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LANGUAGE AND CULTURE RELATIONSHIP: THE STRUCTURAL-AND-FUNCTIONAL APPROACH

The structural-and-functional analysis of the relationship between the language and culture is undertaken in the article to specify the tasks of the language education. The conclusion is reached on the necessity and possibility to develop in parallel a trainee's language and culture in his/her linguistic education aimed at the formation of the cultural-and-lingual personality.

Key words: language, humanitarian culture, cultural-and-linguistic space, cultural-and-lingual personality.

It is unlikely to find anyone denying the natural relationship between language and culture. This problem has always been at the forefront of the specialists' investigation in the fields of philosophy, linguistics, psychology, sociology, culturology, cultural anthropology, intercultural communication, etc. In estimating this relationship each science proceeds from its own assumptions and interests related to its subject of investigation.

Language is basic to human cultural existence, making the relationship between language and culture the key investigation issue first and foremost for linguistics. In its turn, an unceasing interest in this issue on the part of linguistics can't fail to affect pedagogy and methods of education in general and methods of language teaching in particular. This can be confirmed by universal recognition of the relations established by humanitarian education with language and culture as well as by the role of linguistic disciplines in performing a cultural function of education.

Being aware of the importance which the language and culture relationship plays in substantiating any lingua-didactic concept, we are undertaking the structural-functional analysis of this relationship to specify the tasks of language education. Thus we are proceeding from the concept of language, the latter being understood as the most important sign system in the human culture, 'the main communication means of a given human collective using this system also for the development of thinking and for the generation to generation transfer of cultural and historical traditions, etc.' [1]. The possibility of structural correlation of language and culture seems to be predetermined by the interrelation of the world view and the world as reflected in language and culture. The fact of structural similarity of the language and the reality has already been reported by L. Hjelmslev, who admitted the possibility of setting the language structure equal to the world structure or to consider the former as a more or less deformed reflection of the latter. As for the structural correlation of language and culture, the issue remains open in many ways – mostly due to the multi-aspectual character of the very concept of culture that unites all aspects of human being.

The culture of the society fixes man's achievements in the field of self-, nature and social cognition, in creative transformations of both spiritual life of the society and its material world. It follows that the major peculiarity of culture is its human origin as well as its close links with a man and his activity. It also helps to understand why the most common approach to the definition of culture, which incorporates a number of other approaches to this phenomenon, is the one which defines culture as the sum of a man's vital activity means.

Understanding of culture as a human activity seems to be also correct in defying the humanitarian culture as an anthropocentric type of culture addressing its whole content towards a man. It is this type of culture which concerns the problems of education since it is a transmission mechanism for social and cultural experience and humanitarian knowledge, and an instrument of socialization and socio-cultural self-determination of a person. It is also essential for us that one of the most important components of a social activity of a man is considered to be his speech activity. In carrying out this activity a man masters the language as his culture component and thus gets an access to other components of the culture.

The researchers are trying to define the structure of culture in an attempt to comprehend its true content, to establish the significance of its components, to expose the driving force of its development. It is obvious that the distinguished cultural components are directly linked with the approach chosen for the culture definition and analysis. Most researchers distinguish the following main components of culture: axiological, informative/cognitive, communication, reflexive and activity. In doing so the researchers point at the relative character of such a distinction stressing the interdependency of culture components.

Nevertheless, the distinction of the components turns out to be consonant with a psychological approach to the definition of the general culture of a person emphasizing this person's activity. This distinction is also consistent with the practice of studying the humanitarian culture using different planes of investigation. Thus, I. Zimnyaya distinguishes three global planes in culture investigation: a person's culture plane (self-regulation and relationship culture), an activity culture plane (culture of intellectual and objective activity), a plane of social interaction with other people (communication and behavior culture) [2]. The culture components are distinguished respectively as belonging to every person: understanding (comprehension) of the world, knowledge of oneself in the world, abilities, creative activity and readiness for development.

This approach to the investigation of culture is further developed by L.V. Pavlova who uses the same practice in her study of humanitarian culture: the structure developed by her incorporates a person as a subject of humanitarian culture, subject of its acquisition and development. In doing so the researcher proceeds from well-known principles of the personality theory stating that (1) a man is a subject of communication, cognition and labor (B.G. Ananjev) and (2) a man manifests himself in his relations to society, labor, himself and other people (V.N. Miasytchev). It makes possible to single out four planes of a person's humanitarian culture: culture of knowledge and cognition; culture of relation to the world, society, values, knowledge; culture of communication and social interaction; culture of activity aimed at acquisition and creation of socio-cultural experience [3]. This approach seems to be consistent with anthropologic structuring of culture differentiating between four main culture components: concepts, relations, values and rules.

Let's try to find out if this approach has any relevance to the language structure. The concepts are contained primarily in the language and are expressed with the help of words. They straighten out man's experience and ensure the active participation of language in the cognitive mastering of the world. The use of the term "concept" as well as the term "the world view" is characteristic of two anthropocentric paradigms – cognitive linguistics and linguoculturology. It is significant that for the cognitive linguistics a concept is a unity of mental lexicon, conceptual system and "language of the brain" (*lingue mentalis*). Linguoculturology investigates the linguocultural concept which is always built on the value basis. Thus an anthropocentric "language/man" dyad turns out to be a more complex "language/man/cognition/culture" relationship.

We emphasize the fact that in any case a concept is embodied in a language unit and it is lexico-semantic aspect of the language that is "responsible" for the conceptual mapping of the world. It is known that linguoculturologists consider every language to contain a limited number of significant cultural units (cp. culture concepts in Russian language singled out by A. Wierzbicka "душа", "судьба", "тоска"). But we are following the linguists in this question and thus are inclined to believe

that a culture component is not just a culture concept or culture information provided by the language. We are dealing with an inherent feature of any language characteristic of all its layers and branches.

It is obvious that a conceptual world view being formed by culture with the help of language presupposes not only the distinction of concepts but also clarifying the character of their interrelation – in space and time, in cause and effect relationship. Every culture forms its own view of the inter-concept relations and expresses them by means of its language grammar.

In regard to such culture elements as values and rules, they also conform to the language structure. The value concepts expressing certain forms of a man's interested attitude to the world are reflected by relevant semantic fields covering mostly the language ideomatics and phraseology. Their analysis is an effective way to master not only the language but also the culture represented by it.

Cultural rules and standards are known to be formed in every culture on the basis of its notion of values. The observance of these values constitutes the purpose of the rules and standards accepted in the language. The language standards represent one of the national culture components. The language use requires the observance of the main rules of the words' pronunciation, spelling, use, grammar, etc. These rules observance is expressed mostly in the standards of the literary language and speech etiquette. Since any statement is usually assessed from the viewpoint of its correctness/incorrectness, appropriateness/inappropriateness, the language standards can be considered to be an axiological category.

So, even this short analysis seems to be enough to convince us of the fact that the correlation between language and culture extends to their structural relationship. The latter can also be proved by the noted fact of both language and culture heterogeneity making it possible to study these phenomena on more than one plane. To take one example, N.I. Tolstoy studying the Slavic culture distinguishes four such planes in keeping with language: (1) elite culture and literary language; (2) folk culture and dialect speech; (3) "the third culture" or culture for people and popular speech; (4) professional sub-cultures and argo speech [4]. The culture structure in this case reveals certain similarity with language structuring according to the differentiation of its standard language and non-standard language forms.

The fact that language can be studied separately from culture or in comparison with it as with equivalent phenomenon [4, p. 16] proves not only their structural but also functional relationship. A complicating factor of such investigation is again a multi-aspectual character of culture indicative of its polyfunctional nature. Among the most commonly defined culture functions are the following: humanitarian, communicative, integrative, regulative, axiological, educative, transformative, informative, cognitive, and functions of translating social experience and of socialization.

There is no agreement among researchers regarding the number of the culture functions but all of them recognize social character of these functions. An attempt undertaken by us earlier to relate the functions of the humanitarian culture to social needs met by it allowed us to present many functions ascribed to the humanitarian culture as being aligned along three axes – in accordance with three types of man's social demands [5]. We also called attention to the agreement between the groups of arbitrarily separated social needs (needs for others, needs with others, needs for oneself) and three planes in the culture investigation described by I. Zymnyaya (a plane of social interaction, an activity culture plane, a person's culture plane) [2].

In regard to language, its polyfunctionality is generally accepted, along with the fact that the communicative and cognitive functions are its basic ones. In addition, functions of more particular character are distinguished. For example, A.A. Leontjev writes about national and cultural function of language and its function to support social and historic experience [6, p. 101]. V.A. Avrorin, apart from communicative function, recognizes constructive (thought forming), expressive (thought expressing) and accumulative (accumulation of knowledge and experience) functions [7, p. 36-42].

E. Sapir distinguishes three major functions which language fulfills in the fields of communication, thought and expression. Besides, he points out a number of not less important special derivative functions of a social character: to be a force of socialization, to be used in cultural accumulation and

historical transmission, and to serve a factor for the growth of individuality and personality expression [8, p. 15-17].

O.J. Goykhman, L.M. Goncharova and O.N. Lapshina note the following derivative functions of language: phatic (establishing contact), emotive (expressing emotion), appellative (appealing), accumulative (accumulating and transferring knowledge of the world), metalinguistic (interpreting linguistic facts), aesthetic (affecting aesthetically) [9].

This short analysis of the language functions distinguished by researchers is sufficient to comprehend the complexity of the problem studied. The situation is also complicated by the fact that different researchers sometimes use the same terms to define different concepts. To take one example, “expressive function” related by most researches to the field of the feelings and emotions manifestation is considered by V.A. Avrorin as being related to the field of thoughts expression. Sometimes similar concepts are defined differently in different classifications. For example, the same V.A. Avrorin calls a thought forming function a constrictive one, etc. Besides, the classifications of functions put forward by many authors largely depend on the distinction of language and speech as well as on the degree of differentiation of the basic language functions.

E.I. Vargina asserts that all existing classifications of the language functions can be reduced to three types of relationship: a man and the surrounding world, a man and his language, language and the surrounding world [10]. Differentiating language functions for the purpose of our research, we'll try to come up with their classification within the framework of language/culture relationship. Actually, the world surrounding a person is sure to be human world and it has been humanized by the world of culture. But it is a common fact today that a person perceives this world not only through the prism of culture but also through the prism of language. A person uses this double prism to communicate with the surrounding world: he tries to comprehend this world getting to know it, naming it, reflecting on it, retaining it in his memory, carrying on a dialogue with it, expressing his attitude to it, sharing his opinions and emotions with beings similar to him.

Culture makes a person a person but it does this primarily with the help of language. Language absorbs all knowledge and ideas about the world, assists in exploring it and “opening” oneself in it. The crucial part here seems to be the fact that both culture and language fulfill their powerful educative potential. In relation to culture it is expressed in the actualization of its educative function, and as applied to language - in the distinguishing of its function of forming personality. For instance, E.I. Passov studying language from the standpoint of education maintains there are four language functions: cognitive (language as a means of cognition and an instrument of thought), accumulative (language as a keeper of culture), communicative (language as an instrument of communication, a mouthpiece of attitudes, emotions and influences), and personality forming (language as an instrument of training and education) [11, p. 11].

Agreeing fully with the scientist's reasoning that “language is a well of pedagogy” we are nevertheless inclined to believe that a personality-forming function is characteristic of not language as it is but of language education. We also believe it to be possible to reduce the variety of language functions distinguished by different researchers to three major functions: communicative, cognitive and cumulative. We consider all other functions to be derivatives of the main mentioned above and thus regard them within the main functions' structure. Thus, for example, it is apparent that the communicative function of language incorporates several others: phatic, emotive, appellative. The function that we call cognitive implies the realization of several language functions, such as cognition, nomination, construction, assessment. The cumulative function also covers several more: informative, aesthetic, national and cultural.

So, even the mere naming of functions performed by culture and language points to their functional correlation. Giving credit to the investigations undertaken with the aim of revealing the agreement between culture and language functions (T.M. Konovalova, for example, distinguishes nine cases of such an agreement [12]) let's focus upon the mechanism of these functions' mutual actualization.

Pursuing educational aims we specify the concept of culture as the concept of humanitarian culture directly linked by its human-oriented aspects with the problems of language education. Bearing this in mind we will focus on the subject of culture. The subject of culture acquisition and development is known to be a person. Addressing to the mentioned above principles of the personality theory stating that a person is a subject of communication, cognition and labor we can consider language in four planes: (1) language as a means of communication, (2) language as an instrument of cognition, and (3) language as an instrument of organizing activity (see Figure 1).

In the figure “Language and Humanitarian Culture Relationship” we use horizontal arrows to show that the distinction of these planes for language consideration is to a certain degree conditional since language tends to the actualization in several guises simultaneously. Nevertheless, the distinction of three major language functions (communicative, cognitive and cumulative) can be considered to be the result of language examination in one of the actualized planes. While the relationship between the communicative and cognitive functions of language and its consideration as a means of communication and an instrument of cognition are obvious, the predetermination of the cumulative function of language by its consideration in the activity aspect calls for clarification.

The development of language as an instrument of organizing people’s activity inevitably accompanies the development of culture. Culture is acquired and developed by a person in the process of his communication, socialization, world and self-cognition, but more importantly, on the basis of his social activity. Philosophers describe this process using the terms of “objectification” and “de-objectification” (as creation and assimilation of cultural values). We, for our part, emphasize that this process is carried out with the help of language, speech activity being a crucial component of social activity. As noted above, the language acquisition in the process of speech activity is the way to acquire culture.

A consideration of language as an activity involves its examination not only as an instrument of organizing cultural activity but as the activity itself, i.e. the communicative and cognitive activity. Thus, cumulative language function is also implemented by the actualization of the communicative and cognitive aspects of language. As for the speech activity, it seems obvious to us that it is itself a component of wider concepts of the communicative and cognitive activities.

The interpretation of language as an instrument of organizing the activity and as the activity itself allows us to consider the involvement of language in the actualization of the humanitarian culture functions. These functions are aimed at the provision of the person’s adaptation to the surrounding world, the functions being of the transforming, protective and adaptive, and innovative character. We are sure that language (language competence) can be considered as one of the factors that predetermines the success of cultural and social adaptation of a person. Being transferred to another culture, a person is required to perform a serious work aimed at comprehension and adoption of a different view of the world. Penetration into the world of another culture requires a new mode of thought considering the language of this culture or more precisely a native speaker of this language. The latter is a representative of a linguistic community sharing with it a definite view of the world, i.e. a language personality.

The concept of a language personality was introduced by V.V. Vinogradov to denote a person and his ability to participate in speech activity. Today this concept is applied not only to a person as a native speaker (speech personality) and his verbal behavior (communication personality) but also to a national and cultural prototype of a native speaker (ethnosemantic personality). The relationship between a language personality and the culture this personality represents can be traced to the related concepts of cultural picture of the world (cultural worldview) and language picture of the world.

It is common knowledge today that every culture develops its own view of the world, i.e. reflects the world in its own way, using the prism of concepts formed in cognitive mastering of the world. The language picture of the world, in its turn, reflects the real world through its cultural picture. Language controls and regulates the comprehension of the world by native speakers. Hence the lan-

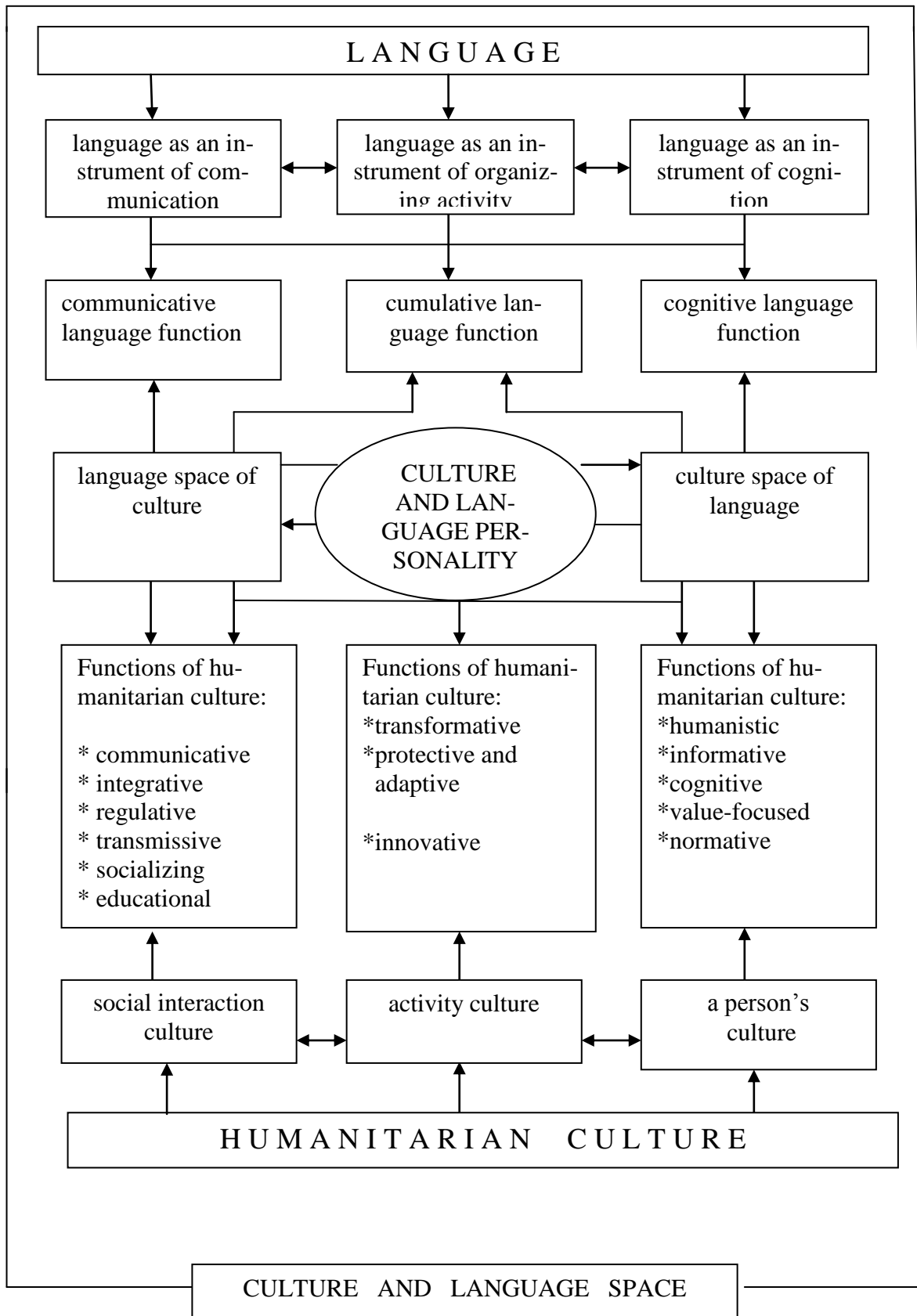
guage picture of the world is in a constant interaction with the cultural picture of the world and in the end can be traced back to the real world surrounding a person.

The concept of a language personality seems to be useful not only in clarifying the relationship of two pictures of the world but also in realizing certain duplication in language and culture functions. The latter takes place due to the specular reflection of possible aspects of language and culture consideration when the humanitarian culture is considered as the culture of social interaction, the culture of the personality or the culture of activity, on one hand, and language is looked upon as an instrument of communication, an instrument of cognition and an instrument of organizing the activity – on the other hand. In this case the very fact of structural-functional similarity between language and culture raises the question of their integration, i.e. the interpenetration of the spaces representing them.

The concept of the cultural space as the variety of all models and ideals of human activity and all relations of culture being developed in details, the existence of the language space is still represented hypothetically. Nevertheless, in the publications devoted to the consideration of this concept we find attempts of its terminological use leaning upon the concepts of a language personality and the language picture of the world. The language space is represented as a form of objectification of the language picture of the world, as its part incorporated in the culture field and reflecting the language and culture relationship [13]. A language personality organizes the surrounding communicative space, creating the language picture of the world.

It is interesting to note that the researchers come up with an idea that there can be as many language spaces around a person as many languages he knows. A person, respectively, can have several language personalities. Moreover, as long as a person uses a language, he can be considered a language personality [14, p. 132].

Figure 1.



Agreeing with this approach and developing it further we cannot but note that the language space created by a language personality has to be of a secondary nature as related to the personality's culture space. At least it has to be closely connected with the culture space in view of the interpenetration nature of the language and culture relationship [15, p. 165] and the secondary character of the language picture of the world in relation to its cultural picture. Thus in defining the space for the development of a language personality it seems more correct to speak of the *culture and language space* as the field of language and culture interaction responsible for forming personality. The latter, for the same reason, is called by us as a *culture and language personality*, the fact that any personality has not only language but also cultural status being emphasized

We believe that the development of this personality is directly influenced by interim formations marking the stages of the language and culture integration process and belonging to both language and culture. These formations fall into "the language space of culture" and "culture space of language" arbitrarily distinguished by us. A guide for such a differentiation is the importance of certain concepts in studying the language-culture relationship. These concepts include the language aspects of culture, language existence of the culture space, the languages of the culture space, etc. on one hand, and social and cultural aspects of language, cultural potential of language, the culture space of specific languages, etc. on the other.

Following V.P. Furmanova we believe that a culture and language personality developed by the culture and language space is an integrated quality of a subject who possesses a certain social and cultural status, the stock of linguistic and cultural knowledge represented in the form of the thesaurus and the ability to use it adequately which is indicative of the person's command of language and culture [16, p. 114]. It seems essential to emphasize that the culture and language space is being created at all times but every person creates his own culture and language space, realizing himself as a culture and language personality. Every person masters the culture and language space in his own way since both culture and language are acquired individually. This acquisition process can be made regulated and efficient firstly with the help of language education, its personality-oriented character being emphasized by specialists [17, p. 131].

To summarize, the logics of structural-functional investigation of the language and culture relationship has made us aware of the fact that the main aim of language education is directly linked with the development of a culture and language personality. The field of integrated language and culture interaction developing a personality makes itself evident in the culture and language space. In this very space a trainee acquires the facts of language and culture. The mere fact of the structural-functional correlation of language and culture confirmed by our investigation testifies that the parallel development of a trainee's language and culture is not only necessary but also possible in language education.

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