

LANGUAGE CULTUR CONCEPT AND ASPECTS

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ABSTRACT

Linguistic culture is considered as a type of culture included in its system. The author differentiates the concepts of “linguistic culture”, “speech culture”, “speech culture”, gives his own interpretation of the concept of linguistic culture and describes its components.

Key words: *culture, language, morphology of culture, language culture, components of language culture*

The understanding of culture as a system, according to M.S.Kagan, stems from its origin. “Both phylogeny and ontogenesis... indicate that culture is a holistic and comprehensive way of “humanizing man” - the human race and each of its representatives - in the process of acquiring qualities that are unknown to nature and are generated by the transformation of a biological form of being into a sociocultural one.” [4,p.38]. With such an interpretation of culture, there is no doubt that language (hereinafter, language is understood as natural language as the unity of a sign system and its speech implementation) is an element of the cultural system, forming a specific linguistic subsystem of culture.

Researchers of the morphology of culture consider its various types and branches, among the criteria for their identification, naming spheres of social life, types of activities, forms of social consciousness, etc. The term culture is used in this case “to designate cultural spheres and components, so we can talk about culture labor, life, behavior, about artistic, musical, moral, legal, political cultures” [5,p.262]. The problem of cultural morphology has been developed in detail (although not completely resolved) in philosophical and cultural literature, but undeservedly little attention has been paid to the culture of language. The place occupied by language in the life of a person and society allows us to talk about linguistic culture as one of the most important types of culture. It is important to note that although linguistic culture is part of the general system of culture, it occupies a special niche in it in comparison with other components. This is explained by the fact that we are talking about a phenomenon whose functional load can only be compared with the culture as a whole. Being the basis of sociality and culture, language penetrates into all spheres of human life and society so deeply that it becomes impossible to imagine them outside of language. “The actual unity of language and culture, expressed by the fact that language permeates all its other phenomena” [11,p.14], allows us to talk about linguistic culture as a type of culture, represented to one degree or another in all other cultural spheres.

The study of linguistic culture must begin with the differentiation of the concepts of speech culture, speech culture, and linguistic culture. The terms speech culture and speech culture are widely used in scientific and educational literature. Sometimes they are interpreted as synonymous [1], but there is a growing tendency to distinguish between these concepts, as exemplified by the corresponding articles in Language Encyclopedia edited by Yu.N.Karaulov. In its second edition, the term speech culture is defined as “mastery of the norms of the literary language in its oral and written form, in which the selection and organization of linguistic means is carried out, allowing, in a certain communication situation and subject to communication ethics, to ensure the greatest effect in achieving the set communication objectives “[8, p. 178]. Speech culture is understood much more broadly: “an integral part of the culture of the people associated with the use of language” [Ibid., p. 413–414]. The author of

the above-cited encyclopedic article on speech culture O. B. Sirotinina in a later edition emphasizes that “the concept of speech culture is broader than the concept of language culture, which includes only the nature of the use of language, the attitude towards it, but not the language itself and enshrined in his picture of the world” [9,p.343]. In domestic science, there is an opinion that the terms speech culture and language culture are synonymous [3], however, the approach in which these concepts are distinguished is more widespread. In the large encyclopedic dictionary “Linguistics”, edited by V. N. Yartseva, this difference is formulated as follows: the concept of language culture is used “when we mean the properties of exemplary texts enshrined in written monuments, as well as the expressive and semantic capabilities of the language system” [10, p. 247]; Speech culture is understood as “the specific implementation of linguistic properties and capabilities in the conditions of everyday and mass – oral and written – communication” [10, p. 247]. Another important difference between the culture of language and the culture of speech is that “its educational problems are more complex and multidimensional” [2, p. 148].

In foreign linguistics, as E. O. Oparina notes in the review “Language Culture as a Subject of Public Interest,” these terms were first used as synonyms, and then the concept of language culture absorbed the concept of speech culture. The same review mentions that “the establishment of the communicative-pragmatic paradigm in linguistics in the 70s led to the fact that the culture of language began to be interpreted as an integral part of culture in general and, therefore, should not have been limited to pedantic correction of individual grammatical, stylistic and semantic errors” [7, p. 88–89]. E. O. Oparina uses the term linguistic culture as “denoting a wide range of phenomena related to both the language system and its functioning in speech, as well as to socioculturally motivated characteristics of speech behavior.”

The content of the concept of linguistic culture in this article is very close to the ideas about speech culture of O.B.Sirotinina and the understanding of linguistic culture of E.O.Oparina. We will interpret linguistic culture as a type of culture that occupies a special place in its system, determining and regulating human existence in a linguistic environment. The content of linguistic culture, in our opinion, consists of the following components: linguistic (linguistic), institutional, cognitive, axiological, aesthetic and need-motivational.

1. The linguistic aspect includes the language itself and all the variety of texts that represent it.
2. The institutional aspect is found in the functioning of various social and cultural institutions that have as the object of their activity the language or linguistic culture of its speakers (the sciences of language, the system of transferring knowledge about it, language policy - as the implementation of the institution of state power, the media, etc. .).
3. Cognitive aspect – language knowledge; speech skills; language acquisition experience. Language knowledge will include knowledge of phonetics, vocabulary, grammar, spelling, punctuation, stylistics, and speech etiquette. There is a distinction between knowledge of a language and proficiency in a language. The second implies not just knowledge of the rules of a certain language, but the ability to mobilize this knowledge when performing certain communicative tasks. In other words, language proficiency means having not only language knowledge, but also speech skills. Speech skill is understood as the ability to “choose the right style of speech, subordinate the form of a speech utterance to the tasks of communication, and use the most effective linguistic means” [6, p. 147–148]. Speech skills are creative in nature, since the circumstances and tasks of communication are never completely repeated, and a person has to re-select the necessary linguistic means each time.

4. Axiological aspect – a conscious attitude towards language as a universal and personal value; assessment of speech quality. Language is valuable, being a phenomenon that has positive significance both for

society and for the individual: a translator of cultural heritage, a connecting link in the dialogue of cultures, cognitive, aesthetic, practically transformative value. A value-based attitude towards language is characterized by internal acceptance of language as a value, awareness of the constant need for it. Awareness of the universal human significance of this phenomenon is characteristic, as a rule, of people with a high level of linguistic culture, since it is based on an understanding of its role in the life of society and individuals. The personal value of language is recognized by a much wider circle of people due to the need for a high level of proficiency in native and foreign languages to achieve success in many areas of life. For example, at the present stage of social development in the context of global integration of cultures, knowledge of a foreign language becomes a condition for successful professional activity.

5. The aesthetic aspect is based on the sensory-figurative mastery of reality through language and includes two components: artistic realization and perception of language; aesthetic non-artistic perception and reproduction of language. In the first case, we are talking about the result of the activity of the artist of words, in the second - about a universal, everyday aesthetic attitude towards language or its individual components. For the aesthetic aspect of linguistic culture, experience is primary, and not the adequacy of understanding.

6. The need-motivational aspect is realized in the awareness of the need to develop language culture and speech culture; in interest in learning a language, including a foreign one; in the pursuit of beautiful harmonious speech. This aspect of linguistic culture combines all the variety of factors that can motivate a person to learn a language and improve his speech.

Thus, linguistic culture can be conceptualized as a type of culture that determines and regulates a person's existence in a linguistic environment, thereby mediating the interaction between a person and language.

In the course of historical development, each nation has developed its own linguistic culture, and what is characteristic of a given branch of culture of one people turns out to be completely uncharacteristic of another. Of course, we can also talk about the universal human components of linguistic culture: for example, it necessarily contains ideas about the correctness of speech, a system for transmitting knowledge about language, speech etiquette, etc. Like culture as a whole, linguistic culture manifests itself in various scales (universal, national, social or personal), each of which has certain specific properties.

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