious that the comparison of linguacultural systems through the definition of "difficulty zones" will contribute to the prediction of linguacultural interference.

This principle is based on fundamental provisions on the dialogical nature of thinking, consciousness, cognition, language, on the triune essence of culture: in the form of a dialogue of cultures; in the form of self-determination of the individual; in the form of a different, new being of the individual /M. M. Bakhtin, L. S. Vygotsky, V. S. Bibler/. In the context of multilingual Kazakhstan, the dialogue of cultures is understood as one of the

forms of intercultural communication, which is communication between linguistic individuals belonging to different linguacultural communities [33, 51; 34, 17; 35, 5-15]. The dialogue of cultures is carried out between interaction partners who not only belong to different cultures, but at the same time are aware of the fact that each of them is “different” and each perceives the “foreignness” of the partner in turn [35, 5-15]. At the same time, interaction is interpreted as a form of communication, the content of which is revealed in mutual understanding, empathy, and agreement. With this understanding, the dialogue of cultures is perceived as a process of language contacts, as “mutual influence of languages” [36, 40-53]. Naturally, in terms of bilingualism, when a person switches from one language code to another in specific conditions of speech communication [37, 5-22], conditions arise for the implementation of a dialogue of cultures.

The dialogue of cultures as a process of personal interaction begins with an internal dialogue in the consciousness of individual individuals, leading to the emergence of a bicultural personality, which is formed in the conditions of biculture and bilingualism, that is, a situation when a person gradually begins to realize that they belongs to another culture or to both cultures at the same time [38, 36-40]. People usually become carriers of two languages and cultures in contact zones. The process of comprehending another culture, entering the world of a foreign culture, that is, the process of socialization /acculturation/ of a person occurs as a result of coming into contact with objects of material and spiritual culture, their deobjectification. In such conditions, the dialogue of cultures is carried out as an exchange of cultural objects, activities, and images of consciousness that are associated with specific words; in this case, with linguaculturemes. In this case, the process of comprehending another culture occurs through one's own culture, since there is no other way than to understand the new through the old. [39, 7-22], and it is possible to know a foreign culture only through comparison with one's own, from the position of “externality” /according to M. M. Bakhtin/, that is, understanding another culture. This is where the conditions for the emergence of linguacultural interference arise, when one's own is opposed to another's in intercultural communication.

Thus, the principle of dialogue of cultures seems to be very important when comparing linguacultural phenomena of different languages and cultures. It should be noted that we consider dialogue of cultures in a broad and narrow sense: in a broad sense, dialogue of cultures is perceived by us as a synonym for intercultural communication, and in a narrow sense, in the linguodidactic aspect, as a principle of comparative study of linguacultural systems of different languages.

The principle of taking into account interference is directly related to the principle of dialogue of cultures. In our opinion, we can identify several factors that contribute to the emergence of linguacultural interference:

5. National identity of peoples and their cultures;
6. Cultural differences between communicants due to their belonging to different national cultures;
7. Incomplete commonality of the linguistic consciousness of communicants, in which a foreign culture is perceived as a “deviation from the norm,” while the images of one’s own culture are naturally considered the norm, and a foreign culture is comprehended by bringing foreign images of consciousness to the images of one’s own culture [39, 30]. The prevailing point of view here is that intercultural communication is understood as “a case of the functioning of consciousness in abnormal (“pathological”) conditions, when there is no optimal commonality of the consciousness of communicants” [39, 30].
8. Interaction /mutual influence/ of different cultures, as a result of which various cultural phenomena arise /cultural confrontation, acculturation, cultural expansion, cultural diffusion, cultural conflict, etc./.

Forecasting of linguacultural interference is aimed at creating conditions for such interaction of cultures, in which a harmonious dialogue of cultures arises, presupposing equality of participants, tolerance, consent, harmony, mutual understanding, rapprochement, unity, balance, mutual enrichment. The basis of such a dialogue of cultures is the attitude of culture to culture as "equal, equivalent in all its differences and interesting, necessary, desired precisely in its dissimilarity, in its uniqueness [39, 213]. Otherwise, other forms of intercultural communication arise, directly opposed to dialogue, the so-called anti-dialogue, in the form of a conflict, a dispute of cultures, the emergence of stereotypes of behavior opposed by culture /for example, the opposition "own - alien"/, the so-called "cultural foreignness" or otherness.

Thus, along with general linguistic principles, universal for any comparative study, we have identified specific principles used in comparing the linguacultural systems of different languages. These include such principles as the field principle, the principle of the unity of cognitive and linguistic consciousness, and the metalinguistic principle. In addition, in order to predict linguacultural interference, we have developed two more principles: the principle of dialogue of cultures /cultural dialogue principle/, the principle of taking into account linguacultural interference.

In her research, Kazakh scientist Alimzhanova G. M. proposes to formulate the following linguacultural principles:

1. Linguacultural one, which is defined as the need to analyze a cultural object expressed in language, as the unity of linguistic and extra-linguistic essence, as a result of going beyond the realm, as immersion in it – a fact of culture.

2. Otherness – this principle is defined as the necessity in the comparative-cultural approach, as well as in studies on intercultural communication, to avoid the evaluative opposition “good-bad”, but to proceed from the idea of otherness, which is realized in the judgment: the materials of the language of one ethnic group indicate that the concept is presented differently than in the language of another ethnic group. Positive or negative evaluativeness is inappropriate in studies of a comparative-cultural nature.

In addition, among the specific scientific principles of comparative linguacultural studies, the researcher names the following:

3. Explanation is a mandatory correlation of some stated cultural differences in the semantics of linguistic and communicative units with deeper differences in the worldview, world perception and world understanding of the people.

4. Anthropocentrism – man is the central figure of language both as the main, acting person of the world and as the speaking person. In comparative cultural linguistics, the triad “language – nation (national personality) – culture” is fundamental.

5. Ethnocentrism – consideration of the interaction of cultural characteristics of specific ethnic groups with linguistic and communicative units.

6. Functionalism – this principle is introduced following V. V. Vorobyov, who proceeds from the understanding of linguacultural competence as not only knowledge of the entire set of linguaculturemes, but also the disclosure of their characteristic functions. A linguacultureme can be considered not only as a deductively given unit, but also as a unit born in a text and receiving its concrete specific implementation in it. The system and the text, deduction and induction are closely connected here as two sides of a single whole.

Thus, the general linguistic principles described above are acceptable for the comparative description of all levels of any two languages. In addition, researchers distinguish between linguacultural principles (linguacultural principle, principle of otherness), as well as specific scientific principles of comparative cultural linguistics [12]. In addition, for the purpose of predicting linguacultural interference, we have developed two more principles: the principle of dialogue of cultures /cultural dialogue principle/ and the principle of taking into account linguacultural transfer.

3.2 Analysis of linguacultureme as a complex interlevel unit

Reflection of national specificity of a culture is most clearly manifested in the non-equivalent vocabulary, which is directly connected with objects and phenomena of material and spiritual culture, with the history of society, and serves not only the needs of linguistic communication, but is also a unique form of consolidation and transmission of social and cognitive experience. Non-equivalent vocabulary simultaneously belongs to both language and culture, that is, it simultaneously reflects the features of a given language and the specifics of a given culture.

Attempts at linguistic analysis of non-equivalent vocabulary have been made by many researchers. One of the first to introduce the term "non-equivalent vocabulary" was G. V. Shatkov, who analyzed the methods of translating non-equivalent lexical units into Norwegian. He classifies non-equivalent vocabulary as proper names, national realia, words with national-expressive coloring (*ochi, usta*), vocabulary with suffixes of subjective evaluation, defining them as words or one of their meanings (direct or figurative) that do not have a "ready" exact correspondence in the vocabulary of another language in a given historical period.

Later, G. V. Chernov made significant adjustments to the theory of words that are distinguished only when comparing the vocabulary of the Russian language with lexical units of another language. He examines the problem of non-equivalent vocabulary in the mirror of the English language. He introduced the concept of "complete non-equivalence" and gave his own interpretation of the term proposed by his predecessor: non-equivalent words are those "that do not have a constant, stable equivalent in the vocabulary of another language. [41, 19].

The researcher rejected the concept of "partial non-equivalence", considering non-equivalent vocabulary as the lack of correspondence between a particular lexical unit or its semantic component in the vocabulary of another language.

As G. G. Panova notes, non-equivalent vocabulary should be considered in the interpretation of translation specialists and from the point of view of linguo-regional studies. In turn, she conditionally divides theorists and practitioners of translation into two groups depending on their interpretation of the term "non-equivalent vocabulary". On the one hand, there is A. V. Fedorov, who singles out non-equivalent in its pure form, on the other, there is A.D. Schweitzer, who by non-equivalent vocabulary means words that serve to name specific realities. It should be noted that in his later works on translation theory, A.V. Fedorov expands the concept of

non-equivalent vocabulary, including in it the translation of words denoting nationally specific realities - proper names from the field of history, geography, culture.

L. N. Sobolev and M. Mukhamedova equalize non-equivalent units and realia words.

However, a much larger number of researchers hold a different point of view, since it is becoming increasingly obvious that the boundaries of non-equivalent vocabulary are broader than the concept of “realia”, which are merely a type of non-equivalent units, some part of it (V. N. Krupnov, B. M. Minkovich, L. S. Barkhudarov, S. Vlahov, etc.).

Thus, L. S. Barkhudarov, I. I. Revzin, G. V. Chernov, and V. Yu. Rozenzweig agree on the differentiation of non-equivalent vocabulary, identifying the following groups: first of all, these are “nationally specific realities” as understood by G. V. Shatkov. They are also meant by I. I. Revzin and V. Yu. Rozenzweig when they talk about “everyday realities”. L.S. Barkhudarov, comparing the source language and the translation language, classifies non-equivalent vocabulary as “words and set phrases of one language that have neither full nor partial equivalents among the lexical units of another language” [42, 68].

- proper names, geographical names, names of institutions, organizations, newspapers, ships, etc.;

- realia - words denoting objects, concepts and situations that do not exist in the practical experience of people speaking another language (objects of material and spiritual culture);

- random lacunae - units of vocabulary of one language that for some reason have no correspondence in the lexical composition of another language (sutki, kipyatok, imeninnik, pogorelets, pozharishche).

Not only L. S. Barkhudarov, but also other authors, single out proper names, geographical names, names of institutions, organizations, newspapers, steamships, etc. as non-equivalent vocabulary.

A.V. Fedorov considers individual terms to be non-equivalent units: “at present, in the Russian language there are a number of scientific terms (in particular, philosophical and socio-political) that do not yet have a specific lexical correspondence in other languages” [41, 62].

Among the most significant studies of non-equivalent vocabulary from the standpoint of translation theory, we should mention L. S. Barkhudarov, S. Vlahov and S. Florin, who thoroughly analyzed almost all cases of non-equivalence: realia words, a number of terms from various terminology systems, specific onomatopoeias, interjections, addresses, all kinds of exceptions to the generally accepted norm, proper names, and also non-

equivalent vocabulary in the narrow sense – “units that for one reason or another do not have correspondences in the target language.

V. S. Vinogradov considers non-equivalent vocabulary as words reflecting background knowledge, "background information" of a certain national community. By background information he means specific facts of the history and state structure of a national community, features of national culture in the past and present, special geographical features, data of folklore and ethnography.

Thus, the understanding, study and differentiation of non-equivalent units as an extensive multi-layered lexical group in the theory and practice of translation have found expression in a variety of definitions of this category of words. However, there is no definition of non-equivalent vocabulary that would satisfy all researchers. Hence, there is no clarity in the classification of this extensive and complex group of words, and its boundaries are not clearly defined.

From a different, didactic standpoint, non-equivalent vocabulary is characterized by researches belonging to regional geography through language studies. If the theory of translation is concerned with the peculiarities of transferring these words into another language, then for regional geography through language studies their semantic content is more important, since they are the most significant means of information about the history, culture, life, traditions, and customs of the people and require additional commentary. Vocabulary, which is so important from a didactic point of view, is defined as follows by E. M. Vereshchagin and V. G. Kostomarov: “Words whose content plan cannot be compared with any lexical concepts are called non-equivalent. Such words are strictly untranslatable” [44, 56].

From the point of view of regional geography through language studies, these authors classified non-equivalent layer of vocabulary [45, 92]:

- Sovietisms;
- words of the new way of life;
- names of objects and phenomena of traditional life;
- historicisms;
- vocabulary of phraseological units;
- words from folklore;
- words of non-Russian origin - Turkisms, Ukrainianisms, etc. They also include barbaric words here, which is methodologically important for understanding the specifics of different cultures.

The linguistic and cultural classification of non-equivalent vocabulary is supplemented by G. D. Tomakhin, B. N. Pavlov, N. V. Podolskaya,

M. I. Gorelikova, N. I. Formanovskaya, Yu. A. Fedosyuk, S. S. Volkov, and others.

G. G. Panova, comparing the translation classification and the one of regional geography through language studies, comes to the conclusion: “specialists in both areas of philology believe that this is a complex category of vocabulary, including various groups of words” [41, 19-21]. At the same time, the lexical groups of the two classifications basically coincide.

Thus, the meanings of the term “non-equivalent vocabulary” in translation studies and regional geography through language studies are extremely close. The difference lies in the purposes of studying this type of lexical units and the features of their functioning.

The complete impossibility of finding any correspondence to the original word, the phenomenon of non-equivalence in its pure form, is relatively rare. It occurs when the original word denotes a local phenomenon that has no correspondence in the everyday life and concepts of another people.

The absence of precise and constant lexical correspondences to a particular term does not mean:

- the impossibility of conveying its meaning in context (even descriptively and not in one word, but in several);
- its untranslatability in the future

The history of each language shows constant changes in vocabulary in connection with constant changes in the life of society, with the development of production, culture, and science.

Vocabulary with a culture-specific component of meaning includes non-equivalent vocabulary that is revealed when comparing two cultures. Usually, non-equivalent vocabulary is understood as words and phrases that do not have equivalents in one of the compared languages for the following reasons:

- due to the absence of corresponding realities in the lives of its bearers;
- due to the absence of lexical and phraseological units denoting the corresponding concepts.

Without knowledge of non-equivalent vocabulary, it is impossible to understand the realities and specific words-concepts of other peoples. It is through non-equivalent vocabulary that we comprehend the culture, customs, and traditions of peoples. Non-equivalent vocabulary is usually borrowed from language to language.

The non-equivalent vocabulary turns out to be an absolutely immense group of words (and phrases), practically including almost the entire vocabulary of a given language; the exceptions are a significant portion of

terms, a small amount of general language vocabulary and a certain number of proper names.

Non-equivalent grammatical units can be both individual morphological forms and parts of speech, as well as syntactic structures. Like correspondences, non-equivalent units are identified only in relation to one of the pair of analyzed languages.

Thus, in the Russian language, five groups of non-equivalent vocabulary can be distinguished:

- still remaining Sovietisms (komsomolets, Verhovny Sovet, kolkhoz, etc.) and words-names of Soviet life (subbotnik, stengazeta, etc.);
- words-names of traditional life (kvas, valenki, gorodki, ushanka, etc.);
- vocabulary of phraseological units (Mamayevj poboische, otlozhit v dolgiy yaschik, podkovat blokhu, filkina gramota, etc.);
- historicisms (kirillitsa, guberniya, krepostnoy, burlak, etc.);
- folklore vocabulary (dobry molodets, chudo-yudo, zhar-ptitsa, etc.);
- words borrowed from the peoples of Russia and the former USSR (shashlik, tubeteika, etc.).

Quantitatively non-equivalent vocabulary occupies a significant place in the vocabulary of a language and therefore cannot be omitted when studying it. Although the number of such words is not very large, they reflect the most essential in the culture of the people.

Thus, to non-equivalent vocabulary (by E. M. Vereshchagin and V. G. Kostomarov) relate specific for this cultures phenomena (e.g., garmoshka), which are the product cumulative functions language and can be considered as repositories of background knowledge [44].

These words denote objects or phenomena that do not have matches in another culture.

By classifications of B.C. Vinogradova, words-realias are subdivided into 6 groups:

1. Household:

- cloth and shoes: kimono, lapti;
- buildings and obbjects: izba, sauna, samovar;
- realias-measures and realias-money: arshin, ruble;

2. Realias of the natural world:

- terms of physical geography: steppe, fiord, prairie, savannah;
- endemics: kangaroo, baobab;

3. Ethnographic realias:

- customs, rituals, games: vendetta, tamada, lapta;

4. Mythology and cults: Ded Moroz, troll, ksiądz;

5. Socio-political realias: perestroika, whigs and tory, Bolsheviks;

6. Onomastic anthroponymic realias (names of famous personalities requiring comments), toponyms;

7. Associative (animalistic symbols, color symbols, allusions) [46, 645].

Lacunae are what “in some languages and cultures are designated as separate, while in others they are not signaled, that is, they do not find socially fixed expression” [47].

In the most general sense, lacuna is understood as a discrepancy in comparison of conceptual, linguistic, emotional, and other categories of two or more linguacultural communities. Two words, being translations equivalents in two different languages, are often associated with non-identical content in the culture of these peoples. This connected with differences in cognitive activities of these peoples, different socio-historical experience, etc. Let us give examples of non-equivalent units and gaps in the English and Russian languages. For example, in English language: *gown, bible clerk, after-born, alien child, public school, dresser, multicompany*. In Russian: *pioner, obshchezhitie, popustitelstvo, vospitannik, banshchik, vitiaz, tamada, ukhnet v nikuda*.

Let us consider non-equivalent vocabulary as a subject of linguacultural analysis. The task is to analyze non-equivalent vocabulary as a complex inter-level linguacultural unit.

According to V. V. Vorobyov, it is advisable to carry out a linguacultural analysis of non-equivalent vocabulary and lacunae through the presentation of the semiotic model of Ch. Morris [48]. Thus, in his well-known work about the cultural component of the linguacultureme banya, it is clearly presented from the point of view of the description of the linguistic and extra-linguistic semantics of the linguacultureme through the presentation of the semiotic model [4, 36-37].

Below is a table describing the semiotic model of Ch. Morris.

Table 1.

Semiotic model of Ch. Morris

Levels of study of sign systems	Characteristics of levels
Syntactics	Relationships between signs and the ways in which they are used.
Semantics	Relationships between a sign and sense, their content.
Pragmatics	Relationships between sign systems and those who use them.
Sigmatics (G. Klaus)	Relationship “sign (unit) – object”

Let us conduct a linguacultural analysis using the example of the linguacultureme “izba”, which represents a Russian national dwelling.

Russian housing, like the housing of any nation, has many different types. But there are common features that are characteristic of housing of different social classes and different times. First of all, a Russian home is not a separate house, but a fenced yard in which several buildings were erected, both residential and utilitarian. Residential buildings were called: izba, gornitsa, povalushi, sennik. The word "izba" served as a general name for a residential building, so most often Russian houses were called izba. The word "izba" comes from the Old Slavonic "istba " (the stress is on the "i"). ("Istba" or "istopka" in the chronicles was called a heated residential srub, as opposed to a klet, an unheated log house.) Izba is a Russian log house, mainly rural, and until the 17-18 centuries it was also urban. Srub (istrub) is a wooden structure without a floor, ceilings, stairs, doors or window frames, erected from horizontally laid logs or beams.

Folk wooden housing in Russia has always had many features that have sometimes survived to this day, varying even in different localities. Accordingly, there were many types of izba. The type depended on the arrangement of the klets among themselves and their number (twins, triplets, quadruples, etc.), on the number of internal walls (five-walled, cross-shaped), on the heating method, the location of the yard, etc.

Most of the surviving izbas date back to the mid-19th century. There were no standing izbas built before the end of the 18th century at the time of the revolution. This is explained by the fact that izbas – residential heated premises – wear out faster than churches. At present, izbas are a monument of wooden architecture; in the second half of the 20th century, open-air museums were set up in a number of places in Russia, where examples of architecture, including residential buildings, were transferred. Thus, wonderful museums were created on Kizhi Island, near Suzdal, Malye Korely near Petrozavodsk, etc.

Thus, traditionally being a national type of dwelling, the linguocultureme “izba” refers to non-equivalent vocabulary. In the “Dictionary of the Russian Language” by S.I. Ozhegov, this linguocultureme received the following interpretation: “izba – wooden peasant house” [49, 213].

The etymology of this linguacultureme is as follows: "izba" is a common Slavic word. The etymology has not been precisely established. It is traditionally considered to be borrowed from the Germanic language with the initial origin unclear, as in ivolga, izumrud, etc. Old Russian istba < izba after the fall of the weak reduced ѣ, simplification of stb into sb and subsequent voicing of s before b. In this case, initially it means "a building

with a stove, a bathhouse" (cf. Old High German *stuba* "warm room, bathhouse"). A see room, fireplace. Additional argumentation is required to attempt to interpret the word *izba* as related to stem "trunk (of a tree)", Bulgarian *stobor* "plank fence", Serbo-Croatian *stobor* "yard", Latvian *stabs* "post", etc. (see stem). The association between *izba* and *istopit* is secondary and is due to folk etymology" [50, 103-104].

In the Dictionary of the Russian Language edited by A. P. Evgenyeva, this linguocultureme is defined as follows: "Izba, -s, acc. case – *izbu*, pl. *izby*. f. 1. a wooden peasant house. 2. The interior of a peasant house; living space" [51, 634].

Thus, the lexical meaning is limited to the idea of an object as a representative of a class of homogeneous objects, containing the most essential features (indication of the material, purpose). However, such a definition is clearly insufficient to obtain an idea of the reality itself as an object of material culture. Such a "cultural picture" is presented by encyclopedic dictionaries, and also partially by some explanatory dictionaries. Thus, in the "Explanatory Dictionary of the Living Great Russian Language" by V. I. Dal's in the interpretation of the noun "*izba*" there is extralinguistic information that reveals the characteristics of what is designated as a Russian cultural artifact ("peasant house, hut; residential wooden house; living room, room, clean (not cooking) half; servants' quarters or kitchen, housing for servants in the manor yard; old. internal chamber in a wooden royal palace; old. chamber, order, place. *Izba* is also the name of a booth, a guardhouse, a small dwelling of various types. In Siberia, *izba* is a separate cooking room, kitchen, and front *izba* in contrast to *kuti* – a back additional cooking room, women's hut. A prefabricated *izba* is hired for gatherings and for visiting elders. Black or smoky *izba* is one in which there is a stove without a chimney. White *izba*, or *izba* in white, is one in which there is a stove with a chimney and that is why there is no soot. Red hut has a red, i.e. large or transom window, etc." [52, 11, 34, 34].

In the Great Soviet Encyclopedia we read about *izba*: "Iba is a Russian log residential building (primarily rural, and before the 17th-18th centuries also urban); in the narrow sense of the word – a heated room, a room (Old Russian "istba", "istobka", mentioned in chronicles since the 10th century). In the southern Russian regions, in Belarus, and Ukraine, a rural residential building, including a log one called *khata*. A peasant house could consist of: one *izba*; an *izba* with an entryway; a *izba*, entryway, and a barn; two *izbas* with an entryway. In winter, the entire life of the family was concentrated in the *izba*; young cattle were also kept here. An *izba* with an ancient chimneyless stove was called *kurnaya*, or black, an *izba* with a chimney – a white one. The layout of an *izba* was determined by the position of the stove.

Diagonally from the stove there was a front or red corner, where icons hung, a table and benches stood; in front of its mouth was sereda, or women's corner, where the hostess cooked food; diagonally from sereda there was a corner with a wide bench - konik, on which the owner of the house usually slept and the men did household chores. A sleeping platform called polati was laid on the side of the stove from top to wall, and a wooden box – golbets – was arranged below. Izbas were built mainly from coniferous logs, fastened at the ends in oblo (a type of connection of logs with protruding ends of the logs), less often - in lapa (a type of connection of logs with a notch in the ends of the logs and without extra wood) and forming a quadrangular crown. Depending on which crown from the bottom the floorboards were cut into, a sub-basement was formed (high in the North, medium or low in the Central regions). In the Center and in the South, basement was often absent, and the floor was earthen; for insulation, they made porches. The roof of an izba, wooden in the North, thatched in the South, rested on samtsy, later – on the rafters (then it was not only double-ramped, but also triple- and four-sided). Windows in a black izba were drag windows (small, cut through two adjacent crowns, sliding with a latch), in a white izba – the so-called skewed or red (with frames closed with a bubble, mica, with glass from the 18th-19th centuries, and shutters on the outside). Doors were single-winged, with a threshold. The artistic taste and skill of a Russian peasant were reflected in the decoration of the izba. The silhouette of an izba was crowned with a carved ridge (okhlupen) and the roof of the porch; the front was decorated with carved gable ends and towels, the planes of the walls – with window frames, often reflecting the influence of the city's architecture (Baroque, Classicism, etc.). Ceiling, door, walls, stove, and less often the outer pediment were painted. With the development of capitalist relations and the class stratification of the peasantry, izbas of a more complex type appeared – five-walled izbas, in which the log house is divided by a fifth chopped wall into two living spaces, and multi-room izbas – with movable furniture, additional stoves, etc." [53, 49-50].

Thus, information about an object as a phenomenon of national culture complements the actual linguistic meaning of the word, and at the same time, the difference between a word as a linguistic unit, on the one hand, and a unit of the linguacultural level as a unity of actual linguistic and extra-linguistic content, on the other, is clearly evident.

In addition to the semantic and extralinguistic aspects of a word as a sign unit, paradigmatic and syntagmatic characteristics of a linguacultureme are significant, indicating systemic nonlinear relationships: hyponymic, for example, izba – prefabricated, wooden, chopped, log; synonymous: izba – house, hut, tower, mansion, palace; names of component parts: cookery,

people's room or kitchen, bedroom, upper room. For example, according to V. I. Dal: "Izba is divided into four corners: on one side of the entrance – the cookery, the women's room and the stove; on the other – the master's room or konik (from koika); directly opposite the stove – the stove corner; directly opposite the konik– the red one, with icons and a table" [52].

Syntagmatic characteristics indicate linear, functional relations of units, their positions in the text, typical compatibility: to go to izba, to build an izba, to chop down an izba. The cultural semantics of the word is more clearly manifested in the area of non-equivalent vocabulary, which constitutes a certain thematic circle: izba, house, hut, hata, gornica, stove, chamber, kut, bench, stall, icon, barn.

The specified linguacultureme is also fixed in rituals and customs, proverbs and phraseological units, for example, with the linguacultureme "izba": 1. Izba smells of habitation. 2. If the izba is crooked, the housewife is bad. 3. The most precious things are a well-fed honor and a roofed izba. 4. Your own izba - your own space. 5. Every hut is covered with its own roof. 6. It is a good speech that there is a stove in the hut. 7. The izba is not beautiful with its corners, it is beautiful with pies. 8. They live neither here nor in an izba. 9. The bench is white, but the izba is naked. 10. You can't cut down a izba without taking up an axe. [54, 15, 254].

The linguacultureme "izba" plays a huge role in the life of a peasant family in Russia, the seme "place intended for housing" is especially significant, the word "izba" is not only a material structure, it is an image of a home, a household that a person runs. Proverbs convey the hospitality of the Russian people. The image of izba is used in Russian folk tales: izba on chicken legs supported by a pie and covered with a pancake. Izbushka, izbushka on chicken legs, turn your back to the forest, face me!

With the linguacultureme of "izba" various folk signs, beliefs, and riddles are connected: One chimney, four izbas, eight streets; A crust of bread hangs over grandma's izbushka; When filling an izba, they put money under the corner - for wealth, wool - for warmth, incense - for holiness. Also: Do not sweep one izba with different brooms: the wealth will spread to the corners; Do not put izba under dripping water.

In the old days, the Russian people had a custom: izba help was arranged for those who want to build a new izba; 100 logs and the same number of assistants are provided to cut and deliver one log at a time.

The cultural specificity of the word is also manifested in phraseological units: white hut; black hut; to clean out izba, etc. [55, 255].

The image of Russian izba is associated in poetic works with home, hearth, and motherland: The village is drowned in potholes, The izbas are

obscured by forests. Only on the hummocks and hollows can you see How the skies are blue all around. (S. Yesenin. "Rus")

For S. Yesenin, izba is a symbol of Russia; as a Russian national poet, he writes about himself:

And now, when here is a new light
And my life was touched by fate,
I still remained a poet of
Golden izba [56, 38].

In addition, izba is part of the poet's memories of home, of his village childhood: A peasant izba.

The rank smell of tar,
The old shrine,
The gentle light of the lamps.
How nice,
That I saved
All the feelings of childhood [56, 38].

Thus, the extra-linguistic cultural meaning of the linguacultureme is especially clearly manifested in proverbs, sayings, phraseological units, and in poetic works of national literature.

The linguistic linguocultureme "izba", which embodies specific and original phenomena in Russian culture, is present in the works of Russian authors. S. Yesenin, S. Antonov, A. Tolstoy, N. S. Leskov and others wrote about izba; for example:

1. The village sank into the potholes,
The izbas were hidden by the forest.
It's only visible on the bumps and hollows,
How blue the skies are all around [56].

2. Suddenly everyone wanted to drink - they jumped into the dark entryway following the cloud of steam and smoke from the sour izba. [56].

3. The children rushed into the dark izba, climbed onto the stove, chattering their teeth. Warm, dry smoke billowed under the black ceiling and escaped through the drag window above the door: the izba was heated in the black way [57, 54].

4. On Varvarka there is a low izba with six windows. With ridges and roosters, - the tsar's tavern [57].

5. A stove was burning in a smoky izba, and the smoke was so thick that a person could only be seen from the waist up, and on the sleeping platform not visible at all [57].

6. Two orphans, whom Mother Agnia took from a cold izba of their hungry parents, lived and studied in this room... [58, 19].

Thus, this linguacultural analysis allows us to conclude that the linguacultureme “izba” is part of the lexical system of the Russian literary language and has a clearly expressed national-cultural specificity. Designating a phenomenon of material culture specific to this culture (izba is a traditional national dwelling for Russian culture), this linguacultureme belongs to the area of non-equivalent vocabulary and can cause misunderstanding on the part of a representative of another culture due to its lacunarity.

Thus, the linguacultural analysis of non-equivalent vocabulary confirms the complex inter-level nature of linguacultureme, which represents a dialectical unity of linguistic and extralinguistic (conceptual or subject) content.

Thus, the consideration of linguacultureme as a complex unit is possible from the position of semiotics within the framework of four aspects of study that affect virtually all levels of language: syntactics and sigmatics, semantics and pragmatics.

3.3 Linguacultural analysis of literary texts

Literary text as an object of linguacultural analysis was first mentioned in the works of G. V. Stepanov, D. S. Likhachev, and Yu. M. Lotman. This type of analysis is primarily aimed at studying the characteristics and role of the “culturally marked word”, which in turn sets “the coordinate system in which a person lives, in which their image of the world is formed” [1].

Linguacultural analysis of a literary text is a complex analysis, the main methods of which are the method of philological analysis and the method of conceptual analysis, aimed at reconstructing a fragment of the worldview of a native speaker.

The object of linguacultural analysis of a literary text is the linguistic and cultural phenomenon of the organization of the text as a multi-level, multi-aspect integrity, which is a fragment of ethno-being, a fact of ethno-reality, the reality of the spiritual and material life of an individual (author, character, etc.).

The subject of linguacultural analysis are language units; language elements; cultural meanings that have acquired symbolic, metaphorical meaning in culture and are recorded in myths, legends, rituals, ceremonies, folklore and religious discourses, poetic and prose artistic texts, phraseological units, proverbs and sayings. These are the units whose meaning contains national and cultural specificity, norms and ideas that accumulate and transmit cultural experience from generation to generation.

The purpose of linguacultural analysis of a literary text is to reveal cultural information of the text, to understand and interpret this information taking into account linguistic means and stylistic devices, as well as to analyze and describe multi-level linguistic units related to a certain ethnocultural space, which, in turn, are a characteristic feature of the national (ethnic) continuum, its spiritual and material reality, have a national-linguistic (ethnolinguistic) flavor, create a cultural background for the text, and therefore identify it with a specific ethnocultural existence.

According to T. P. Betsenko, the tasks of linguacultural analysis of a literary text are the following:

- to find out the ideological and thematic focus of textual information in terms of its ethnocultural argumentation;
- characterize the general cultural background presented in the text, establish the correlation of the text with a certain culture, ethnosociety, which realizes cultural reality in the names of objects of spiritual and material nature, motivate from the point of view of the traditions of a certain culture, the figurative plot of the text, characters and images as components of ethnoreality, to identify the linguistic and cultural phenomenon of the text from the standpoint of the author's mentality in the context of the era;
- to understand the stylistic and genre affiliation of the text from the point of view of ethnocultural, cultural-linguistic, linguistic-aesthetic reality, national artistic traditions, cultural-aesthetic attitudes, norms;
- to understand the linguistic and cultural uniqueness of the text, taking into account the sphere of communication and the situation to which it is oriented, its functions, the addressee factor, type of thinking, form and type of speech;
- to prove the linguacultural affiliation of the text based on the analysis of its multisystemic linguistic organization, to identify the means and methods of reproducing culture (ethnoreality) using the example of the description of the linguistic material observed in the text;
- to establish multi-level linguistic units associated with a specific cultural, linguacultural, folk-existential, ethnological context, which contribute to the reproduction of ethnic reality in the text; to classify and describe linguaculturemes; to characterize linguaculturemes taking into account etymological, cultural-semantic, stylistic, and stylistic information;
- to consider the cultural and aesthetic signs of a national culture, certified in the text as facts of intellectual and imaginative activity, as indicators of the artist's creative spirit;
- to substantiate the weight of linguacultural units in terms of the formation of a cultural and ethnic picture of the world in a work of art;

- to consciously perceive the linguacultural units used in the text as facts of the individual's cultural and intellectual activity, indicators of their mastery of the environment – native or foreign; to comprehend the mastery of the author's depiction of the ethnocontinuum using the example of actualization of the corresponding linguistic material; to characterize the artist's ability to present linguacultural reality in a work of art; to prove the decisive importance of the linguistic substance in the creation or reproduction of a certain background of ethnoreality;

- to motivate the emotional coloring of the text, correlating its aesthetics with the ethnocultural speech ethical and speech etiquette tradition of a particular culture [59].

Despite the significant interest of linguists in the problem of the methodology of linguacultural analysis, it remains insufficiently developed in cultural linguistics. In linguacultural publications of the last two decades, the following methods of linguacultural analysis are generally distinguished:

- the method of philological analysis, the technique of genre interpretation of linguistic means and the technique of interpreting the ideological content of the text;

- the method of conceptual analysis, reconstruction of the speaker's picture of the world ;

- the comparative method.

In addition, the methods of linguacultural analysis are:

- the method of identifying the most frequent lexemes of a culture;

- cluster analysis;

- field method;

- component analysis;

- discourse analysis;

- methodology of cognitive-conceptual analysis;

- the thesaurus approach to the study of culture (see more on this in subsection 3.1).

Methods of analysis of cultural phenomena are techniques that allow us to identify cultural meanings expressed in various cultural phenomena, such as customs, rituals, works of art, etc. The following are methods of analysis of linguistic units:

- semantic analysis is the method that allows you to determine the meaning of a word or phrase;

- conceptual analysis is the method that makes it possible to identify the concept underlying the meaning of a word or phrase;

- methods of image analysis are methods that identify different types of images used in language to express cultural meanings;

– methods of discourse analysis – methods that help to isolate cultural meanings contained in large text units, such as texts of literary works, journalism, media, etc. [60]. Methods of analyzing cultural phenomena include the comparative-historical method, which allows us to identify common and distinctive features of cultural phenomena of different cultures.

Thus, the range of methods of linguacultural text analysis is quite wide, the choice of a specific method depends on the goals, objectives and material of the study, as well as on the nature of the text and the availability of research tools. Therefore, when choosing a method of linguacultural text analysis, it is necessary to take into account genre, style, type of text, and other characteristics.

Voroshkevich D. V. offers the following scheme of linguacultural analysis of the text, noting that in order to analyze the text, it is necessary to consider it as a cultural phenomenon, to study its cultural space, identifying units that allow us to judge its national-cultural specificity. In the process of linguacultural analysis of the text, it is necessary:

- 1) to consider the following levels of text:
 - a) supra-textual level – identification of key concepts (“good”, “evil”, “home”, “soul”, “homeland”);
 - b) text level – identification of objects of cultural linguistics that carry cultural information (see units of linguacultural analysis) and their analysis from the point of view of cultural linguistics;
- 2) to analyze the worldview created in the text;
- 3) to compare the worldview created in the text and the worldview of the native culture (if the text was created within the framework of another culture) [61].

Betsenko T. P. offers a more detailed algorithm for conducting linguacultural analysis of a literary text:

1. Determination of the theme, idea, motives of the work; clarification of the specifics of the plot and composition; establishment of images and characters with a general description of their connection with the national cultural, artistic, literary traditions, canons of the national literary genre, folklore sources and the like; determination of the cultural time and space realized in the text; establishment of the cultural background.
2. Justification of the style of the text, its genre, sphere of communication, the situation to which the text is oriented; definition of its main functions, the addressee factor, type of thinking, form of speech with emphasis on the ethnocultural, national character of the specified realities, their mental coloring, ethno-ontological expressiveness.
3. Analysis of the general stylistic features of the text in the ethnocultural aspect, observation of the linguistic organization of the text,

description of its linguistic features at all levels taking into account ethnocultural, linguistic-cultural, ethnolinguistic, ethnographic, ethnological information:

- characteristics of the phonic means implemented in the text, confirming the connection with a certain ethnocultural reality (designation of pronunciation, stress in words, etc.); identification of signs of national-cultural prosody (rhythm, meter, etc.);

- analysis of lexical units belonging to a certain ethnocontinuum (identification of linguaculturemes; identification of ethnographisms, dialect vocabulary, identification of cultural semes denoting cultural realities; establishment of the presence of cultural concepts with substantiation of their contextual semantics; characterization of the lexical composition of the text as a reflection of the national-linguistic picture of being presented in the work; observation of the use of stylistically marked ethnounits; cultural connotation of stylistic meanings of linguistic units, determination of their ethnocultural affiliation and emotive expressiveness; ethnocultural characteristics of phraseological constructions; determination of the cultural semantics of set expressions, their ethnological affiliation, and features of use);

- substantiation of the ethnolinguacultural specificity of the grammatical organization of the text (actualization of the national-linguistic word-formation base, characteristic morphological units, nationally marked grammatical constructions as ways and means of expressing thoughts, ensuring acts of communication, clarifying the national-linguistic coloring inherent in syntactic structures).

4. Characteristics of tropeistics (identification of traditional artistic and expressive means for a certain culture; establishment of their cultural semantics, specificity of use (transformation); analysis of epithets, metaphors, periphrases, symbols as linguacultural units, and cultural and aesthetic signs of national culture with traditional semantics, connotation, specificity of use taking into account the archetypes of their nature.

5. Fixation of intertextual cultural connections in the text, motivation of their stylistic and stylistic potential [62].

The units of linguacultural analysis of a text are linguacultural units reflected in the linguacultural classification of V. A. Maslova [63].

Let's take a closer look at some of them.

An archetype is a “stable image that appears everywhere in individual consciousness and is widespread in culture” [63]. Archetypes are passed down from generation to generation and serve as a basis for the formation of a personal worldview. They are universal images and symbols that are found

in various cultures. Examples of archetypes include the first man, flood, hell, and heaven.

The term archetype became known thanks to C. Jung and his work "Archetype and Symbol", in which he explains the essence of this concept as follows: "By archetypes I understand collective in nature forms and patterns, found practically all over the world as constituent elements of myths and at the same time being autochthonous individual products of unconscious origin... The prototype or archetype is the formulated result of the enormous technical experience of an innumerable series of ancestors. It is, so to speak, the psychic residue of innumerable experiences of the same type" [64]. C. Jung also suggested names for the main archetypes, or images through which archetypal reality manifests itself. Among them: Persona, Shadow, Sage, Anima, Animus, Child, Mother, Self, Hero, Transformation, Sun, Rogue, Deity, Rebirth, Spirit, Beast, Trickster, etc. He emphasized that there can be a great many archetypes, depending on life situations.

From the point of view of linguacultural analysis of a text, it is interesting to consider the linguacultural features of the archetype of the literary hero "Trickster" in English folk tales as the embodiment of the image of a cunning, deceitful trickster hero, one of the most significant literary archetypes [65].

Thus, the image of the mythologized hero of English folk tales, a simpleton and a sly one, is embodied in the image of a hero named Jack, who is a collective one, and some character traits (tricks, cunning, deception, dexterity, resourcefulness) bring him closer to the Trickster. Based on the linguacultural analysis of the text of magical and everyday English folk tales, one can identify the main features of the Trickster, embodied in the fairy-tale image of a cunning hero. Such tales include: "Jack and the Beanstalk", "The Adventures of Jack the Giant-Killer", "Jack Hanneford", "Lazy Jack", "Jack and his Golden Snuff-box", and others [66].

The word Trickster is translated from English as "sly, cunning, rogue" and means a hero who has many contradictory traits, negative and positive – his actions are not always understandable or acceptable to others. The first to use this term was American anthropologist Paul Radin in the process of analyzing the mythology of the Indians and describing the Trickster as a person who commits reckless acts, and "With these reckless antics, the Trickster breaks existing traditions and begins new ones" [67].

The study of the Trickster image is quite popular in scientific literature. Among the researchers, the greatest contribution to the consideration of this issue was made by C. Jung, P. Radin, C. Levi-Strauss, V. I. Ivanov, V. V. Toporov, Yu. I. Manin, Yu. M. Lotman, E. M. Meletinsky, E. S. Novik.

The image of the Trickster can be considered as a universal image, found in the folklore of many peoples: the images of Hermes and Prometheus in the myths of Ancient Greece; Raven and Coyote in the tales and legends of North American Indians; Brother Rabbit among African Americans; Loki in Scandinavian mythology; Ivan the Fool in Russian fairy tales; and Jack in English folk tales.

In the typology of archetypes created by C. G. Jung, the Trickster as one of the archetypes of the collective unconscious embodies the antisocial, infantile and unacceptable aspects of the “I”: “The Trickster is a primitive “cosmic” being with a divine-animal nature: on the one hand, superior to man “with its superhuman qualities, and on the other hand, inferior to him because of its unreasonableness and unconsciousness” [68].

In Slavic fairy tales, the Trickster archetype is often expressed in the character of a “fool” or “simpleton”: for example, Emelya or, most often, Ivan the

Fool. These characters, who can solve any problem using cunning, find ways that are beyond the power of ordinary people, and get out of any problems safe and sound.

Conducting linguacultural analysis of the text of fairy tales proves the obvious connection between the image of the cunning hero (Jack) and the archetype “Trickster”, embodying a special fairy tale strategy, relying not on experience, practice and logic, but on the search for their own solutions using cunning and dexterity. The image of a simpleton, a sly man and a rogue is embodied in English fairy tales through the hero Jack, who is a collective image and embodiment of the Trickster.

Using the example of linguacultural analysis of fairy tales, one can conduct a linguacultural analysis of other archetypes (Hero, Deity, Mother, etc.).

The term “precedent texts” was first introduced in linguistic science by Yu. N. Karaulov in his work “The Role of Precedent Texts in the Structure and Functioning of the Linguistic Personality.” As Yu. N. Karaulov notes, “knowledge of precedent texts is an indicator of belonging to a given era and its culture, while ignorance of them, on the contrary, is a prerequisite for alienation from the corresponding culture” [69].

The problem of precedent texts was further developed in the works of scientists Yu. A. Sorokin, I. M. Mikhaleva [70], V. G. Kostomarov, N. D. Burvikova [71], Yu. E. Prokhorov [72], D. B. Gudkov [73], I. V. Zakharchenko, V. V. Krasnykh [74].

Precedent phenomena, according to V. Krasnykh, are “phenomena:

– which are well known to all representatives of a national-linguacultural community;

- which are relevant in cognitive (and emotional) terms;
- the appeal to which is constantly renewed in the speech of representatives of one or another national-cultural community.” [45].

Researchers V. V. Krasnykh, D. B. Gudkov, and I. V. Zakharchenko include the following among precedent phenomena: “precedent text”, “precedent situation”, “precedent name”, and “precedent statement”. According to the definition of V. V. Krasnykh and I. V. Zakharchenko, “a precedent text (PT) is a complete and self-sufficient product of speech-thinking activity, a (poly) predicative unit; a complex sign, the sum of the meanings of the components of which is not equal to its meaning; PT is well known to any average member of the national-cultural community, and references to PT are repeatedly renewed in the process of communication through precedent utterances associated with this text”. Precedent texts are mainly works of art: literary creations (novels, short stories, poems, etc., for example, “Eugene Onegin”, “Borodino”), song lyrics (for example, “Moscow Nights”, “Oh, Frost, Frost”), as well as advertising texts, political texts, jokes, etc.

A precedent situation (PS) is a certain “standard”, “ideal” situation with certain connotations, the differential features of which are part of the cognitive base and are among the extralinguistic phenomena, the signifier of the PS can be a precedent name or a precedent statement (for example, Khodynka, Borodino).

According to I. V. Zakharenko, “A precedent name (PN) is an individual name associated either with a widely known text, usually related to precedents (e.g. Pechorin, Terkin), or with a precedent situation (e.g. Ivan Susanin).” A distinctive feature of the functioning of a PN is its ability to be used as a symbol. For example, the precedent name Khlestakov can be used to actualize both the precedent text “The Government Inspector” itself and to appeal to some precedent situation. In other cases, when someone is characterized as a boastful, talkative, “worthless” person, this name is used precisely as a precedent, but not as a symbol. PNs can act as symbols of certain concepts: jealousy - Othello, genius - Mozart. Ideas associated with precedent names form the core part of the system of standards of a national culture [73].

“A precedent statement (PS) is a reproduced product of speech-thinking activity; a complete and self-sufficient unit that may or may not be predicative; a complex sign, the sum of the meanings of whose components is not equal to its meaning. PS include quotes from texts of various origins, as well as proverbs” [74]. For example, “Happy people don't watch the clock”, “From the ship to the ball”, “What to do?”, “In a time of no fish, even a crayfish is a fish”, etc. A precedent statement (PS) is a phenomenon of a

purely linguistic nature: it is repeatedly reproduced in the speech of native Russian speakers and, without being a separate unit of language (since it is constructed according to the laws of purely linguistic units: text and statement), it functions as a unit of discourse [74].

Also, all precedent phenomena are divided into:

- 1) social-precedent, i.e. those phenomena that are known to an average representative of a certain society; for example, a representative of a certain profession or religion.
- 2) National-precedent, i.e. known to an average representative of a given national-cultural community.
- 3) Universal-precedent, i.e. known to any modern person [45]. For example, knowing the meaning of precedent names, one can determine whether they are universal-precedent or national-precedent: “As rich as Rockefeller”, “Mona Lisa smile”, like “Hurricane Katrina”, Gulliver, Shrek, Mary Poppins, Fröken Bock.

One of the aspects of text research is the role of linguistic units in conveying cultural meanings in fiction. One of these linguistic means is phraseological units, or phraseologisms. One of the words in such expressions loses free use and becomes an integral part of a complex lexeme. Such expressions can provide information about the culture of a people through their native language and highlight the differences between the cultures of different peoples of the world. Phraseological units can not only provide certain information about the culture of a people through their native language, but also emphasize the differences in the cultures of the peoples of the world.

Linguacultural analysis of phraseological units and the paremiological fund of language in various languages seems relevant in terms of studying linguacultural interference. In this aspect, it is advisable to identify equivalent, analogous, and non-equivalent phraseological units.

Let us give examples of phraseological units semantically oriented towards a person [75]. These can be phraseological units that are completely equivalent in Russian and English: to play with fire; Prometheus fire; long tongue; crouch one's back before smb; to risk one's head; to put on (wear) the mask (of), to hide one's true intentions; to retire into one's shell.

There are relatively few complete phraseological equivalents, which can probably be explained by the fact that the languages being compared belong to different systems. At the same time, this group is more numerous than the group of partial equivalents.

Let us give examples of partial phraseological equivalents: to laugh in one's sleeve – to laugh into one's fist; to stand on one's bottom – to stand on one's own feet – to be independent, self-sufficient, to rely only on oneself;

to poke one's nose into smb's affairs = to poke one's nose into other people's affairs – to interfere in other people's affairs.

English-Russian phraseological analogues include phraseological units that express the same or similar meaning, but are characterized by a complete difference or approximate similarity of internal form. Here are some examples: to give away the shirt off one's back – to take off the shirt off one's back; to put one's tail between one's legs — "to chicken out, to tuck one's tail" and to tuck (press) one's tail — "being afraid of the consequences of one's actions, deeds, one's behavior, etc., to become more cautious, circumspect"; to run (beat) one's head against a brick (stone) wall — to break through a wall with one's forehead; burn the candle at both ends — to burn one's life.

The selection of non-equivalent phraseological units in English and Russian and the consideration of their translation methods is carried out mainly at the semantic level: they reflect the peculiarities of psychology, way of thinking, specific conditions of development of material and spiritual life of native speakers. It is non-equivalent phraseological units that can cause the emergence of linguacultural interference. In this aspect, it is necessary to use various translation methods: with the help of phrases, detailed descriptions, tracing, with the help of lexical translation. For example: Dr. Jekyll and Mr. Hyde — a man who embodies two principles: good and evil; not to be out of swaddling-clothes — to behave like a child; (as) firm (steady) as a rock — solid as a rock (about a person who does not give in to persuasion, temptation, etc.); to show mercy to smb — to show mercy, leniency, or pity, compassion to someone; put on side — to brag, play the Hector — to boast; airs and graces — mannerisms, affectation; (as) stiff as a poker — prim, ceremonious (second meaning); prim and proper — mannered, affected; shout the odds — to brag, to boast; ring-tail snorter Amer.— braggart, boaster (first meaning); have been in the sunshine coll.— to get drunk, to get tipsy; wander in one's mind — to rave; leading (shining) light — a luminary, a celebrity; a freak of nature — ugly; be out at elbows — to be worn out, to be in need, to be in poverty.

Thus, it is advisable to conduct linguacultural analysis of phraseological units in terms of predicting linguacultural interference, which is a very pressing problem today.

The paremiological fund of the language includes proverbs and sayings – a form of folklore that includes verbs or phrases as a “capacious and logically complete instructive meaning” [76]. Most often, proverbs serve educational and moral purposes in everyday life. As a result, they have ethnic or ethical meanings contained in them.

In terms of predicting linguacultural interference, the following types of equivalent and non-equivalent units are distinguished.

1. Similar in meaning, usage and lexical composition, that is, equivalent proverbs: The apple never falls far from the tree. — The apple doesn't fall far from the apple tree. Curiosity killed the cat. — Curiosity perished the cat. An eye for an eye and a tooth for a tooth. — An eye for an eye, a tooth for a tooth. Like father, like son — Like father, like son.

2. Similar in meaning and usage, but different in lexical composition: A bird in the hand is worth two in the bush. — Better a tomtit in the hands than a crane in the sky. Birds of a feather flock together. — A fisherman recognizes a fisherman from afar. When the cat's away the mice will play . — The cat is out the house – mice dance.

3. Similar to Russian in lexical composition, but opposite in meaning: Kill the goose that lays golden eggs . — To destroy something that brought profit or luck. Opposite in meaning to the Russian proverb "the chicken that lays golden eggs."

4. Non-equivalent, that is, having no analogues in the compared languages: You can lead a horse to water, but you can't take it drink. The lights are on but nobody's home. It'll be all right on the night. Why keep a dog and bark yourself? All of these examples have no analogues in Russian.

SECTION 4. LINGUACULTURAL INTERFERENCE IN THE TERMS OF INTERCULTURAL COMMUNICATION AS A DIALOGUE OF CULTURES

4.1 Scientific and theoretical concept of dialogue of cultures as a multi-aspect phenomenon

The problem of interaction between language and culture is not new. However, the question of the relationship between language and culture is far from being resolved, although it has been discussed for about two centuries (see the presentation of the views of philosophers, logicians, linguists on this problem from J. G. Herder and W. von Humboldt to D. S. Likhachev and Yu. M. Lotman). Since the 19th century and to this day, the problem of interaction between language and culture has been one of the key issues in linguistics (W. Humboldt, F. I. Buslaev, A. N. Afanasyev, A.A. Potebnya, I.I. Sreznevsky, A.A. Shakhmatov, L.V. Shcherba, Ch. Bally, J. Vendryes, J. A. Baudouin de Courtenay, R. O. Jakobson, E. Sapir, B. Whorf, D. Hymes, Yu.D. Apresyan, N. B. Mechkovskaya, R. M. Frumkina, Yu. V. Bromley, A. D. Schweitzer, A. A. Leontyev, E. M. Markaryan, O. S. Akhmanova, G. V. Kolshansky, B. A. Serebrennikov, V. V. Kolesov, A. Vezhbitskaya, V. A. Maslova, S. G. Ter-Minasova, C. Levi-Strauss, V.V. Vorobyov, and others).

Even E. Sapir, who put forward the thesis about the unity and specificity of culture and language, noted that “culture can be defined as what a given society does and thinks. Language is how they think. It goes without saying that the content of language is inextricably linked with culture” [1].

The first attempt to solve the problem of interaction between language and culture was undertaken by the founder of theoretical linguistics Wilhelm von Humboldt, whose ideas were continued and interpreted in their own way at different times by various scientists: in sociolinguistics (N. B. Mechkovskaya, L. P. Krysin, etc.), in linguodidactics (E. M. Vereshchagin, V. G. Kostomarov, Yu. E. Prokhorov, E. I. Tamm, G. D. Tomakhin, A. A. Bragina, O. D. Mitrofanova, N. M. Shansky, E. A. Bystrova, T. S. Kudryavtseva, etc.), in cultural linguistics (V. N. Telia, Yu. S. Stepanov, N. D. Arutyunova, V. V. Vorobyov, etc.).

The various opinions of scientists on the question of the relationship between language and culture are similar in their assertion of their inseparable unity. The main assertions on the relationship between language and culture can be summarized in the following statements:

– the nature of language is understood as a dialectical unity of verbal communication and social consciousness (E. M. Vereshchagin, V. G. Kostomarov). In accordance with the main functions (communicative, discursive, directive, culture-bearing, or cumulative), language is not only a means of communication between people, language is a means of understanding the world, the material basis for each person's thinking; language is a social phenomenon that influences and shapes personality, it is not just a means of transmitting a message, language has the ability to reflect, record, and store information about the reality comprehended by a person. Due to its cumulative function, language is a mirror of national culture (E. M. Vereshchagin, V. G. Kostomarov);

– language determines a person's worldview and is considered as a phenomenon of national culture, its product and instrument, conductor and tool, part of culture, means of accumulating cultural knowledge /V. A. Maslova, V. V. Vorobyov, S. G. Ter-Minasova, N. I. Zhinkin, C. Levi-Strauss, etc./;

– the process of interaction between language and culture gives rise to various types of intercultural language contacts (acculturation, assimilation, etc.), one of which is intercultural communication, broadly understood as a dialogue of cultures;

– intercultural communication as a dialogue of cultures is accompanied by a number of cultural processes: interethnocultural transfer, interethnocultural convergence, divergence, congruence [2]; interlingual transfer, correspondence, intercalation, linguistic diffusion [3];

– in the context of intercultural communication as a dialogue of cultures, the solution of issues of cultural (pragmatic) interference, which is inevitable in linguistic contacts between representatives of different cultures, becomes especially relevant;

– the solution to the problem of cultural interference should be considered in the context of the leading anthropocentric paradigm in modern linguistics, one of the priority branches of which is cultural linguistics;

– the linguacultural approach to the process of intercultural communication, being part of the modern anthropological paradigm, consists in predicting linguacultural interference, which should contribute to the determination of factors that help and hinder communication, complicating linguacultural communication between representatives of different cultures, which is possible on the basis of comparative linguacultural studies.

These principles, being methodological, contribute to the achievement of the main goal of the study – determining the ways of forecasting linguacultural interference in the context of dialogue of cultures. To do this, first of all, it is necessary to define the concept of dialogue of cultures as a

multifaceted phenomenon, which has widely entered into everyday life and has different meanings. In the broadest sense, this concept is used as a synonym for intercultural communication, as a philosophy of communication in the modern multicultural world.

The peculiarity of the concept of "dialogue of cultures" and the related term "intercultural communication" is that they belong to global concepts, the semantics of which is characterized by multi-aspect. Thus, from the everyday point of view, the point of view of ordinary consciousness, dialogue is understood as "a conversation between two or more persons" [4, 146], and communication as "a message, communication" [4, 255]. However, at present, these concepts are of great importance in the life of every modern person. Within the framework of the concept of new thinking in the modern world, there is a transition from confrontation to dialogue in all areas of political life. Nowadays, the phrases "intercultural dialogue", "intercultural communication", "dialogue between East and West", "constructive dialogue", "dialogue at the top", "overcoming confrontation and establishing dialogue", etc. occupy a prominent place in terms of frequency of use. With the help of dialogue, humanity tries to resolve conflicts, eliminate hotbeds of discord and misunderstanding, and introduce the cultures of different peoples. At present, the concept of "dialogue of cultures" is used in the sense of seeking agreement, striving for mutual understanding, interest and a benevolent attitude towards different cultures, etc.

Dialogue of cultures as a global concept with a rather capacious content should be considered in a conceptual aspect, from a scientific and theoretical point of view. The scientific and theoretical concept of dialogue of cultures presupposes an analysis of the concept from two sides: on the one hand, dialogue of cultures as a philosophical and cultural category; on the other hand, dialogue of cultures as a scientific and didactic category.

The concept of "dialogue of cultures" from a general philosophical point of view is considered in line with the dialogical approach to culture, understood as a "dialogue of cultures" (V. Bibler), as a form of communication between its subjects (V. Bibler, S. S. Averintsev, B. A. Uspensky). At the same time, according to V. S. Bibler, dialogue, which determines the essence of culture, cannot be obtained by generalizing various types of dialogue; "dialogue, understood in the idea of culture, is not a dialogue of different opinions or ideas, it is always a dialogue of different cultures (in the bounds of cultures of thinking, different forms of understanding) ... "; "Communication in culture is not an "exchange of information", not a "division of labor", not "participation in a common cause" or "in a common enjoyment"... It is a co-event and interaction of two

(and many) completely different worlds – different ontologically, spiritually, mentally, physically... But this is what it means: culture is communication between actual and (or) potential cultures” [5, 288]. The very idea of a dialogue of cultures is not new to philosophy; since the times of ancient culture, dialogue has been considered a special form of communication /Socrates, Plato, Aristotle/. In the modern philosophical dictionary, dialogue (from the Greek conversation, talk) refers to a philosophical term used in modern ontological theories of communication to denote a special level of the communicative process, at which the fusion of the personalities of the communication participants occurs [6, 147]. In philosophy, the essence of dialogue is considered to be communication with oneself, with one's soul. The conversation with one's soul, known since ancient times, serves as an image of human consciousness, which is always not identical to the thought already expressed. Such a definition of the concept from a general philosophical point of view is of an extremely generalized, abstract nature; dialogue is understood as the original phenomenon of philosophizing.

The dialogic tradition is represented in many national cultures and in various philosophical movements. Both in the culture of the ancient East and in the West, the basis for the publication of teachings on dialogue was the teaching on non-verbal communication, "silent dialogue", in which the important thing is not the transfer of information, but the recreation of the state of the spirit. The teaching on dialogue developed within the framework of various religious movements as a mystical experience of communication with God.

In the antique culture of Ancient Greece, the cult of conversation, speaking, live and direct communication becomes a significant event. Ancient Greek *paideia* as a theory and practice of education and training was characterized by democracy, which was expressed in the fact that the student becomes an active party in the educational process and not a passive object of influence. The teacher became accessible to students, knowledge was born in a dispute, a game, in a joint study of the subject of knowledge. The spirit of dialogue competition, live speaking and communication is formed and developed in the desire to establish the truth. The goal of dialogue becomes the search for truth. This function of dialogue was most fully realized in the activities of Socrates. Conducting philosophical conversations, Socrates seemed to help the interlocutor "give birth" to the truth, without imposing ready-made knowledge on him, or, in other words, I do not know until I meet another, until I enter into communication, dialogue with him. His philosophical discourse consisted of self-analysis, self-doubt, which are possible only when the individual (man) overcomes himself, rises to the universal (logos, truth). The ethics of Socrates consists of man's striving for

good, truth, knowledge, constant testing of each one of himself, self-study, self-knowledge.

Plato, a student of Socrates, continues the ideas of his teacher. In his dialogues, Plato asserts that the art of dialectics is built on dialogue, conversation, and speaking. Their essence lies in the art of conducting a conversation, defending one's views, and at the same time respecting the opinion of another, his soul [7, 251]. Plato's philosophical discourse is consciously based on the foundation of dialogue as a form of direct communication, speaking directed from oneself to another with the purpose of conveying knowledge. The phenomenon of logos as a genuine expression of oneself in communication (dialogue) is the main way of thinking in comprehending the truth. Only in such communication, in conversation – reasoning, and not in an argument, is the consciousness of genuine and mutual understanding built. The form of dialogue serves to ensure that the speaker constantly makes sure that in mastering a thing he is moving forward accompanied by another.

Aristotle's moral and ethical works are also oriented towards mutual conversation, they assume a certain criticism, reaction, that is, they predispose to dialogue. For Plato, dialogue as education of the mind was more important than the result itself, just as for Aristotle, discussing a problem had a greater educational value than solving it.

Thus, in the culture of Ancient Greece, it was dialogue, oral communication as learning, live conversation and communication, that was fundamental for the formation of rhetoric, dialectics, logic, as the basis of the education system. According to Bakhtin, “dialectics was born from dialogue in order to return again to dialogue at the highest level (dialogue of individuals) [8, 384].

The idea of dialogism is further developed in the philosophical currents of German idealism and romanticism of the 18th – 19th centuries: in the theory of “pure reason” of I. Kant [9], the concept of truth of G.W.F. Hegel [10, 122], etc.

The source of modern teachings on dialogue were the ideas of L. Feuerbach, S. Kierkegaard [11], F. Nietzsche [12], and later the radical studies of E. Husserl, M. Heidegger, K. Jaspers, M. Buber, A.A. Mayer, and others. For example, the famous book by M. Buber “I and Thou” (1923) is the theoretical source of all modern discussions of dialogue.

The idea of the dialogic nature of culture was continued in the 20th century in the philosophical and cultural views of many researchers (O. Spengler, C. Levi-Strauss, R. Barthes, R. Jacobson, M. M. Bakhtin, V. S. Bibler, S. S. Averintsev, Yu. A. Lotman, V. V. Ivanov, and many others). The general philosophical basis of the concept of dialogue of

cultures is the fundamental ideas about the dialogic nature of thinking, consciousness, cognition, language; about culture as a process occurring in three interdependent forms: in the form of dialogue of cultures, in the form of self-determination of the individual, in the form of the individual's existence in culture as the creation of cultural works by him (M. M. Bakhtin, L. S. Vygotsky, V. S. Bibler, M. Mamardashvili). The concept of the dialogic nature of culture is closely connected with the cultural studies of M. M. Bakhtin, with his theory of humanitarian thinking. Later, the idea of a dialogue of cultures was developed and introduced into the pedagogical process by V. S. Bibler.

Thus, according to the theory of M.M. Bakhtin, “dialogue is not only a speech genre, but also a profound characteristic of human thinking and consciousness” [8, 443]. From Bakhtin’s point of view, the very way consciousnesses interact is a dialogue. Any contact with the world of culture becomes “questioning and conversation,” a dialogue. Understanding arises where two consciousnesses meet. Understanding is generally possible provided that there is another, understanding consciousness. “After all, dialogic relations... are an almost universal phenomenon that permeates all human speech and all relations and manifestations of human life, in general everything that has meaning and significance... Other consciousnesses cannot be contemplated, analyzed, defined as objects, things – one can only communicate with them dialogically...” [13, 19].

M. M. Bakhtin identified three links in understanding the world of culture: aesthetic, ethical, and epistemological. In ethics, he argued, the recipient's "I" is connected with the moral aspirations of other people; in cognition, the "I" is identified with their epistemological aspirations. But in the process of ethical and epistemological comprehension, merging with another world, the "I" of a person dissolves, and the individual does not recognize themselves as a subject. Only in the aesthetic sense does the individual retain their originality, since they do not merge with another world, but communicate with it as an equal. These ideas underlie Bakhtin's concept of dialogue of cultures, existence in dialogue. Dialogue, in his opinion, is carried out in two ways: monologically (a conversation between the inner "I" and the "you" of the recipient) and dialogically (reincarnation into people, heroes of different eras and cultures and their comparison). The concept of dialogicity in human verbal activity is the dominant feature of Bakhtin’s work. He sees dialogicity in all areas of the life of the word; dialogue underlies all social life and culture, creates mutual understanding across centuries and between different peoples, and gives rise to the semiosphere.

The philosophical and aesthetic concept of M. Bakhtin in the aspect of the problem of interest to us is most clearly reflected in the articles "Art and Responsibility", "Author and Hero in Aesthetic Reality" [8]. In terms of general philosophical aesthetics, dating back to Hegel's dialectic, Bakhtin considers the problems of interaction between the "author" and the "hero" as participants in the "aesthetic event" in the context of a broad, one might say, universal understanding of dialogue as a decisive event of human communication. According to Bakhtin's aesthetics, the author and the hero in the "aesthetic event" are the relationship between "I and the Other" in a real event of communication. Dialogue always implies the presence of an interlocutor, listener, "empathizer", co-creator. Hence the need to introduce the concept of the "Other", which becomes key to Bakhtin's philosophy, since a person becomes a person and knows themselves as such only in correlation with the Other. For an individual, culture acts as "a form of self-determination of the individual in the horizon of the individual, a form of self-determination of our life, consciousness, thinking..." [13]. Self-determination of an individual in the horizon of the individual in a cultural context is possible only in a dialogue that is based on three meanings:

1. dialogue is the universal basis of human understanding;
2. dialogue as a universal basis for all speech genres;
3. the irreducibility of dialogue to communication, in other words, dialogue and communication are not identical, but communication includes dialogue as a form of communication.

M. M. Bakhtin noted that "for each person, all words are divided into their own and others', but the boundaries between them can shift, and at the boundaries there is a tense dialogic struggle... Understanding of repeatable elements and a unique whole. Recognition and encounter with the new, the unfamiliar. Both of these moments (recognition of the repeatable and discovery of the new) must be inseparably merged in a living act of understanding: after all, the uniqueness of the whole is reflected in each repeatable element that is part of the whole (so to speak, repeatable-unique)." M. M. Bakhtin not only noted this relationship between the repeatable and the unique, but particularly emphasized it at the level of organizing speech communication: "We speak only in certain speech genres, that is, all our statements have certain typical forms of constructing the whole... Even in the most free and relaxed conversation, we cast our speech according to certain genre forms... These speech genres are given to us almost in the same way as we are given our native language" [13, 366; 271].

Dialogical understanding of culture presupposes the presence of communication with oneself as with another. From this position, the author must become outside of themselves, they must "see the other in himself to the

end,” become different in relation to themselves: “having looked at ourselves through the eyes of another, in life we always return to ourselves again...” [8, 20]. Thus, “with one, single and only participant there can be no aesthetic event... An aesthetic event can only occur with two participants, it presupposes two discrepant consciousnesses” [8, 25].

The relationship between “I – the Other” manifests itself in the “excess of vision” in relation to another person: “When I contemplate a whole person who is outside and opposite to me, our concrete, truly experienced horizons do not coincide... When we look at each other, two different worlds are reflected in the pupils of our eyes... I must empathize with this other person, see his world from the inside in a valuable way, as he sees it, take his place and then, returning to my own, fill his horizon with that excess of vision that opens up from this place of mine outside of him, frame him, create for him a final environment from this excess of my vision, my knowledge, my desire and feeling” [8, 26-27].

M. Bakhtin's cultural views in the aspect of the concept of dialogicity were continued in later works: for example, the sociological categories considered in the book "Problems of Dostoevsky's Poetics" [14] serve as the terms of his philosophy of communication, broadly understood dialogue. Dostoevsky's philosophical theory, according to Bakhtin, is contained in the following theses:

1. “Not an analysis of consciousness in the form of a single and only I, but an analysis of the interactions of many consciousnesses... I become aware of myself and become myself only by revealing myself to another, through another and with the help of another”;

2. “The most important acts that constitute self-consciousness are determined by the relationship to another consciousness (to you)... Not what happens inside, but what happens on the border of one's own and someone else's consciousness, on the threshold”;

3. “The very existence of man is the deepest communication. To be means to communicate... To be means to be for another and through him – for oneself”;

4. “A person does not have an internal sovereign territory, he is entirely and always on the border, looking inside himself, he looks into the eyes of another or through the eyes of another” (Cf. another thesis of M. Bakhtin: “... The cultural region has no internal territory: it is entirely located on the borders ...” [15, 25]).

5. “I cannot do without another, I cannot become myself without another; I must find myself in another, having found the other in myself...” [8, 329-330].

Thus, according to Bakhtin, human life itself has a dialogic nature. "Life is a dialogic by nature. To live means to participate in a dialogue: to question, to listen, to respond, to agree, etc. In this dialogue, a person participates in his entire life...", believes M. Bakhtin / Bakhtin M. M. *Aesthetics of Verbal Creativity* [8, 337].

In his other work, "Answer to the Question of the Editorial Board of *Novy Mir*," M. Bakhtin, touching upon the issues of interaction between literary studies and culture, again returns to dialogue, but in a broad, universal sense. M. Bakhtin introduces the concept of externality, believing that "in the field of culture, externality is the most powerful lever of understanding..." [8, 353-354]. Externality in the process of intercultural communication presupposes an expansion of information, allows us to identify those elements of culture that are not identified by the bearers of the code of this culture [8].

The dialogic approach to culture was further developed by V. S. Bibler, who captured the philosophical and cultural nature of the phenomenon of culture in the term "dialogue of cultures" (1980s). At the same time, V. S. Bibler warns against the primitive understanding of dialogue as different types of dialogue encountered in human speech (scientific, everyday, moral, etc.), which have no relation to the idea of dialogue within the framework of the dialogic concept of culture. "Dialogue, which determines the essence of culture, cannot be obtained by "generalizing" the various "types" of dialogue encountered in linguistic availability. In the "dialogue of cultures" we are talking about the dialogic nature of truth itself (... beauty, goodness...), about the fact that understanding another person presupposes mutual understanding "I – You" as ontologically different individuals who possess – actually or potentially – different cultures, logics of thinking, different meanings of truth, beauty, goodness... [5, 299].

The appearance of V. Bibler's book "From Science to the Logic of Culture: Two Philosophical Introductions to the Twenty-first Century" [5] was the result of the attention that arose in the 1960s and 1970s in the philosophical literature to the problems of dialogue as the basis for creative thinking, a sharply increased interest in the books of M.M. Bakhtin, written much earlier, and an increased interest in research devoted to dialogue: the works of I. Lakatos in mathematical logic, N. Chomsky's concepts in linguistics, and L. Vygotsky's theory of inner speech. Here we will cite a quote from L. Vygotsky that most vividly reflects the meaning of the idea of dialogicity: "... Language reveals its true being only in dialogue... The word dies in inner speech, giving birth to thought" [16].

In his famous work, V. S. Bibler examines the philosophical problems of human existence in the form of two introductions to the logic of culture.

Having critically rethought the views of representatives of classical philosophy, namely Hegelian logic and Feuerbachian philosophy, V. Bibler offers a dialogic definition of the philosophical reason of the 20th century (the eve of the 21st century). The mind of culture is actualized precisely as the mind of communication (dialogue) of logicians, communication (dialogue) of cultures. According to Bibler, “the entrance to modern philosophical logic is most natural through a dialogic definition” [128, p. 14]. Logic as a doctrine of thinking is considered as a dialogic clash of (at least) two radically different cultures of thinking, united in a single logic – the logic of a dispute (dialogue) of logicians.

In examining the phenomenon of culture, Bibler believes that for the first time it is possible to understand culture in its universality, that is, in its real sense, in communication with each other. “Culture is capable of living and developing (as a culture) only on the border of cultures, in simultaneity, in dialogue with other integral, closed “in on themselves” – on going beyond their limits – cultures. In such a final analysis, the actors are individual cultures, actualized in response to the question of another culture, living only in the questioning of this other culture...” [16, 286].

In another of his famous works [5, 288]. V. S. Bibler proposes to outline the meaning of the concept of culture in three definitions:

1. Culture is a form of simultaneous existence and communication of people of different cultures – past, present, and future – a form of dialogue and mutual generation of these cultures;

2. Culture is a form of self-determination of the individual in the horizon of personality, a form of self-determination of our life, consciousness, thinking; that is, culture is a form of free decision and re-decision of one’s destiny in the consciousness of its historical and universal responsibility;

3. Culture is the invention of the “world for the first time”: culture allows us to, as it were, regenerate the world, the existence of objects, people, our own existence [5, 38-40].

So, the triple image of culture can be represented as follows:

- culture is a form of communication between people of different cultures;

- culture is a mechanism of self-determination of the individual;

- culture is a form of perceiving the world for the first time.

Thus, dialogue of cultures as a philosophical and cultural category is considered in line with the dialogical approach to understanding culture, which has been developing since ancient times and is most fully represented in the philosophical views of M. M. Bakhtin and V. S. Bibler.

Dialogue of cultures as a scientific and didactic category presupposes, first of all, consideration of this concept in the aspect of science – linguistics. The phrase “dialogue of cultures” is understood in different ways: as a synonym for the term “intercultural communication”, as one of the directions in the study of intercultural communication, etc. Let us only note that the phrase “dialogue of cultures” is not considered in linguistics as terminological; in linguistic literature the concept of “intercultural communication” is used, in the definition of which there are many definitions, which is obviously connected, on the one hand, with the “transparency” of semantics, allowing it to be used without a strict definition, and on the other hand – with the authors’ selection of definitions of one or another component of this concept depending on the objectives of the study. In our understanding, the phrase “dialogue of cultures” acts as a synonym for the term “intercultural communication”, as in the works of M. Prosser, who believes that “intercultural communication... is interpersonal communication that has additional characteristics – similarities and differences in languages, non-verbal means of communication, ways of perception, values and ways of thinking” [17, 7].

Thus, from the linguistic point of view, the concept of dialogue of cultures is synonymous with the concept of intercultural communication, which in the broadest sense presupposes adequate mutual understanding between two participants in a communicative act belonging to different national cultures [18, 29].

As a didactic category, dialogue of cultures must be considered based on the dialogical concept of culture by V.S. Bibler, in which the idea of culture is considered in accordance with the idea of education: “I think that it is in relation to the idea of education (this initial starting point of Hegel’s logic) that the general meaning of culture can be outlined most concisely and – to begin with – figuratively” [19, 281]. Based on the philosophical views of V. S. Bibler, it is possible to create an educational paradigm that can be implemented provided that:

1. Education rejects the movement along the “schematics of science”, the “schematics of climbing the ladder of progress”, in favor of the “opposite schematic” – the schematic of culture [20, 33]. In other words, the person of education is replaced by the person of culture;

2. The strategy and tactics of education are determined by the triune essence of culture: culture as communication (dialogue) of cultures; as a form of self-determination of the individual; as the invention of the “world for the first time” (terms of V. S. Bibler).

Dialogue of cultures as a didactic category is understood in pedagogy quite broadly: as a system of pedagogical coupling of different cultures, as a

principle and method of teaching [21], as a teaching technology, a “school of dialogue of cultures” [22].

At the present stage of the development of our society, striving to establish international contacts in various spheres, the problem of teaching intercultural communication that meets the didactic principle of dialogue of cultures is of particular relevance. At the current stage of psychological, pedagogical and didactic understanding, the principle of dialogue of cultures is considered within the framework of the idea of developing mutual learning, dialogue of cultures as a way of learning is a way of mutual learning, mutual teaching to understand each other, mutually enriching partners in intercultural communication with personal meanings. Although the problem of dialogue of cultures is, in principle, a new and undeveloped didactic problem, the introduction of dialogue of cultures into the learning process is currently taking place at all levels of the educational system. Thus, the use of the dialogical principle of teaching in the university didactic system is a very important and timely phenomenon: "Isolation of the dialogical link of problem-based learning is of fundamental importance, since it provides an opportunity for further development of the theory of learning based on the implementation of the dialogical principle" [23, 37]. Dialogue of cultures as an innovative pedagogical technology is currently being widely tested in the didactic systems of both secondary and higher professional schools. The methodological basis of this technology is the ideas of M. M. Bakhtin about "culture as a dialogue", "inner speech" of L. S. Vygotsky, and the main postulates of the "philosophical logic of culture" of V. S. Bibler. Dialogue technology (this is not a question-and-answer conversation) is an educational dialogue in the universal pedagogical sense, which assumes:

- consideration of various concepts in the context of different logics and ways of understanding the world;
- special communication between students and teachers who defend their own view of the world; respect for the opinion and personality of the student; their self-determination and self-organization;
- an internal dispute between a student and themselves, based on the clash of various cultural and logical blocks;
- the dialogue goes beyond the boundaries of the known and unknown not only to the student, but also to the teacher;
- introduction into the structure of educational material of cases and paradoxes, doubtful statements, “questioning statements” that stimulate the communicative activity of students.

Thus, dialogue of cultures as a scientific and didactic category can be presented from two sides: on the one hand, as a synonym for the term

"intercultural communication" in the aspect of linguistic science, and on the other hand, from a didactic point of view, as a didactic principle, method, technology of teaching. It is this understanding of dialogue of cultures that is relevant for the methodological science of modern multinational Kazakhstan. The main goal of the educational process in such conditions is the formation of a multicultural personality, combining various cultures, possessing national and civic self-awareness, a sense of tolerance and respect for another people through their culture. At the same time, it is quite obvious that the understanding of dialogue of cultures as the interaction of the native culture of the student with the culture of the native speaker of the language being studied is clearly narrow. Dialogue of cultures must be interpreted more broadly, since such interaction is based on complex psycholinguistic processes. From this point of view, dialogue of cultures is the exchange of cultural objects, activities (more precisely, the exchange of methods for carrying out activities, i.e. the exchange of operations), the exchange of images of consciousness associated with specific words and described in texts with the aim of understanding the image of consciousness of the bearers of another (foreign) culture in the course of reflection on the differences between the quasi-identical images of one's own and foreign cultures [24].

Thus, the study of dialogue of cultures at the conceptual level involves an analysis of the concept in two aspects: from a general philosophical and scientific-theoretical point of view.

4.2 Interference in the light of modern linguistic theories

The activation of dialogue of cultures in the conditions of multi-ethnic Kazakhstan, on whose territory representatives of more than 100 nationalities live, is currently receiving special resonance. Dialogue of cultures is the basis of the domestic policy of Kazakhstan, which strives to strengthen friendship and harmony between all ethnic groups and peoples, to unite cultures with different ethno-historical roots. In these conditions, the reality of our days is multicultural and multilingual education, which in the aspect of dialogue of cultures is understood as the education of tolerance and respect for cultural differences, as a means of harmonizing interethnic relations.

In such a situation, as a consequence of the activation of dialogue of cultures, the emergence of various cultural processes is inevitable, manifested both in speech and language: transfer, intercalation, transference, transcalation, etc. [3, 8-15]. In these conditions, the study of linguacultural interference, arising as a result of language contacts between representatives of different cultures, is of particular interest, which will be discussed below.

At present, the problem of interference is a fairly developed area of study in various sciences: psychology, linguodidactics, various sections of external and internal linguistics – sociolinguistics, psycholinguistics, ethnolinguistics, the theory of bilingualism, the theory of language contacts, comparative linguistics, etc. This problem has been considered both in a number of scientific studies of a conceptual nature and in narrower, specific aspects /Weinreich W. V., Haugen E., Wildomek V., Rosenzweig V. Yu., Karlinsky A. E., Desheriev Yu. D., Protchenko I. F., Zheluktenko Yu. A., Zalevskaya A. A. Vereshchagin E. M., Blyagoz Z. U., Kitrosskaya I. I., Kopylenko M. M., Akhmetzhanova Z. K., Isaev M. K., Zhusupov M. D., Zakiryanov K. Z., Baybulsinova K. M., etc./.

First of all, the problem of interference is the subject of the theory of language contacts and bilingualism, therefore, we will consider the concept of interference in the light of this theory. Thus, initially, this term, which is in Russian spelled “interferentsya” was used in physics /lat. Inter “between” + ferens “carrying, transferring”/, in linguistic science this term in its modern meaning was introduced by W. Weinreich, who borrowed it from representatives of the Prague linguistic school [25, 61-80].

It should be noted that the causes of interference depend on various factors, the main ones being: language norm, bilingualism, relations between the native and studied languages, social conditions. Depending on these factors, interference can be classified into four aspects:

- 1) by the nature of the deviation from the language norm (linguistic aspect);
- 2) on the specifics of the speech activity of a bilingual person (psychological/psycholinguistic/ aspect);
- 3) by the nature of the dialinguistic relations between the native and studied languages (interlinguistic aspect);
- 4) according to the specifics of the social situation (socio- and ethnolinguistic aspect) [26, 10].

Let us begin our consideration of the problem of interference with a psychological interpretation. From this point of view, the interpretation of interference is based on the data from studies of the problem of interaction of skills in any type of human activity. “Interference is an inhibitory interaction of skills, in which already established skills hinder the formation of new ones, or reduce their effectiveness” [27, 559]. Interference is interpreted as a transfer of skills, which is a complex phenomenon of human psyche, as a process that will allow a person “to test in his mental and motor activity what he knows, under completely new or relatively new circumstances” [28, 93].

From a psycholinguistic point of view, the concept of interference

is associated with the relationship “person – speech activity”, and it presupposes the process of transferring speech skills.

The reasons for the action of transferring speech skills are:

- universality of human speech ability /Vygotsky L. S., Kolshansky G. V., Azhezh K./;
- psychological laws of interlingual identification /Karlinsky A. E., Blagoz Z. U., Widdowson H. G./;
- epilinguistic /supralinguistic/ intuition /Bailly D./;
- joint localization of speech mechanisms in the cerebral cortex /Shcherba L.V., Weinreich W. V., Erwin S. and Osgood C., Lambert W., Crosby S., Kolars P., Gorelov I. N., Vereshchagin E.M./;
- the presence of a single fund of semantic, grammatical and other representations with differentiated localization of different components of the linguistic systems of languages known to man / Bialystok E./.

In the psychological aspect, the formation of individual skills is never an independent, isolated process; it is influenced and participates in all of a person's previous experience. In this case, interference is understood as the interaction of skills, in which previously acquired skills influence the formation of new skills. [29, 103-110].

From this understanding of interference it follows that in the field of second language learning, transfer is the use of past linguistic experience, which is the experience of speaking in one's native language.

The transfer of speech skills and abilities from the native language to the learner's language is a spontaneous, unconscious process, hidden from direct observation and occurring independently of the speaker's will and desire. The basis of such spontaneous transfer is the identification of multilingual forms, which leads to a confusion in the bilingual's consciousness of the differential features of the native and learned languages. Language transfer is an internal, unobservable process, it can only be judged by the result (in the speech product). And the result of such spontaneous, unconscious transfer can be either positive /facilitation/ or negative /interference/ in nature.

In addition, the problem of transferring skills is inextricably linked to the problem of stability of skills, or more precisely, the “imbalance” of stability of skills and abilities. Its essence lies in the fact that of two systems of skills and abilities that collide with each other, the one that has the greatest stability wins. Since in the speech of a bilingual the most stable skills and abilities are those of the native language, then, naturally, the native language influences the non-native language.

The appearance of interference in the psycholinguistic aspect is associated with the following points:

a) with two main types of speech activity – speech perception /decoding, understanding/ and its generation /coding/;

b) with two types of skill transfer: facilitation – a positive transfer, in which the skills of activity in the native and studied languages are absolutely similar, which contributes to the successful acquisition of a new language, new activity; interference – a negative transfer, in which speech skills in the native and studied languages are partially similar, therefore, the existing skills complicate the creation of new skills or reduce their effectiveness. If there are no similarities in the speech skills of the native and studied languages, then the transfer of skills is impossible, in this case it is necessary to form new, as yet unknown skills.

Thus, in the psycholinguistic understanding of interference, the main thing is the transfer of speech skills, which depends on the degree of proficiency of an individual in a non-native language: the better an individual proficiency in a non-native language, the less interference in their speech activity in the second language.

From the linguistic point of view, the term “interference” is used in connection with the study of the problem of language contact to denote those modifications that are observed in the speech of bilinguals as a result of the interaction of different language systems. These modifications probably mean “instances of deviation from the language norm that appear in the speech of a bilingual as a result of his or her proficiency in more than one language, i.e. as a result of language contacts” [30, 25-60]. However, there is no complete unity among linguists in defining the concept of language interference: some associate it with the concept of a language norm, others with linguistic interweaving (superposition); some interpret this concept broadly, others narrowly.

Let's compare:

- an invasion of the norms of one language system into the boundaries of another [27].

- a change in the structure or element of the structure of one language under the influence of another [31, 88];

- a violation by a bilingual of the rules of correlating contacting languages, which manifests itself in their speech as a deviation from the norm [32, 4];

- an internally unobservable process in a bilingual person, which is expressed in their speech in “visible deviations” from the norms of one or both languages [29];

- – all changes in the structural elements of language in speech – in the meanings, properties, compatibility and “behavior” of linguistic units –

that appear as a result of the interaction of linguistic systems should be called interference [33, 375].

Along with the above, there are other points of view. Thus, according to some, interference is a negative transfer, according to another point of view, interference is a combination of negative and positive transfer, since both types of transfer are the result of the interaction of contacting languages [34, 8]. In addition, interference is considered only as “the transfer of the features of the native language to the studied foreign language”, that is, as a one-sided process [35, 132]. Some researchers believe that interference should be understood not as a mechanism of interaction of languages, but as a result of this interaction [36, 135-136].

The most universal and widespread definition is that interference, as noted by W. V. Weinreich, is nothing more than “the invasion of the norms of one language system into the boundaries of another”, that is, interference is explained as a negative result of the interaction of languages, which manifests itself in the form of violations of the system and norms of the studied language in the process of its use by a bilingual [37, 22]. In our opinion, all other definitions used in linguistic literature, to one degree or another, complement, develop, and concretize this position / Vinogradov V. V., Rosenzweig V. Yu., Schweitzer A. D., Blagoz Z. U., Desheriev Yu. D. and others/.

Thus, when defining interference from the linguistic point of view, the main thing is not the transfer of skill /as from a psychological point of view/, but its result, that is, specific speech errors as a consequence of deviation from the norm, observed in the speech of a bilingual in a non-native language, arising as a result of incorrect identification according to the laws of interlingual identification of elements of the non-native and native languages [38, 22]. In the broadest sense, the essence of interference in the linguistic aspect comes down to understanding it as “an integral part of the process of slow, gradual penetration of one or another foreign language element into the system of the receiving language”, that is, to the process called diffusion in linguistics [39, 33].

The diffusion process has two stages:

- 1) interference, in which a linguistic change is perceived by a bilingual as a deviation from the norm. It may later become (or may not become) the norm;

- 2) integration, in which the deviation observed in the language becomes the norm.

Linguistic phenomena that arise in speech episodically as a result of the interaction of two languages and have not become widespread (have not become the norm in the language) belong to the field of interference, which

is associated with the phenomenon of so-called linguistic identification. Its essence lies in the fact that when two languages interact, certain connections are established in the consciousness of a bilingual between identical and similar linguistic units in the contacting languages. In cases of erroneous identification of phenomena in contacting languages, interference errors occur.

Analysis of interference from the linguistic point of view allows us to determine its main features, which include:

- deviation from the norm associated with the characteristics of the speech activity of a bilingual in a second language;
- features of the relationships between systems of interacting languages;
- interference occurs in the process of communication in the conditions of bilingualism.

The aforementioned features of interference, which most fully characterize it from the linguistic point of view, can be used as the basis for a typology of this phenomenon, in which the following types of interference are distinguished:

- depending on the nature of the deviation from the norm in the speech of the secondary language (L2) - signative, contensive (semantic); level (phonetic, lexical, grammatical); paradigmatic, syntagmatic;
- depending on the relations between the elements of the contacting languages: at the paradigmatic level – under-differentiation, over-differentiation, reanalysis (reinterpretation); at the syntagmatic level – plus-segmentation, minus-segmentation, etc.;
- depending on the specifics of the speech activity of a bilingual in a secondary language (L2): expressive, impressive;
- depending on the point of view of communication: communicatively relevant and communicatively irrelevant interference [3, 101].

This typology of interference from the linguistic point of view is accepted with minor changes by most researchers. We are interested, first of all, in the place of linguacultural interference in this typology. Before moving on to this issue, we will briefly characterize interference from the linguodidactic point of view, then consider the main causes of interference, and then its various types in accordance with the above typology.

In linguodidactics, namely in the methodology of teaching languages, interference is considered as a negative result of the unconscious transfer of previous linguistic experience, as an inhibiting influence of the native language on the studied second language, which complicates the successful mastery of the foreign language system. Accordingly, from the methodological point of view, interference is defined as an involuntary

admission in speech in a non-native language of various inaccuracies from the point of view of the norm of the studied language under the negative influence of the native language. In other words, interference is a special case of transfer, when its effect (transfer) turns out to be negative, that is, previously acquired (in the native language) speech skills and abilities do not contribute, but, on the contrary, hinder the formation of new speech skills and abilities in the studied language.

In this regard, since interference is nothing more than the transfer of skills from one language (native) to another (non-native), it is necessary to differentiate the phenomena of positive and negative transfer. The influence of the native language (past linguistic experience) on the studied second, non-native language can be positive, facilitating the formation of new speech skills and abilities. However, it can also be negative, hindering the acquisition of new knowledge, skills, and abilities. The positive influence of the native language in the methodological literature is usually called with the term "transposition", and the negative influence with the term "interference".

The manifestation of interference is subconscious: its mechanism is practically not subject to control by the consciousness of a bilingual. The amount of interference decreases with an increase in the level of proficiency in the second language and disappears with complete mastery of it. Interference is characteristic of mixed /combined/ bilingualism, both natural and artificial.

The causes of interference depend on linguistic and extralinguistic factors, as well as on subjective factors, which can be structural and non-structural. Let us consider them in order.

Thus, one of the extralinguistic factors in the emergence of interference is the program of using the native language that has developed in the consciousness of a bilingual, the so-called experience of mastering the native language (past linguistic experience). From the point of view of psychology, interference occurs in accordance with the "program of language rules": "The cerebral cortex of the human brain has the ability to create a program of language rules, according to which a person constructs speech. When mastering the native language, such rules are developed on the basis of practical use of the language. By the time of learning a foreign language, the rules of using the native language are so ingrained in the consciousness of a person that they represent a serious obstacle to learning a foreign language, forcing students to perceive and reproduce foreign speech according to the program of rules of the native language" [40, 230].

"Interference" of the native language when studying a foreign language is found in two directions:

a) speech skills and abilities that have been firmly established in a bilingual person in the process of using their native language are directly transferred to speech in the language being studied: as a result of the discrepancy between the correlating skills and abilities in speech in the native and non-native languages, deviations from the norms of the studied language occur. These interferences of the native language are the most persistent;

b) the system of speech skills and abilities acquired by a bilingual in the process of using their native language is not transferred to speech in the studied language, but prevents them from realizing in foreign language speech the correct use of those linguistic means that are absent in the native language of the learners;

c) insufficient knowledge of the bilingual student's lexical and grammatical material of the language being studied and the lack of sufficiently strong skills and abilities in applying the acquired material in foreign language speech.

At the initial stage of learning a foreign language, the level of practical language proficiency usually does not go beyond receptive, at best, reproductive bilingualism, and almost does not reach productive bilingualism. In these types of bilingualism, the bilingual remains insensitive to the forms of the language being studied. Prevention and explanation of errors against the background of the acquisition of linguistic means at this stage is the right path to productive bilingualism.

d) one of the significant factors of the manifestation of interference of the native language in the foreign language speech of a bilingual is a psychological barrier. The factors that give rise to it include the physical and mental state of the bilingual (fear of entering into communication in the target language, embarrassment, confusion or haste in the process of verbal communication, strong excitement, fatigue, tiredness, frustration, etc.), the relationship between the persons entering into communication, the degree of mastery of the subject of speech, etc.

Subjective factors that generate interference can be structural and non-structural. Non-structural causes of interference are, as noted above, universal psychological laws of interlingual identification. The causes of structural discrepancies are discrepancies in the system of phonetic, lexical and grammatical means, caused by the origin of languages: thus, Russian belongs to the group of inflectional languages, and Kazakh to the group of agglutinative languages.

Structural differences between the compared languages are observed at the paradigmatic level and are reduced to the following types:

- 1) the presence of differential features in the native language and the absence of these features in the studied non-native language;
- 2) the presence of differential features in the studied non-native language and their absence in the native language;
- 3) the presence in both compared languages of different differential features in the same system of linguistic means.

According to these types of structural divergences of contacting languages, the following types of interference phenomena are distinguished: substitution, underdifferentiation, overdifferentiation, reanalysis (reinterpretation) of linguistic facts [37, 22].

The phenomenon of underdifferentiation occurs at all levels of the language system. Thus, in the field of vocabulary (word usage), the phenomenon of underdifferentiation manifests itself in the Russian speech of Kazakhs mainly in those cases when a concept is expressed differentially in Russian, and uniformly in their native language. That is, one Kazakh word in its different meanings corresponds to several words in Russian, in which case a bilingual, under the influence of the primary language (L1), does not distinguish between two (and sometimes more) elements of the secondary language (L2); for example: *auyr* – heavy (load), difficult (task). Or another example at the linguacultural level: the color designation *kök* of the Kazakh language in the Russian language corresponds to the colors blue, light blue, green and even gray (!) (*kök ala at* – gray horse; *kök şöp* – green grass; *kök aspan* – blue sky).

The phenomenon directly opposite to underdifferentiation is overdifferentiation, which means the introduction into Russian speech of differential features of the native language that are absent in the Russian language. Thus, the names of some cubs are formed in the Kazakh language analytically: “the name of an animal, beast + the word *bala* (child)”, and in Russian – by means of a special suffix. Not knowing Russian words, a bilingual can use a tracing from their native language: “*mysyqtyñ balasy*” (a child of a cat) instead of *kotenok* (kitten), thereby violating the word-formation system of the Russian language.

Let us give another example of overdifferentiation based on the distinction in the secondary language (L2) of two corresponding units of the content plan under the influence of the primary language (L1). Thus, in Russian there is a lexeme “*brat*” with the meaning of “a male blood relative”. In Kazakh, it has two corresponding lexemes: *ağa* with the meaning of “older brother, older cousin, uncle” and *ini* “younger brother, younger cousin, nephew”, which do not take into account the meaning of “blood relationship” and differentiate relationships by age. Thus, the Russian word “*sestrenka*” (sister) is expressed in two words in Kazakh: *qaryndas* – “younger sister in

relation to older brother”, *siñli* – “younger sister in relation to older sister”. Thus, the lexemes *ağa*, *ini*, *qaryndas*, *siñli* are lacunae – gaps, voids in the language that arise in the absence of similar words and concepts in the Russian language and cause interference.

Thus, overdifferentiation means the splitting of one element of the secondary language (L2) into two under the influence of two similar elements of the primary language (L1) [3, 105].

As for substitution and reanalysis, these types of interference are most often found at the phonetic level. Thus, substitution means identifying the phonemes of the language being studied with similar (“equivalent”) phonemes of the native language, and reinterference means replacing non-native sounds with native ones, which is caused by the perception of one sound as two and, conversely, two sounds as one, or by simplification of complex articulation: for example, *samauyr* - *samovar*.

Such an interference phenomenon as reanalysis is most often encountered at the grammatical level, it consists of interpreting the distinctive features of a non-native language in accordance with the rules of the native language: these are errors in the use of case forms of controlled words in the Russian speech of Kazakhs: for example, “*Zhelayu uspekhi*” instead of “*Zhelayu uspekhoṽ*”. Or the replacement of impersonal constructions with personal ones could happen.

Thus, the phenomena of underdifferentiation, overdifferentiation, and reanalysis of grammatical features of the studied language in the speech of a bilingual arise for the reason that when studying a non-native language, in the speaker’s thinking there occurs a process of replacing the system of grammatical differential features of the studied language with another system that differs from it, built under the influence of the system of grammatical differential features of the native language [41, 73; 42, 17.].

The types of interference considered above are classified at the paradigmatic level; they were first described by W. Weinreich [37], syntagmatic interference in terms of expression was first described by E. D. Polivanov [43, 236]; in terms of B. V. Zakharyin [44, 110-126], it includes plus-segmentation and minus-segmentation or resegmentation.

As can be seen, structural differences between contacting languages are the main factor in the manifestation of interference. Consequently, in order to successfully overcome the interference of the native language, it is necessary first of all to be well aware of the facts of structural differences between the native and studied languages.

So, having characterized interference from the psychological, linguistic and linguodidactic /methodological/ points of view, having

considered its causes and the main types of interference phenomena, we will define its main types.

In scientific literature, it is customary to distinguish the following types of interference:

- 1) by origin – external and internal;
- 2) by the nature of the transfer of native language skills – direct and indirect;
- 3) by the nature of manifestation – obvious and hidden;
- 4) by the linguistic nature – level: phonetic, lexical (semantic), grammatical, etc.

5) level interference is directly related to the paradigmatics (a set of units of a specific level) and syntagmatics (the rules of compatibility of these units) of the language, therefore, paradigmatic and syntagmatic interference are distinguished.

External and internal interference are contrasted by the source of origin: external interference is the penetration of atypical phenomena from the native language into speech in Russian (interlingual interference); internal interference appears by intralingual analogy (intralingual interference). We are interested, first of all, in the manifestation of interference in the conditions of dialogue, contact, mutual influence of cultures; therefore, in the concept of interference we include only external (interlingual) interference. Accordingly, all other types of interference will be distinguished within external (interlingual) interference.

According to the nature of the transfer of speech skills of the native language to speech in the studied language, a distinction is made between direct and indirect interference. “Direct interference is expressed in the immediate transfer of any units, properties and rules of one language to speech in another language... Indirect interference, in its effect on speech, on the contrary, is not associated with direct transfer. It is caused by the unusualness, atypicality or, even more often, the complete absence of these phenomena of the second language in the native language of the individual... Simply put, in the case of direct interference, Russian speech is influenced by what is present in the native language in material form, and in the case of indirect interference, by what is absent from it” [45, 6].

Direct interference occurs when the differential features of the target language are replaced by the differential features of the native language (phenomena of overdifferentiation and reanalysis, and indirect interference occurs when the differential features of the target language are not known or are poorly known and are absent in the native language of the learners (phenomenon of underdifferentiation). Consequently, direct interference is a direct transfer of pronunciation norms, semantic system and grammatical

features of the native language into speech in the target language, which gives speech in the target language a unique national accent. Speech errors caused by direct interference are a literal translation of words, word forms, constructions from the native language to the target language, which is why they are also called "literalisms" /errors in the violation of word order in the sentence: "U menya interesnaya kniga est" instead of "U menya est interesnaya kniga", compared to Kaz.: Mende qyziq kıtabım bar (U menya interesnaya kniga est)/. Another example is the use of personal constructions instead of impersonal ones / "Darkness descended" instead of "It became dark". Thus, being in captivity of the native language, a bilingual uses the language being studied with an "eye" on their native language, constructs speech in the language being studied according to the norms of the native language.

As for errors associated with indirect interference, they are associated with the use of linguistic phenomena that are absent in the native language of the learners, for example, when Kazakhs study Russian, these are errors in the use of missing sounds /ц, ч, щ, etc./, violation of agreement in gender, errors in the use of prepositions, errors in the choice of aspectual forms of the verb caused by the absence of the category of aspect in the Kazakh language, etc. These errors are not associated with the transfer of linguistic phenomena /since they are not in the native language, then there is nothing to transfer/, therefore, they can only be called interference errors conditionally, since they are caused by such a specific feature of the native language as the absence of these linguistic phenomena in it.

Errors caused by direct interference can be classified by types and groups, and therefore can be predicted based on a comparative typological analysis of the two languages. It is much more difficult to predict the forms of manifestation of indirect interference, and even more difficult to typify the errors caused by it.

The interference of the native language manifests itself at all stages of mastering a foreign language, but at different stages it manifests itself differently: at the initial stage, the second language occupies a subordinate position; at the transitional stage, liberation from the influence of the native language begins, attempts are made to create foreign speech directly by means of the studied language, without resorting to translation from the native language; at the final stage, the second language begins to function in the consciousness of the bilingual independently, although complete liberation from the influence of the native language does not occur.

In accordance with the above, according to the nature of manifestation, obvious and hidden interference are distinguished.

In case of obvious interference, elements from the native language are introduced into speech in the target language that are alien to the target language, violating the correctness of its phonetic composition, semantic system, and grammatical structure. Obvious interference appears as a result of the subordination in the consciousness of a bilingual of the unusual phenomena of the target language to the system of the habitual native language – the desire to establish unambiguous correspondences between the facts of the target and native languages, excluding from speech everything that is not characteristic of the native language. Obvious interference includes all violations of the norms of the target language caused by the influence of the native language.

Obvious interference manifests itself at all stages of mastering a second language, but the degree of its manifestation at different stages varies: it manifests itself most strongly at the initial and transitional stages, then – as the means of the studied language are assimilated and speech skills and abilities in the studied language are acquired – it significantly weakens at the final stage.

Along with obvious interference, hidden interference is observed in the speech of bilinguals, which is characterized by simplification, impoverishment of expressive possibilities, deprivation of idiomaticity of foreign-language speech by consciously excluding from it everything that can lead to errors. With hidden interference, possible errors in speech are hidden, but the speech is poor in vocabulary and grammar, it uses few synonymous means, it is characterized by the monotony of syntactic constructions. As a rule, hidden interference usually takes place at the final stage of mastering the language being studied.

Both obvious and hidden interference manifests itself at all levels of language. According to the language levels, the following types of interference are distinguished: phonetic, lexical-semantic, grammatical. According to another classification, the following types of interference are distinguished: associated with a violation of the expression plan /a set of signals of the sound and graphic code/ – signative; associated with a violation of the content plan /a set of all types of linguistic meanings/ – contentive, or semantic; the influence of the second language on the first is revealed on the basis of a comparison of the subsystems of the contacting languages, taking into account the laws of skill transfer. In this aspect, phonetic, morphological, syntactic, lexical, and stylistic interference are distinguished. Taking into account the violation of the relationships between language units and the rules of their functioning in the speech chain, paradigmatic and syntagmatic interference are distinguished [3, 89].

The main reason for the emergence of all these types of interference is the different systems of the contacting languages and the existing discrepancies in the structure of linguistic units.

4.3 Linguacultural interference in the context of intercultural communication as dialogue of cultures

In addition to the above aspects, one more aspect can be identified in the study of interference – cultural, caused by extralinguistic factors. The study of interference in this aspect is especially relevant now, in the context of the dialogue of cultures, when the world is increasingly aware of the inevitability of the coexistence of different cultures, societies with different tendencies and national traditions in the sphere of communication. Forecasting such interference should help to determine the factors that help and hinder communication, complicating linguacultural communication between representatives of different cultures.

The selection of the cultural aspect in the study of interference will allow us to define this type of interference as linguacultural, since the cultural background of the word is clearly demonstrated in the material of cultural linguistics as the science that studies the interaction of culture and language in its functioning. This type of interference is associated not even with lexical and grammatical difficulties, but with ignorance of the Russian linguacultural phenomenon in interaction with knowledge of the linguacultural phenomena of another people. Forecasting this type of interference should be aimed at the formation of linguacultural competence, which presupposes mastery of the entire complex of communicative behavior as a set of norms and traditions of communication of the people, a particular linguacultural community and contributing to the formation of a multicultural personality in the context of a dialogue of cultures.

It should be noted that linguacultural interference is connected with all types of interference, more closely with lexical-semantic and stylistic, since linguacultureme is a complex unit considered from the point of view of the semiotic model of language by Ch. Morris [46, 88]. According to this model, modern semiotics distinguishes three levels of study of sign systems: syntax - the relationship between signs and the ways of their use; semantics - the relationship between a sign and meaning, their content; pragmatics - the relationship between sign systems and those who use them [47, 36-37]. In addition, German philosopher, logician, and semiotician G. Klaus identified another aspect of semiotics, implicitly present in semantics: the relationship "sign (unit) – object". These relationships are called sigmatic, and the discipline that studies them is called sigmatics.

Highlighting sigmatics opens an entrance to the subject-conceptual, extra-linguistic world. Sigmatic relations are characterized by national-cultural significance. Thus, from the position of modern semiotics, linguacultureme, combining linguistic meaning and cultural sense, is a complex unit consisting of four different aspects affecting almost all levels of language: syntactics, semantics, pragmatics, and sigmatics.

Thus, a linguacultureme, combining linguistic meaning and cultural sense, differs from a sign (a word as a proper linguistic unit) in content, but coincides with it in form; it represents a whole foreign cultural (foreign ethnic) phenomenon; consequently, as a complex inter-level unit, a linguacultureme can be characterized comprehensively, from various sides, within the framework of a semiotic model of language, which presupposes an appeal to various levels of language.

Let us cite as an example an excerpt from the poem “Little House in Kolomna” by A.S. Pushkin:

She could also play guitar
And she sang: The blue dove moans,
And will I go out, and what is already old,
Everything that is by the pechka (stove) on a winter evening,
Or in a boring autumn by the samovar,
Or in the spring, walking around the lesok (forest),
Is sadly sung by the Russian girl,
Like our muses, she is a sad singer. (A. Pushkin)

In the given passage, the national worldview is created with the help of such linguaculturemes as: the names of Russian songs (“The blue dove moans”, “Will I go out”), the words pechka (a Russian type of stove), lesok (instead of les (forest) adding a diminutive-ironic connotation), samovar.

To prove the inter-level nature of linguacultureme, we will analyze the linguacultureme “samovar” as an example of a Russian cultural and linguistic phenomenon. Thus, the linguacultural analysis of the linguacultureme assumes:

1. the characteristic of the lexical meaning of a word, limited to the idea of an object as a representative of a class of homogeneous objects, containing the most essential features (indication of the material, purpose) according to explanatory dictionaries: a samovar is a metal vessel for boiling water with a tap and an internal firebox in the form of a tall tube filled with coals [4, 618];

2. the description of extralinguistic semantics, which, together with linguistic semantics, reveals the idea of reality as an object of national, material and spiritual culture, according to data from encyclopedic dictionaries. Thus, in the “Explanatory Dictionary of the Living Great

Russian Language” by V. I. Dal, the interpretation of the word “samovar” contains extralinguistic information that reveals the characteristics of the designated Russian cultural artifact (samovar, samovarets, samovarchik; Samovarishka, samovarishcha – water-heating, for tea, a vessel, mainly copper, with a pipe and a brazier inside, jokingly samodur, samogray. Yars.-posh.: samogar Vyatka-Kur.: samogrey or Kur.: samokipets. Samovarnik or samovarnitsa – a lover of samovar, tea; samovarnitsy are tea vendors, at festivities. // Samovarnik, samovarschik – coppersmith, samovar maker; samovarnichat – to drink tea, enjoy drinking tea. For example: "Merchants in the field went to samovarnichat" [48, 111].

Thus, information about an object as a phenomenon of national culture complements the actual linguistic meaning of the word, and at the same time, the difference between a word as a linguistic unit, on the one hand, and a unit of the linguacultural level as a unity of actual linguistic and extra-linguistic content, on the other, is clearly evident.

3. The analysis from the point of view of syntactics, characterizing paradigmatic (synonymous and hyponymic relations: samovar – copper, metal, electric, wood-burning, etc.) and syntagmatic (linear, functional relations of units, their positions in the text, their typical compatibility: to light a samovar, to boil a samovar, samovarnichat, etc.) relations of a sign in a semiotic system;

4. The use of the linguacultureme in proverbs, sayings, phraseological units, in poetic works of national literature, etc. Thus, the linguacultureme "samovar" plays an important role in the life of a peasant family in Russia; the word "samovar" is not only a phenomenon of material culture, it is an image of the hearth, the household that a person runs. For example, this meaning is also conveyed in riddles: There stands a trestle on little legs, puffing and breathing, but no soul; A hole in the sky, a hole in the ground, fire and water in the middle; A copper demon climbed onto the table; Fert (old name for letter “ф”) stands with his hands on his hips; A priest stands on the bridge, shouting: "I'll pour water on everyone"; Water along the edges, and fire in the middle; Four legs, two ears, one nose and a belly.

The linguacultural significance of reality is clearly revealed through the demonstration of the aesthetic possibilities of the word, the demonstration of its pictorial possibilities in the national perception of the world. In the passage we have cited, the national coloring of the work of art is created by the entire set of the above-mentioned linguoculturemes: they draw not only a visual, but also an aural and even tactile image of the situation (it is nice, warm, cozy by the stove, by the samovar), they convey the character of a Russian song, heartfelt, warmed by sadness. All this cultural information evokes in the consciousness of a person a stable network

of associations connected with the unconscious feeling of the dear, kindred - their own, by the bearer of Russian culture.

Thus, linguacultural analysis confirms the complex inter-level nature of the linguacultureme, which is a dialectical unity of linguistic and extralinguistic (conceptual or subject) content. Accordingly, linguacultural interference is complex and inter-level in nature: combining all levels of language, it is a consequence of the dialogue of cultures and presupposes the influence of skills formed in the mainstream of the recipient's native national culture on the perception and assimilation of a new foreign cultural (foreign ethnic) phenomenon, inducing a reaction that can complicate or disrupt intercultural contact [49, 58].

One of the extralinguistic factors in the emergence of linguacultural interference is dialogue of cultures, understood in the broadest sense as the philosophy of communication in the modern multicultural world. From this position, namely from the point of view of communication, a distinction is made between communicatively relevant and communicatively irrelevant interference [3, 111]. Communicatively relevant interference occurs when the bilingual's errors in speech in the secondary language (L2) greatly complicate mutual understanding or make it impossible; this includes communicative breakdown and communicative conflict. Communicatively irrelevant interference, although not associated with distortion of information, can still have a certain impact on the recipient of the message. Errors of this type allow a native speaker of the primary language (L1) to obtain some information about a bilingual for whom the given language is secondary (Kazakh accent) or to identify the interlocutor as an "outsider" – a person who does not belong to the given linguistic and cultural community [3, 111].

In the context of traditional study of language contacts, it is possible to consider the concept of interference in terms of various types of communication between representatives of different languages and cultures, or in terms of the relationship between participants in communication within the framework of "us - them": monoculturalism/bilingualism; biculturalism/bilingualism; biculturalism/ monolingualism; monoculturalism/monolingualism [25, 64]; one's own for one's own; someone else's for one's own; one's own for strangers; someone else's for strangers [50, 83-88]. If we correlate the indicated possibilities of intercultural communication with the types of mutual influence of languages/cultures, we can note that the concept of interference is usually considered within the framework of the first type: monoculturalism/bilingualism = one's own for strangers, when each participant in communication conducts it on the basis of their own culture

using a common language of communication. When implementing other types of language contacts, the following types of interethnocultural phenomena arise: convergence, divergence, congruence [2, 114, 143-144].

Moreover, in the aspect of the theory of language contacts, the concept of interference is also considered in other terms: as types of language contacts that can be designated as “contact”, “involvement”, “penetration” and “interaction” [51, 28-34].

Thus, in the study of interference, along with the existing typology, it is possible to distinguish the cultural aspect, the identification of which is possible on the material of cultural linguistics as a science that studies the interaction of culture and language in its functioning, and which is of undoubted interest in the conditions of the modern dialogue of cultures. This type of interference occurs in the speech activity of bilinguals in a secondary language (L2) under the influence of errors in the primary, native language (L1) due to their belonging to two different linguacultural communities and in connection with poor knowledge of the lingual worldview of a non-native language (L2). Speech deviations from the norm, associated with ignorance of the culture of the people, embodied in linguistic entities (linguaculturemes), interfere with mutual understanding and negatively affect the implementation of communication.

Based on the complex, inter-level nature of linguacultureme, we can come to the conclusion that linguacultural interference is also complex and inter-level. In this sense, it is associated with all types of interference: with a violation of the expression plan – with signative interference. Depending on the nature of deviations from the norm in speech in the secondary language (L2), it is more closely associated with semantic (contensive) interference. Depending on the level characteristic – with lexical and stylistic. Taking into account the violation of relations between units of language and the rules of their functioning in speech, it can be paradigmatic and syntagmatic linguacultural speech interference. This complex, inter-level nature of linguacultural interference is directly related to the basic unit of description – linguacultureme, the consideration of which as a complex unit is possible from the position of semiotics within the framework of four aspects of study affecting practically all levels of language: syntax and sigmatics, semantics, and pragmatics.

In addition, by its origin, linguacultural interference is external, interlingual. By the nature of the transfer of speech skills, linguacultural interference can be direct and indirect; by the nature of its manifestation, it can be obvious and hidden.

As a consequence of the dialogue of cultures, linguacultural interference occurs when each participant in communication conducts it on

the basis of their own culture using a common language of communication. In the conditions of intercultural communication as dialogue of cultures, the opposition of one's own to another is clearly manifested when the interlocutors are representatives of different cultures. In this case, the participants in the dialogue understand each other from the standpoint of their own cultures, which differ significantly from each other. The main reasons for failures lie in cultural differences, in differences in worldviews, that is, in a different attitude to the world and other people. Perceiving another culture from the angle of one's own culture often becomes the cause of interference. A biased attitude towards another culture as "wrong" hinders intercultural communication; it is an unconscious process that is difficult to recognize.

In the context of intercultural communication as dialogue of cultures, forecasting linguacultural interference is aimed at developing the ability to adequately respond verbally and non-verbally to a communication situation, which generally implies the development of linguacultural competence in terms of acquiring linguacultural knowledge, skills and abilities in the areas of communication being studied.

At present, linguacultural interference is an extremely interesting phenomenon; its study is especially relevant now, in the context of dialogue of cultures, when the question of the coexistence of different cultures, societies with different tendencies and national traditions in the sphere of communication is becoming increasingly clear in the world.

The linguacultural aspect of interference is considered in the works of O. V. Shelestova, P. V. Timachev, N. P. Fedorova, A. V. Shchepilova, and others.

Cultural connotation is actualized in intercultural communication in an explicit or implicit form and is accompanied by communicative misunderstandings. Explicitly expressed cultural connotation (realia) at the same time conceals certain extralinguistic information that negatively affects intercultural communication, contributing to the emergence of linguacultural interference, and thus hinders adequate perception of information [52, 4]. It is noted that linguacultural interference, like language interference, manifests itself at all levels of the language system. However, unlike language interference, which manifests itself to a greater extent at the initial stages of language acquisition, linguacultural interference is characteristic of those who speak the language to a sufficient degree to communicate freely with a native speaker of this language. This is explained by the fact that at the initial stages of training, attention is paid only to the formation of linguistic, and not communicative, competence, that is, without taking into account the extralinguistic reality behind linguistic phenomena.

Various researchers define linguacultural interference as a complete or partial mismatch of cultural connotations of contacting languages [52].

Researcher P. V. Timachev in his works names the reasons that determine the emergence of linguacultural interference: these are linguistic reasons (differences in the language systems of the contacting languages), cognitive reasons (qualitative and quantitative discrepancy in the volume of cognitions among members of different national-linguacultural communities), linguacultural reasons (differences in the worldview, in the linguistic and cultural worldviews among representatives of interacting linguacultures, different cultural referents, the presence/absence of cultural connotations), communicative reasons (violation of communicative expectations, etiquette, and communicative norms), etc. [52, 71].

P. V. Timachev points to the discrepancy between worldviews as the main reason for the appearance of interference. He explains this by the fact that it is the lingual worldviews that are the conductors and context of the individual's communication and are the basis of personal self-determination. He emphasizes that in the process of interference, there is no replacement of one worldview by another; there is a unification of the native and studied worldviews, and they also overlap and influence each other [52, 71].

Thus, it is possible to identify the main reasons for linguacultural interference, such as the discrepancy between the lingual worldviews of representatives of different languages and cultural communities, as well as the different cultural connotations that are present in the semantics of words in these languages.

A. V. Shchepilova identifies cultural interference, which is caused "not by the language system itself, but by the culture that the language reflects." The author attributes the causes of such interference to similar realities, phenomena, norms of behavior, and different forms of speech etiquette in different cultures [53, 78]. For example, a communicant incorrectly perceives and interprets phenomena and events of another culture, as well as the communicative behavior of his interlocutor, namely: they perceive and evaluate the personality of the interlocutor through the prism of the norms and values accepted in their native linguo-society, through the prism of the model of worldview they had adopted [54, 5].

It is known that in France there is no custom of thanking the hostess after a meal, getting up from the table. In Russia, however, the answer is: "Na zdorovie!" In Russian, "pozhalujsta" (translated as "please" in English) is used as a polite formula, which has the nuance of meaning "you're welcome", used as a response to "spasibo" (thank you). In English and French, "please" and "s'il vous plaît" do not have these meanings.

The result of linguacultural interference may be an inappropriate phatic reaction on the part of a Russian-speaking individual to the question "How are you?", when the latter, as a rule, begins to give a detailed answer, describing their health, family circumstances, successes or troubles at work, while the English language, in accordance with the requirements of culture, national character and mentality, allows practically only one answer: "Fine, thank you" ("Thank you, good"), even if the speaker is upset, ill or deeply unhappy.

This example illustrates the use of language in the phatic (contact-establishing) function, which is aimed at establishing contact with the interlocutor and does not carry any other semantic load.

For example, both the realities and conventions of social behavior differ significantly in different cultures. The Russian speech etiquette is noticeably different from the English one. If in the Russian speech etiquette, when congratulating, it is customary to use such a stereotype as: "I congratulate you with Happy New Year!", in English it is "Happy New Year!".

In addition, in intercultural communication, it is important to correctly understand the background vocabulary. When studying a foreign language and its subsequent use in communication, it is necessary to master not only the word, but also the typical image in the national consciousness of the people – the bearer of the language and culture; otherwise, the concepts of one language are transferred to the concepts of another, for example: "le premier étage" - "the first floor" instead of "the second" (in German: "der erste Stock" – "the first floor" instead of "the second", in English – "first floor").

Paremiology and phraseological units are interesting material in terms of studying linguacultural interference. In this aspect, equivalent, similar or non-equivalent, as well as no-equivalent units are distinguished (see subsection 3.3). The reason for linguacultural interference is ignorance of national standards and symbols. Thus, the same animals can play different roles in the lives of different ethnic groups and be evaluated differently by them. For example, in Russian culture, hare is considered a symbol of cowardice and weakness (It is better to die an eagle than to live as a hare), while in Chinese culture, hare is considered a good-natured, witty animal; and in Japanese culture, hare is a symbol of intelligence and resourcefulness. In Russian culture, magpie is a symbol of talkativeness and backbiting, which is reflected in the examples: The magpie brought it on its tail; Every magpie perishes from its own tongue; The magpie will tell the crow, the crow the boar, and the boar the whole city. However, in China, the image of magpie is given a different meaning: magpie always brings good news and

happiness to people: The magpie sings, relatives will come soon, etc. [55, 121–125].

Linguacultural interference can be not only verbal, but also non-verbal. Sign language and facial expressions play a major role in the emergence of linguacultural interference. As G.E. Kreidlin notes, the problem of intercultural correspondence of gestures, or, as it is usually called in non-verbal semiotics, the problem of universalism, is closely connected with the interpretation of non-verbal text of one culture by native speakers of another and with the problem of translatability. Although there are more similarities than differences in the non-verbal components of human communication in different cultures, the latter still exist [56, 468].

G. E. Kreidlin refers to an interesting fact confirming that every nation and every culture has its own “silent movie”. Thus, Ch. Chaplin once said: “let me see how you move and gesture, and I will immediately tell you where you were born”. Misinterpretation by representatives of one culture of a non-verbal message made by a representative of another culture can lead to unwanted conflicts and dangerous consequences. Misunderstanding of non-verbal behavior is one of the most upsetting sources of disagreement between people, which could easily be avoided. For example, few Americans know that the Chinese really do not like to be touched, patted on the shoulder, and even shaken by the hand. If Americans, for whom these gestures mean closeness and friendliness, had not used them in relation to the Chinese, how many offenses could have easily been avoided! [56, 131-132].

In Russian culture, it is not customary to put your feet on the table, this is interpreted as a gross disrespect for others [57, 156]. Russians in the theater or cinema walk along the row of chairs to their place facing those sitting – this is cultural, respectful – not to turn your back to those sitting; the English, for example, walk facing the stage so as not to violate privacy [57, 157].

An accurate understanding of the meaning of the received non-verbal message is also important because individual gestural forms found in different cultures, although not identical in meaning, can have semantically similar interpretations, for example, the gestural form “to shrug shoulders”, “to pinch nose”.

Communication invariably includes both verbal and non-verbal components, and a non-verbal stimulus can lead to a verbal response and vice versa; cultural interference can manifest itself at the behavioral level by non-verbal means. As an example, we can cite the following situation: a Russian is visiting an American family. The hostess invites the guest to dinner, he politely refuses in the hope that he will be persuaded. However, no further invitation followed, and the guest remained hungry [58, 52].

Another example, when the hostess prepared a treat for guests from Russia with great pleasure and invited them to try and evaluate her culinary skills. One of the guests, who did not speak English at the proper level and did not pay attention to the cultural, such an important, component of the language, said the following phrase: "I am fed up", meaning "I am very full". Naturally, the hostess was offended. The apologies and explanations that followed smoothed out the impression to some extent. But everyone was left with a bad feeling.

Cultural interference is the result of the transition from one culture to another, which occurs in intercultural communication, or the transfer of elements and rules of their functioning in the native/primary culture to the process of communication in another culture. S. G. Ter-Minasova in the book "Language and Intercultural Communication" makes the following remark regarding cultural errors: "We all know from our own experience how good-naturedly mistakes in foreign languages are met by their native speakers. Cultural errors, as a rule, are not forgiven so easily and make the most negative impression" [59, 34].

M. D. Zhusupov in his studies of linguacultural interference emphasizes that it manifests itself as a result of the lack of mastery of the traditions of another people's culture, reflected in the vocabulary in the form of linguoculturemes and formed in the consciousness of native speakers as national psycho-images [60, 351]. He sees the reason for the emergence of linguacultural interference in the formation in the consciousness of a person and society of incorrect (distorted) psycho-images of linguistic units reflecting concepts, phenomena, and objects in a non-native language.

In his works, M.D. Zhusupov gives examples of how, in the process of studying the Russian language by Kazakhs, such words as *toi* (celebration, wedding) and *svadba* (wedding) should not hypothetically generate speech interference, since at first glance they are equivalent. But a bilingual may have a question: what kind of wedding are we talking about: the wedding from the groom's side (*kelin tüsiru toi*, *betaşar toi*, *kelinşek (kelin) toi*) or the wedding from the bride's side (*qyz toi*, *qyz uzatu toi*)? It is precisely this semantic polyaspectivity of the concept of the Kazakh *toi* and the absence of such semantic polyaspectivity in the concept of the Russian wedding that is the reason for the generation of semantic and linguacultural interference in this case.

In modern conditions of multilingual education, the process of overcoming linguacultural interference is the most difficult, since it affects deep and broad knowledge of the culture and history of the people of the studied language [60, 358].

It can be concluded that in the study of interference, along with the existing typology, the linguacultural aspect is also distinguished, which is based on cultural linguistics as the science that studies the interaction of culture and language, and is of great interest in the context of modern dialogue of cultures. This type of interference occurs in the speech activity of bilinguals in a secondary, studied language under the influence of errors in the primary, native language due to their belonging to two different linguacultural communities and due to poor knowledge of the lingual worldview of a non-native language. Speech deviations from the norm, associated with ignorance of the culture of another people, interfere with mutual understanding and negatively affect the implementation of communication.

And in conclusion, we will cite an expression that characterizes the essence of linguacultural interference: “just as there are linguistic accents, there are also accents in relation to culture, which are a consequence of the interference of clashing models of behavior, and it can be just as difficult (or undesirable) to get rid of them as it is to get rid of linguistic accents...” [25].

CONCLUSION

The problems of bilingualism and polylingualism, the mutual influence of languages and culture have attracted the attention of linguists for a long time. Throughout the history of human society, people have entered into military, economic, political, cultural and other relations with each other, overcoming, first of all, language barriers. At present, in the context of globalization, which characterizes modern multiethnic Kazakhstan, interest in the problems of interaction of languages and cultures is growing again. A natural consequence of this process is the emergence of various types of intercultural language contacts, which include intercultural communication, broadly understood as dialogue of cultures.

Dialogue of cultures is a global concept, the semantics of which are characterized by multidimensionality. In the broadest sense, dialogue of cultures is understood as a philosophy of communication in the modern multicultural world. The reliability of this thesis is confirmed by the following thought of M. M. Bakhtin: "A certain immersion in a foreign culture, the opportunity to look at the world through its eyes, is a necessary moment in the process of its understanding... A foreign culture reveals itself more fully and deeply only in the eyes of another culture. One sense reveals its depths, having met and come into contact with another, foreign sense a dialogue begins between them, which overcomes the isolation and one-sidedness of these senses, these cultures" [8, 353-354]. Now, within the framework of the concept of new thinking, the transition from confrontation to dialogue is observed in all spheres of social and political life. This process is accompanied by a number of cultural processes, which include interlingual interference as an inevitable result of language contacts between representatives of different cultures.

Traditionally, the problems of interference were considered in the mainstream of the theory of language contacts and bilingualism in the USSR and the USA in the 60-80s due to the multinational composition of these countries (W. Weinreich, L. Pap, E. Haugen, V. Yu. Rosenzweig, E. M. Vereshchagin, A. E. Karlinsky, Z. K. Akhmetzhanova, L. I. Barannikova, Yu. Yu. Desherieva, K. Z. Zakiryanov, L. G. Fomichenko, N. A. Lyubimova, etc.). Subsequently, interest in this problem, due to the processes of consolidation and integration, is growing again. At present, interference is a multifaceted phenomenon; many aspects are distinguished in its study: linguistic, pedagogical, sociolinguistic, psychological, psycholinguistic, etc. This monographic study presents a theoretical justification for linguacultural interference, that is, interference within the framework of the linguacultural approach.

It is not accidental then that it is cultural linguistics, as one of the new interdisciplinary research paradigms examining already known language phenomena from other theoretical positions, that has been chosen as the methodological basis for studying this type of interference. Such linguacultural approach to the process of intercultural communication allows us to determine ways of predicting linguacultural interference, which consists in determining the factors that help and hinder communication, complicating linguacultural communication between representatives of different cultures.

In this study, linguacultural interference in a broad sense is understood as the transfer of linguacultural communication and behavior skills acquired in the native language to a foreign language. The sources of linguacultural interference are the discrepancies in the cultural and linguistic worldviews of the peoples being studied. In the process of intercultural communication, differences in the worldview of representatives of different linguacultural communities and discrepancies or imposition of some cultural codes on others are the causes of various communicative failures and misunderstandings. All these factors negatively affect the success of the intercultural communication process and become the cause of linguacultural interference.

Despite the sufficient development of the problem of interference in various aspects, in modern linguistics the essence has not yet been defined and the ways of forecasting linguacultural interference as a process that is a consequence of intercultural language contacts have not been indicated. Based on this, this monographic study provides a theoretical and practical justification for linguacultural interference: the essence has been defined, its main types have been considered, and the ways of forecasting it in the context of intercultural communication as a dialogue of cultures have been outlined.

And in conclusion, we will cite the words of K. Popper, which, in our opinion, accurately and figuratively convey the specifics of this study, aimed at solving the problems of linguacultural interference in the context of intercultural communication as dialogue of cultures. He believed that, according to Whorf and some of his followers, "we all live in a kind of intellectual prison: a prison whose walls are erected by the structural rules of our language ... This is a very strange prison, since we are usually not aware of the fact of our imprisonment. We begin to realize this only when cultures clash. However, in such a case, this very consciousness allows us to break the prison shackles if we want to, since we can quite easily get out of prison by learning a new language and comparing it with our own ... Our prisons are our frames. And all those who do not like being in prison will resist the

world of the frame. They will welcome a discussion with a partner who comes from another world, since such a discussion gives them the opportunity to discover hitherto invisible fetters and thus go beyond themselves” [61, 581].

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A. Sh. Zhumasheva

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THE CONTEXT OF DIALOGUE OF CULTURES**

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