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The Role of Linguo-Cultural Dictionaries in the Process of Language Learners' Values Formation

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Abstract

At the present time the foreign language is not only a means of communication for full-fledged rendering of thoughts expressed in another language, but also the guide in the perception of the definite set of values. The study of foreign languages is a targeted process for the development of universal spiritual values and achievements of the world culture, ensuring the development of the intellectual and emotional sphere of the individual. Linguistic-cultural dictionaries can be considered as one of values formation sources. The purpose of this article is to examine the process of value formation in its orientation to the linguistic consciousness of members of a certain socio-cultural community as a basis for linguistic-cultural dictionaries. This intends study of the dependence of values of lexical units from the corresponding normative value system of nation representatives. The installation on the interpretation of strange, unknown culture is fundamentally different from the understanding of the phenomena during the communication. So the fragments of foreign culture are learned by transferring from one normative value system to another. Here we can observe the process of defamiliarization - the identification of unexpected, strange in comparison with the usual ways of the world discovery together with the identification of an unknown, unfamiliar with a known, traditional.

Keywords: Student, Learning, Linguistics, Vocabulary, Value, Socio-cultural community.

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Introduction

The interest to foreign languages is continuously rising at present. New conditions of life open possibilities to business connections, private contacts at all levels, travelling, distant and online learning and many others. Languages present in all spheres of social and private life as real means of international communication but not just a possibility to get in touch with literature and/or science of different nations.

To solve new tasks in communication it is obvious that study a live language as a means of communication is impossible without study of culture of that nation which uses this language in the communication. It explains the constant increase in the use of different linguistic-cultural dictionaries. The principal feature of such dictionaries is a correlation of its interpretations with a particular cultural tradition. Each interpretation captures an interpretation of the referent, which reflects the socio - stereotyped experience of the nation. So the mystery of the nationality of each nation is not in their clothes and food, but in their understanding of the world. To correctly understand any society, firstly we should understand its essence, its peculiarity. It is possible to do after study and evaluation of the amount of rule that holds this society together.

Topicality and significance of research

The appearance of linguistic-cultural dictionaries (Rum, 1978, 2000; Felitsyna, 1979; Denisova, 1978; Korotaeva, 2003; Kosyreva, 2003; Oschepkova 1983, 1998, 2001, 2006) is associated with “behavior” features of a vocabulary field during the intercultural communication. Here presents partial or complete loss of information content of the lexical unit in its perception (or its foreign language compliance) of members of different socio-cultural community.

This phenomenon is explained by the peculiarities of the formation of values in the minds of participants in intercultural communication. It should be noted the fact that the author of a dictionary plays the role of a “mediator” between the two socio-cultural communities. The author should identify the importance of lexical units formed in the minds of the representatives of one language and one culture, and brought it to the interpretation of the representatives of other language and other culture.

The aim of the research

The examination of the process of value formation in its orientation to the linguistic consciousness of members of a certain socio-cultural community as a basis for linguistic-cultural dictionaries is the aim of the research.

Objectives of the research

As objectives were proposed the followings:

- Study the terms “culture”, “cultural tradition”, “meaning” and “significance” and their difference, “culturally-marked vocabulary”;
- Study a normative value system as a phenomenon and its influence on semantization of culturally-marked vocabulary;
- Study cultural traditions as the experience expressed in the social stereotypes of any society;
- Study cultural-markedness as a characteristic of vocabulary of linguistic-cultural dictionaries;
- Study the processes of decoding of culturally-marked vocabulary.

Methods

During the research there were used several theoretical methods:

- Critical analysis of linguistic literature,
- Analysis of various materials on culturally-marked vocabulary, meaning and significance of words,
- Selection and analysis of linguistic-cultural dictionaries,
- Search and analysis studies on the subject under the research.

Theoretical Framework

National culture as complex system

We consider the sphere of any national culture as the complex system of values where social-cultural activities and social relationship are presented. Any phenomenon, any element of reality converted and adopted to activity becomes an element of national culture and acquires definite meaning to define nation. The process of acquisition of cultural elements presents here as a purposeful activity to identify integral structures in the concrete system of normative values. We understand this system as a specific way of activity, as a mechanism of social normalization. The results of interpretation of reality, meditatively corresponding to a normative value system, are fixed on the level of language in the values of lexical units, which are derived from the corresponding meanings.

Meaning and significance

Without going into detail here on the different concepts of the meaning and significance (Slusareva, 1963; Melnikov, 1971; Bondarenko, 1978), it is necessary to emphasize only the other side of this issue, which has a direct relevance to our understanding of the importance of culturally-marked vocabulary. The meaning is understood by us as a bridge between reality and sense of the word. It is the part of the individual activity, which is determined by own vital relationship of an individual. It is not contained within the meaning and may not arise from the meaning. The meaning does not come from significance, but from life and activity (Leontiev, 1965). Thus, we consider meaning as a derivative from sense, as a form of sense actualization, and actualization of socio-deterministic experience at the level of language.

Formation of values in the consciousness of native speakers is not limited to the accumulation of the amount of knowledge about the referent, to the empirical facts and to the explanation the facts of the theory, but it has the active basis inseparable from the practical activity of native speakers, directed to the appropriate object, and carried out in the context of the normative value system of national culture. Culture is a complex system of values, a set of, or rather, a hierarchical sequence of many normative value systems. Among them the main is the normative value system associated with immediate practical activity, with scientific and technical knowledge and skills, with an ideology, with an aesthetic attitude to reality, etc.

Semantics of corresponding word

It follows that the semantics of the corresponding word is determined by the type of the normative value system in which the process of cognition exists. The question about the specifics of the value of culturally-marked vocabulary in relation to other groups of the vocabulary of the language should be resolved, therefore, not through conjugation with a certain extra-linguistic area, but it should be based on the

determination of the regulatory system of values, in the context of which the interpretation of the corresponding cultural fact happens and thus the formation of values of the lexical unit we are interested in.

It is obvious that as a normative value system cannot act nor the whole national culture as a whole, which is a combination of different ways of understanding reality, nor any one of the regulatory systems of values that represent ways of thinking about reality in the context of the immediate practical activity or other activities: scientific, technical, ideological, etc. However, it is not difficult to see that the culturally-marked vocabulary covers almost all human activities. And the content side of vocabulary fixes such understanding of a referent, which is different from their understanding in the framework of any other normative value system. From the perspective of a culture-oriented linguistics the interpretation of the words reflects particular interpretation of referent inherent to members of a particular cultural society, i.e. the conjugation of its judgment with a cultural tradition.

Cultural tradition

The cultural tradition is the core of culture, the mechanism of cultural activities, through which the formation of the corresponding meanings and values of the culturally-marked vocabulary takes place. According to this, cultural tradition represents such informative characteristic of culture that expresses equally (without exception) all spheres of social life. These spheres contain stereotyped or group adopted social experience.

Thus, the cultural tradition is the experience expressed in the social stereotypes of organized group. By the space-time transmission this experience is accumulated and produced in a variety of human groups (Markaryan, 1983).

Various normative value systems of culture represent its extensive parameter, its quantitative, its volumetric aspect, so the cultural tradition provides their "vertical" interaction, the understanding of culture in its various subsystems, which forms a "picture" of culture (Paliy, 1980; Petrov, 1981).

Dependence of the values from the corresponding normative value system

The dependence of the values of lexical units from the corresponding normative value system characterizes each group of vocabulary. This fact by itself provides academic interest as long as the communication is carried out in the framework of its "own" normative value system.

Going beyond this system inevitably leads to partial or complete loss of information content of lexical units. This obvious problem makes scientists to look for ways to solve it using method of reformulation. For example, to create non-fiction texts, making specific terminology accessible for perception of the ordinary person, not a professional.

Cultural-markedness as a phenomenon

Cultural-markedness is also a permanent feature of the vocabulary values we are interested in. This feature exists due to the objective characteristics of the cognitive process, mediated by the corresponding cultural tradition. However, within this property intercultural communication does not create any hindrance, showing up only in the process of intercultural communication in the decoding of the values of the national foreign language vocabulary marked communicants.

It is appropriate to recall that the origin of the problem of culturally-marked vocabulary (first in the practice and theory of translation) is connected with the peculiarity of its "behavior" in the framework of

cross-cultural communication. Here we can observe the partial or complete loss of information content of lexical units in the perception of the members of different sociocultural communities. Schematically, intercultural communication can be represented as the intersection (overlay) of two laps - two cultural and linguistic spaces of communicants. In this case we are dealing with two opposing trends - the large space of the intersection of the cultural traditions of the communicants is, the closer the value of the destination in the minds of foreign language and native speakers. At the same time corresponded information has less value for the recipient. Informative value of the lexical unit for the recipient is not connected to the intersecting part, which is presented by the necessary basis for initial communication, but to the information transfer between the disjoint parts. So culturally-marked vocabulary presents in the situations of all human communication but at more complex level. It is possible due to the hypothesis of initial non-identity of the speaker and the recipient during the ordinary communication. And the more difficult and inadequate is translation of one of the disjoint spaces on the language of the other person, the more valuable in the information and social terms becomes a fact of this paradoxical communication (Lotman, 1992).

Decoding the values of culturally-marked vocabulary

Considering the process of decoding the values of culturally-marked vocabulary in the mind of people of other cultural tradition, we pass from the normative value system where the value was created, to other normative value system where it is reconstructed. The process of values reconstruction correlates with the process of its formation. The last is carried out in the mind labeled by one cultural tradition, by means of interpretation of different cultural tradition, socio-cultural realities of other community.

The installation on the interpretation of strange, unknown culture is fundamentally different from the understanding of the phenomena during the communication in the frame of own culture. The attempt to include information in its known normative value systems that will inevitably lead to inadequate results is considered to be unacceptable. It is also useless to break the connection with own normative value system and accept a way of thinking characterizing a different socio-cultural community that completely cannot be achieved. Formation of the meanings of culturally-marked vocabulary in the minds of foreign language communicants is a result of the collision of "usual" and "unusual". It is the side of meaning, which in philosophy is defined as defamiliarization - on the one hand, the identification of unexpected, strange in comparison with the usual ways of the world discovery, on the other, the identification of an unknown, unfamiliar with a known, traditional (Tulchinskiy, 1980).

So the idea that the reformulation of foreign culture in terms of own linguo-cultural experience is similar to the cognition of the unknown facts of the culture, may be accepted with the important proviso that in the latter case, the transfer of mental operations carried out within their own normative value system, while the fragments of foreign culture are learned by transferring from one normative value system to another. On the one hand, this transfer facilitates other cultures facts, and on the other, may lead to inadequate results.

Conclusion

Thus, the main feature of the formation of value of culturally-marked vocabulary in the minds of native speakers we see in the determinism of this process by certain cultural tradition. So culturally-marked vocabulary has the following property of its value - to fix the social stereotype of the experience of the nation.

The formation of culturally-marked meanings of lexical units in the minds of other socio-cultural community members occurs through a mechanism of defamiliarization (estrangement). This phenomenon

reveals new, unexpected sides in the process of understanding the fact of another culture as well as those properties which allow finding analogues in the framework of their own socio-determined experience. It is important to emphasize that the process of defamiliarization takes place in parallel with the alignment of the new series of semantic defamiliarized meanings, i.e. fixing process (Gusev, 1985). Consequently, the understanding of the facts of other cultural tradition is a reinterpretation, the simultaneous implementation of defamiliarization and fixation.

Such a mechanism of semantic development of foreign language culturally-marked vocabulary defines the main feature of the procedure "secondary" established values, which are like copies of the originals, with even the most successful of these copies of "burdened" inevitably different (with respect to the study) cultural tradition.

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