



*Original Contribution*

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## NATIONAL AND CULTURAL COMPONENTS OF THE TEXT AND INTERCULTURAL COMMUNICATION

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### ABSTRACT

The common tendency in present-day linguistics is a transition from structural to anthropological linguistics, which studies language phenomena in close relation to the human being, his way of thinking, his spiritual and practical activities. The anthropological focus is on the person as an originator of both language and dialogue, the basic means of communication. This communication is explicitly revealed through texts and the text itself is both a tool and a product of communication. Therefore, the objective of the following paper is to analyse the national and cultural components of the text and to lay the foundations of effective intercultural dialogue. These components reflect traces of culture in the language and function as cultural markers. The national and cultural significance of the text retains and voices the sense of national identity, the national customs and traditions, the culture and history of the people. The basic method for the study of intercultural communication through texts is association as a key to associative meaning. The results of the research imply national and cultural comments, reflecting the cultural and language content of the text. The differentiation between a cultural centre in the text and its periphery enable its overall understanding and apprehension.

**Key Words:** cultural differences, cultural communication, mentality, text

The common tendency in present-day linguistics is a transition from structural to anthropological linguistics, which studies language phenomena in close relation to the human being, his way of thinking, and his spiritual and practical activities. The anthropological paradigm focuses on the person as a generator of both language and dialogue. Researches in this sphere are related to how the person uses the language as a means of communication and how the person himself is reflected in the language units as well.

In the modern global world contacts between people become more active and more dynamic and are established by different ways of communication. This leads to increasing the interest in the language – culture relation and in the problems of the language person in accordance with the socio-cultural processes as well. The person in the contemporary society is a subject that influences the language and culture and an object of

studying the culture. The national mentality, the soul of the nation, and its character are demonstrated in and through language. The experience of the nation is reflected in language and that way the language guarantees preservation of the knowledge of the nation's culture and traditions. In his life-long realisation, the person interacts with cultural facts, acquires and denotes them by means of the language and the phenomena of culture itself, influences him by transforming him to a new quality. Thus the person and culture complement one another.

In reality, communicativeness is expressed by means of texts; the cultural potential of language units of different levels is revealed mainly through the text. The national- cultural semantics of language units is displayed in the text. When we read foreign-language texts, there are two trends:

- Reading the text in order to extract information on the nation's language and culture;
- Apprehension of the text as a cultural phenomenon and by means of the text –

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getting acquainted with the language and culture.

It is well known that the human has at his disposal sufficient compact complex of own strategies and activities that can be considered “universal”, “typical”, and applicable with a similar scheme during communication in various cultural communities. At the same time these strategies depend on the type of the language person and his national-cultural type. As a conclusion, we can say that there are universal, generally cultural strategies of communication, but they are united with the cultural realia of the given national culture and are transmitted by the adequate language means.

The conception of incorporation of those studying a foreign language into the foreign culture by means of its figurative language on the basis of interrelation and interaction between cultures of the nations guarantees successful and effective dialogue. In this process it is necessary to constantly overcome the limitedness of its own mentality values, cultivating tolerance, spiritual perfection.

Considered in the space of the interrelation language-culture, the text contains not only a language tissue, but most of all – thoughts and feelings that are conditioned ethnically, culturally, by a concrete situation and expressed verbally.

The cultural organization of the text is displayed not only in its structural-compositional organisation, but also in the purposeful selection of national-cultural stereotypes and in the inner organisation of the semantic structure of the word. The existence of different components of cultural meaning in this structure enables the author to emphasise one component of cultural meanings and make others insignificant by creating different contextual conditions. The culturally organised language material in the text is a thorough system of language elements and ways of their organisation, which contributes to producing of a certain cultural model.

The organisation of cultural components within the text leads to qualitative transformation of language units. Adopting a new meaning in their national cultural identity, they become these elements, on the basis of which the paradigm of cultural perception of a given text comes into being. /“Nad nami Allah, pod nami kozlji”/. The specifics of cultural perception and its language denotation allow us to speak of the specific function of language, of its meaning

to generate the process of cultural perception. The cultural function of language is related to its ability to represent the process of cultural perception.

The national-cultural components of the text serve as a basis of successful intercultural dialogue and for its meaningful perception and understanding. These components are traces of the culture in language and language markers in cultural space as well. The national-cultural components in the text are a centre of its cultural contents, which gives them individuality and uniqueness. As very important and immediately perceived components of the text, they are related to the social contents of the text and its language at the same time. Thus, not the language in general as a means of communication is studied, but rather the character of its functioning as a means of a cultural fact, its cultural subtext. In relation to these conditions, every text may be considered as an aggregate of “coincidences” and “lack of coincidences”, requiring interpretation and a way of realising meanings that function traditionally in a given local culture. When perceiving the text, the representative of another culture and language uses a complex of standards that are inherent only to his language and culture. Thus, perception of the foreign-language text could be difficult because of the regulations of other language and culture, which are realised in the text. The national-cultural potential of the text performs the function of preservation and transmission of the national self-awareness, national traditions, culture and national history. All this is transformed by the language means in verbal forms.

In the present study the associations, as a notion, are considered in interaction with the language units of the text and its national-cultural components [forest – for Bulgaria and Tropical habitants; school – in Bulgaria and South African Republic; dog – in Bulgaria and China]. The ability of language units to provoke notions in human’s mind is an associative opportunity of language units. The associative meaning is not included in the semantic structure of language units; it shows up only in text and in mind, when perceiving the text or its elements. Perception of the text in national-cultural aspect characterises with its specifics and is a mentality process, in which the experience of one language-cultural community is confronted to the language-cultural experience of another community by means of a system of standards/dom – in Russian, kushta – in Bulgarian/. The

characteristic national or historic colour of the studied components makes the “neutral” lexical unit nationally coloured. For example, nationally specific for Russian language awareness are the words – *dusha*, *sudba*, *muka*. They reflect the special features of Russian awareness, of Russian mentality. Different cultures define different concepts that are different not only linguistically, but also in their meaning.

The common outlook of human mentality makes it possible the inter-language and inter-cultural communication. There are common, universal values of all nations – life, bread, home, and family that have practical meaning of the intercultural dialogue. Finding balance, establishing equilibrium in this system is related to producing national-cultural commentaries, certain minimum, related to the language and cultural

information of the texts. It is achieved by comparative-contrastive studies of two or more lingual-cultural communities. In this case, it is advisable to examine the matrix of coincidences and lack of coincidences of language, cultural and behavioural level. Outlining a cultural centre in the tissue of the text leads to complete perception and understanding of its presented information.

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