



The process of formation of values in its orientation to the linguistic consciousness of members of a certain socio-cultural community

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The process of formation of values in its orientation to the linguistic consciousness of members of a certain socio-cultural community

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Abstract

At the present stage we observe the great interest to foreign languages as a mean of intercultural communication. All spheres of our life need interaction. And to understand the representative of different cultures we use special linguistic-cultural dictionaries. And we have allocated students as members of a certain socio-cultural community who work closely with such type of dictionaries. So the purpose of this article is to identify in the process of value formation of members of a certain social cultural community (students) through linguistic-cultural dictionaries. It can be possible to be done through the examination of the mechanisms of sense and notion formation of culturally-marked vocabulary of linguistic-cultural dictionaries. These mechanisms correlate with the lexicographical process which consists of two stages. The maximum concretization of not only the object, but also of the addressee (student) of the linguistic-cultural dictionary will make it possible to approximate the lexicography of nationally-marked vocabulary to the real condition of intercultural communication.

Key words: linguistics, value, linguistic consciousness, vocabulary, linguistic-cultural dictionary



INTRODUCTION

The process of globalization opens nowadays possibilities to interact with different cultures in different spheres of everyday life. Trade, trips, learning and other spheres use communication as a main tool of interaction. To get profit and advantages through the communication it is obvious to know culture of your opponent. Here the help could be found in linguistic-cultural dictionaries. During the formation of such type of dictionaries (linguistic-cultural), the linguist is assigned the role of an "intermediary" between two social cultural communities. His tasks are: to reveal the meaning of lexical units formed in the minds of the speakers of one language; to determine the national characteristics of one culture; to present meaning in the interpretation, clear for the perception of foreign communicants (students) from another culture. To understand how the researchers solve these tasks we studied different linguistic-cultural dictionaries [Americana English-Russian Encyclopedic dictionary, 1996; Great Britain: a linguistic and cultural dictionary, 2001; USA: Linguistic-cultural dictionary, 2001; France. Linguistic-cultural dictionary, 2008; A Brief Anglo-Russian Linguistic and Cultural Dictionary: Great Britain, USA, Canada, Australia, New Zealand, 2001; etc.] and different studies on language and intercultural communication, on vocabulary formation in linguistic-cultural dictionaries, on selection and submission of information in the dictionaries [Ter-Minasova S.G., 2000; Oschepkova V.V., 1983; Vereshchagin E.M., Kostomarov V.G., 1980; Ansimova O.K., 2014; Zinovieva E.I., 2010].

The aim of the research

The identification of the process of value formation of members of a certain socio-cultural community (students) through linguistic-cultural dictionaries with the examination of the mechanisms of sense and notion formation of culturally-marked vocabulary is the aim of the research.

Objectives of the research

As objectives were proposed the followings:

- study the information for interpretation;
- study the communication oriented meanings;
- study the information about the referent;
- study two stages of lexicography;
- study the problem of selecting information.



METHODS

During the research there were used several theoretical methods:

- critical analysis of linguistic literature and studies on the subject under the research,
- analysis of linguistic-cultural dictionaries for Russian speaking students,
- analysis of various researches on sense and notion formation of culturally-marked vocabulary, on selection of vocabulary, on lexicography.

RESULTS

Selection of information for interpretation

Selection of information for the interpretation of a lexical unit correlated with another (for the student or addressee) culture, has its own peculiarities. This is the ambivalent focus of this procedure. The meaning, formed in the consciousness of the lexicographer as a result of purposeful cognitive activity on the interpretation of a certain national culture, is analyzed from the point of view of the peculiarities of perception by the addressee of the information contained in this meaning.

Communication oriented analysis of meaning

Such a communication oriented analysis of meaning is a conscious reliance on the mechanism of elimination. That is the process of identifying something new, strange for members of a different socio-cultural community. At the same time, reliance is placed on information known to them, prevention of intercultural interference.

Information about the referent

All the information about the referent that we can get in the process of studying the relevant normative-value system and culture can be presented into two types:

- descriptive information - characteristic of the objective properties of the referent;
- information of an aceological nature - information of the role of the referent in the framework of this normative-value system.

This distinction in semantics (in consciousness) is associated with the dialectical nature of reflection, which acts as the cognition of objective properties and reflections, and also as a reflection of the significance of these properties and relations for the purposes of social practice.

Stages of lexicography

The first stage of lexicography is the formation of the meaning of nationally-marked vocabulary in the linguist's mind. It is carried out on the basis of purposeful activity on research and comprehension of the facts of the normative-value system, the corresponding culture and the system as a whole.



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Moreover, the results of such activities are of value for a linguistic-cultural dictionary. The interpretations of this dictionary must first of all meet the requirement of adequacy with respect to the true properties of the referent and its role in a given cultural community. The fact that the vocabulary interpretation is not only more explicit, but also much more informative than meaning in the ordinary consciousness of native speakers is not difficult to verify by referring to the linguistic-cultural dictionaries for Russian speakers [Americana English-Russian Encyclopedic dictionary, 1996; Great Britain: a linguistic and cultural dictionary, 2001; USA: Linguistic-cultural dictionary, 2001; France. Linguistic-cultural dictionary, 2008; A Brief Anglo-Russian Linguistic and Cultural Dictionary: Great Britain, USA, Canada, Australia, New Zealand, 2001]. The necessity of further translation of the "conscious" into a semantic interpretation is realized previously, this brings significant changes to the awareness of the world through language. Perhaps the awareness of the world picture is affected by semantic studies and a so-called "strong semantics" - the establishment of rules by which linguistic signs correspond with extralinguistic objects.

The second stage of lexicography is the compilation of interpretations. Here there is a selection of that part of the information that the lexicographer considers necessary and sufficient for the formation of the value of the lexical unit for its addressee (student). Here we should emphasize the irrelevance of any reasoning about the objectivity, completeness and explicitness of interpretation. Any interpretation is subjective; it has subjective completeness and subjective explicitness.

All above levels are necessary both in the selection of information for interpretation, and in the selection of vocabulary for the linguistic-cultural dictionary. It seems obvious to us that the reality surrounding the person is not so much natural, as social and historical. And such ordinary things, as household items or food, contain extensive social and cultural information. These objects are made, planted, acquired, that means they are immersed in social relations and have a certain meaning.

Consequently, the meaning of the corresponding lexical units reflects the socially stereotyped experience of the nation. However, the author of the linguistic-cultural dictionary is interested only in that part of the nationally-marked vocabulary, which contains new information for students. It can be information about an object (phenomenon) that is not known to him or about the special role of an object (phenomenon) that is not known to him in the context of another culture.

DISCUSSION

The lexicographer has the problem of selecting new information for students even during the process of interpretation formation. Here the question arises - what information can be considered as new.



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For the answer, it is necessary to determine the discrepancy between the value that must be formed in the consciousness of the foreign addressee (student) and the prototype of this value. In some cases this prototype may already be in the mind, in others it may be a lacuna. The meaning of nationally-marked vocabulary in the minds of a foreign student is formed on the basis of socially determined experience, which he acquired as a result of knowledge of his and foreign cultures. Therefore, the task of the lexicographer here is to predict the fact of the student's presence or absence of the necessary socially-determined experience regarding his native and described culture. It is important to use this experience to interpret a positive transfer of relevant knowledge or to prevent possible interference. In the first case, lexicographer can refuse to include redundant information in the interpretation, in the second - he can make necessary adjustments of information.

CONCLUSION

In the preparation of dictionaries, the ambivalent correlation of the lexicography procedure is ideal. When the object of semantisation is the nationally-marked vocabulary associated with one (and only one) culture. And the results of such semantisation are relied on the perception of the representative of another (one specific) culture. The maximum concretization of not only the object, but also of the addressee of the linguistic-cultural dictionary will make it possible to approximate the lexicography of nationally-marked vocabulary to the real condition of intercultural communication. Participants in this communication are representatives of two different cultures. This approach will allow the most optimal way to reflect the essence of the linguistic-cultural dictionary as an anthropocentric dictionary, which is created for the purposeful impact on the students' consciousness. The process of scientific development of vocabulary repeats, but at another level, the process of its mastering by ordinary consciousness. However, unlike the native speaker, from the beginning the linguist recognizes himself as a person who realizes the world, realizes the picture of the world and the very fact of his awareness. And what is important, he realizes the fact of belonging to a different, in relation to the described, culture. Understanding of this circumstance is necessary for managing the process of eliminating one's own consciousness, that is, the process of comprehending the facts of a culture speaking another culture from the position of one's addressee.

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