

era turned the language into an active participant in digital culture, and also made its own adjustments to the landscape of language practices, including the use of emojis and abbreviations reflecting current trends in society. The modern dynamics of the linguistic and cultural environment poses many challenges and opportunities to society. Understanding these dynamics and their impact on the cultural perception of the world is becoming the subject of attention of researchers, opening up new horizons for studying the interaction of language and culture in an era of change.

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## **THE PLACE OF LINGUOCULTUROLOGY IN THE SYSTEM OF RELATED DISCIPLINES**

### **Место лингвокультурологии в системе смежных наук**

Studying language and culture can be considered as linguistic culturology occupying a special place in the world of various disciplines. The aim of the work is the research of the conceptions of present day scholars and the definition of the linguistic culturology role in adjacent areas.

Right now, the linguistic culturology as an independent area of knowledge is faced with a complex object of study, namely the interaction between language and culture. V.A. Maslova points that linguistic culturology being an independent discipline must solve its own unique objectives and give answers to the following questions: 1) To what extent does culture influence the formation of the language conceptions?; 2) What “cultural meanings” are attached to the constituent meanings of the linguistic character?; 3) Are the speakers and listeners aware of those meanings and how do the latter influence the speech strategies?; 4) Does the cultural-linguistic competence of the native speakers exist in practice being manifested in texts and recognized by the native speakers through the cultural meanings (under the cultural-linguistic competence we understand the natural mastery of the linguistic process of the formation and perception of speech and the understanding of cultural principles) [1, p. 31–32].

Z. K. Sabitova, having studied of various scholars in the field of linguistic culturology, define the following tasks of this discipline: 1) the identification of cultural semantics of linguistic units in their usage which reflects the cultural-national mentality of the native speakers; 2) the description of the linguistic world picture – the compendium of the knowledge of the world reflected in the language; 3) the

description of conceptual sphere (main concepts of the given culture), cultural context, discourse, and cultural background of the communicative space; 4) the identification of “ancient conceptions related to the cultural archetypes”; 5) the characteristics of the linguistic personality as the possessor of the national linguistic culture; 6) the description of the linguistic consciousness as one of the “most hidden aspects of culture”; 7) the detection of national socio-cultural stereotypes of speech-communication, etc. [2, p. 11].

According to L. Vigotskiy the understanding of language and culture requires the taking into the account of social and historic facts, the understanding of which without studying them would be impossible. Scholars using this method, review the language as the conception of social organization and cultural norms. In the opinion of N. Gumilev, the concept of ethnicity is based on the connection of language, culture and identity. He claims that the language serves as a way to establish and maintain the ethnic identity. His argument is based of culture or language requiring socio-linguistic and ethno-linguistic conditions. Language and culture might be used to understand their connection with ethnical belonging and discovery of any unique traits or characteristics of nations and languages. [3, p. 17].

The linguistic culturology occupies an important place among adjacent disciplines, such as cognitive linguistics, linguistic area studies, ethno-linguistics and socio-linguistics. The intercultural communication is influenced by linguistic and cultural studies which also help to better understand the differences and similarities. In linguistic culturology the research is done on three levels: the macro-level of studying the cultural aspects of the linguistic communities, the meso-level of the analysis of the cultural aspects within the specific language or the group of languages and the micro-level of the studying of various nuances in phonological linguistic units. The studies in this field also help to develop the strategies and study programs for teaching foreign languages with consideration of cultural context and the personality of students.

Taking into the consideration the above, it can be noted that linguistics studies are not only related to the connection between language and culture, but also include the study of language reflecting the thinking and cultural practices. The studying of linguistic culturology has a decisive importance in understanding of the connection between language and culture, according to the modern scholars.

## References

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