

Секция «Актуальные психолингвистические проблемы межкультурной коммуникации
(подсекция на английском языке)»

The interference of conceptospheres in the study of foreign linguistic cultures

Научный руководитель – Денисова Галина Валерьевна

Перткова Екатерина Романовна

Студент (специалист)

Московский государственный университет имени М.В.Ломоносова, Факультет
психологии, Кафедра общей психологии, Москва, Россия

E-mail: pert.ka@yandex.ru

The relevance of the study is determined by the lack of successful understanding between the communicator and the recipient in cross-cultural communication. And now the question of the value and semantic dialogue of cultures is being raised more and more. It is not enough to speak the same language with the interlocutor in order to understand him well, it is necessary to have an idea of his worldview, which in turn consists of several conceptual spheres: which consists of several conceptual spheres: national-cultural-linguistic, professional, family, individual, etc. It is important that in the worldview of any person, his individual conceptosphere claims to be unique. Although it is inevitably connected with the general national-cultural-linguistic conceptosphere [6]. An interesting phenomenon is that the native conceptosphere is mixed with the foreign-language conceptosphere when studying foreign linguistic cultures. And this undoubtedly affects the individual, expanding the semantic field of already known concepts, and even the recognition of completely new ones, which become part of the individual's worldview.

The hypothesis of our research is that the definitions of concepts and values of a person are expanded and supplemented by understanding from other linguistic cultures with a good command of a foreign language.

According to the authors D. S. Likhachev, S. A. Askoldov [1], A. Vezhbitskaya [3], A. P. Babushkin and I. A. Sternin [2], the concept is a cultural and ethnic component of the conceptosphere, is considered as a system of accumulated knowledge about the world, including personal experience and the experience of generations transmitted through language, a cultural phenomenon of accumulation and storage of information, which is formed based on the linguistic picture of the world.

An example from the practice of translators, where we can see the difference between linguistic cultures, is the precedent texts, which are the provider of intertextual references, which are understandable and known to the representatives of this culture and represent a special value and meaning for them. Similarly, there is a situation with humor as a component of the conceptosphere, it contains stereotypical ideas inherent in the popular worldview. And, since we have touched upon the topic of sociocultural stereotypes [4], it should be said that stereotypes are very stable constructs in the conceptosphere of people, in the world picture of entire nations. These are mythical ideas about the behavior, motivation, life of other peoples, their preferences, which for the most part don't coincide with the real state of affairs, but only make communication difficult because of the biased attitude of people to each other.

One of the methodological tasks for us is the destruction of such stereotypes, and this can be achieved by expanding the semantic content of the concept as a result of greater cultural

experience. But to be a multicultural person means to be more receptive to other cultures, tolerant, and aimed at interacting with representatives of all other cultures. But at the same time, there is no restructuring of thinking - the person remains the same committed to the views of his native culture. And there is a big question about the formation of a secondary language personality, which can guide thinking, determine new life values and views on life, which complicates the structure of the personality as a whole, changing it qualitatively [5].

Our **study** was conducted on 30 respondents who are native Russian speakers, 23 of whom speak a second (and some third) foreign language: English, French, German, Chinese and Spanish, Italian, Japanese, Georgian, Hebrew. The respondents were asked to write down their life values and give them definitions of what these values mean to them and how they understand them. Then the content analysis and comparative analysis were carried out to identify the values and concepts inherent in different linguistic cultures.

The representatives of Eastern languages described such values as love, family, health, relationships, reciprocity, kindness, honesty, emotional connections, empathy, balance. An analysis of the definitions of these values has made it clear that, say, "Eastern" people value nepotism, relationships, emotional well-being, and care more, which reflects their collectivist culture. The representatives of Western languages named priority values: self-development, freedom, knowledge of the world, education, career, recognition and respect, authority, power, money. And it also reflects the individualistic culture, the self-worth of the individual and the "I".

The study also included subjects who know more than one foreign language from different language groups, such as German and Hebrew. Such people combine Eastern and Western culture, for them the spiritual and material components of life are equal, family and career are interconnected, and at the same time self-worth and personal space are just as important.

Based on the analysis of the respondents' responses, we concluded that after learning foreign languages, their priority values, views on events and conceptual thinking were changed. The subjects have seen on their own experience, how their worldview has changed with the penetration of a foreign culture in their individual conceptosphere. We conclude from this that our hypothesis is confirmed, with the formation of a second language personality, the conceptosphere expands, the semantic content of concepts is filled, and the social stereotypes of cultures are reinterpreted.

Источники и литература

- 1) Askoldov S. A. *Koncept i slovo // Russkaya slovesnost'. Ot teorii slovesnosti k strukture teksta. Antologiya.* – M., 1997. – 260-267 ss.
- 2) Babushkin A. P., I. A. Sternin, *Kognitivnaya lingvistika I semasiologiya. Monographiya.* – Voronezh: ООО «Ritm», 2018. – 229 s.
- 3) Vezhbitskaya A. *Yasik. Kultura. Poznanie.* – M., 1996. – 416 s.
- 4) Denisova G. V. *Lingvokulturnoe soznanie I estetika stereotipov // European Social Science Journal.* – 2017. №10. – S. 30-37.
- 5) Yelizarova G. V. *Formirovanie polykulturnoi yazikovoï lichnosti kak trebovanie novoi global'noi situacii // Yazikovoe obrazovanie v vuze.* – SPB.: KARO, 2005. – S. 8-21.
- 6) Likhachev D.S. *Konceptosfera russkogo yazika // Izv. RAN – SLYA.* – 1993, 1. – S 3-9.