

**RLMSEE-2020****The Russian Language in Modern Scientific and Educational Environment****SUBSTITUTION OF MEANINGS OF KEY WORDS RUSSIAN  
CULTURE IN CONTEXT GLOBALIZAION**

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willycat2@mail.ru**Abstract**

In this paper the results of observation of substitution of the meanings of the key Russian words, caused by extralinguistic processes, are summarized. For didactic purposes, the authors distinguish between language as a communication tool and a cultural guardian tool, focusing on the latter. The study expresses the opinion that modern globalization is not the only attempt to unite the world, it was preceded by Christian globalization. The latter formed the Russian mentality and linguistic picture of the world. The authors prove that if the elimination of semantic and pragmatic gaps associated with the adaptation of neologisms accompanying globalization can be considered a positive moment, then interference in the deep meanings of conceptual words of the Russian language is an invisible threat to culture. The main methods used in the study are traditional methods of description and observation, content analysis, comparative method, methods of synchronous and diachronic analysis. The traditional Russian concepts are full of hidden transcendental meanings and symbols that represent the national identity of the people's mentality. But today, over all this sacred wealth of the Russian language and culture, there is a threat of globalization, which unifies the values and linguistic picture of the world. As a result of the observation, it is established that globalization gradually transforms the soteriological domestic culture into a eudaemonic culture, finally changing the vertical vector of worldview to a horizontal one, since there is no vertical orientation in globalism at all.

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## 1. Introduction

The topic of globalization is a very intriguing one. Despite the fact that the word “globalization” is almost “engraved” in the minds of people, its pragmatics are not clear. Briefly, this phenomenon characterizes comfort as "a process of global, political, economic and cultural integration and unification, leading to the ever-increasing impact of various factors of international importance on social reality in individual states " (Robertson & Khondker, 1998, p. 25). The rapid spread of the pandemic proves that globalization is "striding confidently across the planet." However, we dare to declare that globalization, which is realized in an absolute synchronous cut of culture, is not the only one in the history of mankind. The most striking and successful was the Christian globalization carried out by 82 apostles and their followers, which marked the beginning of a new Christian era. Christian globalization miraculously, without modern mass media and transport vehicles, not only spread Christianity, but also established a new type of thinking. It has defined for centuries the unique development of States and cultures - as unity in diversity. Christian globalization inspired the development of cultures in the context of a new historical reality: the world was filled with new content and developed new forms. Flaming Gothic and Bach's music, "the last supper" by Leonardo DaVinci and Dostoevsky's works – the synergistic fruits of Christian globalization.

Post-Christian globalization, on the contrary, presupposes some kind of value unification. In its striving for universality, in terms of a single semantic system, globalization gradually realizes and will bring about the unity of cultures.

In this regard, it seems relevant to address the word. After all, the amazing features of the Russian national character, culture and ideology were fed from this pure source-the Word. The use of the word as a linguistic phenomenon in the era of globalization seems appropriate because in the hustle and bustle it is difficult to notice the substitution: meaning-containing forms, continuing to exist by inertia, are gradually filled with other, alien, content, which is not immediately explicated in the context of culture, but the fruits will be harmful.

## 2. Problem Statement

### **Globalization as an extralinguistic factor affecting the linguistic picture of the world and the content of words**

In connection with modern globalization, living conditions have changed, which is reflected in the linguistic picture of the world and the consciousness of people. The role of the subject of globalization today is the English language.

Many non-native English speakers are annoyed. People feel a threat to their national identity. They are afraid, and not without reason, to "dissolve" in a foreign culture. But it must be admitted that the need for lingua franca is, was and will be. In different periods of human history, this function was performed by the Phoenician, Latin, French and other languages without prejudice to the local languages and cultures.

Today it has become obvious that if people do not get new knowledge in their native language, for some reason, they are forced to adapt to a foreign language, and their native language can be encapsulated.

This is an important reason why today non-native speakers of English speak it at work, but not at home. This is not unusual. A unified banking and financial system, economic integration, international concerns and travel agencies, air and other transport links, political and cultural ties, international research and a common scientific database - all this presupposes a single communication tool. New high-tech products, artifacts, household and fashion items etc. thanks to globalization, advertising and the media, are quickly entering the domestic cultural space. There are no words for them in Russian. The linguistic situation in Russia is reminiscent of the story of the Eskimos and global warming.

Climate change has caused the appearance of birds and animals that were not previously found in their region. The aborigines of the north are now unable to explain the world they see, as there are no words in their linguistic picture of the world to name the representatives of the fauna (Krongauz, 2008, p. 4). But, as the observations of linguists show, it is natural for societies to eliminate lacunarity by borrowing. Usually new names are either translated into their native language, or they are too lazy to translate. Society is not just a system, but an adaptive system (Khazagerov, 2018), which manifests itself, first of all, in the language, at all its levels (Khazagerov, 2020, p. 12). The reason for adaptability is in homeostasis, i.e. in the need to maintain their existence.

This is also done by animal organisms, with the help of pressure, temperature, etc. This is how it happens in society.

Many linguists focus their scientific attention on the modern process of borrowing new words (Brusenskaya & Kulikova, 2018; Zhukova, 2007). In general, intensive penetration of the modern Russian thesaurus speaking another language means of thematic forms, economics, finance, politics, computer technologists and linguists estimated by experts is positive, as they fill the semantic or pragmatic emptiness and are ideologically neutral (Brusenskaya & Kulikova, 2018; Kulikova et al., 2019; Shaklein & Mamontov, 2019). In this case, the language, replenishing its vocabulary, performs a communicative function. The need to overcome the obstacle on the way to successful communication is dictated by the need to "import", for example, English-American etiquette forms.

Today, according to observers, it is more acceptable in the relationship that the English language is characterized by "an incentive in indirect forms, since it transfers the impact they have on the world of knowledge and feelings of the listener» (Bogdanova, 2019, p. 81).

The use of borrowed etiquette forms of forms is reflected not only in oral speech, but also in media and artistic texts (Belyak, 2018; Cavaliere, 2018).

In modern communication, it is impossible to ignore the etiquette forms of political correctness. As it is rightly noted by observers, it is unethical to bring the gender attribute to the fore of all human parameters, since this does not correspond to the norms of European political correctness (Guinda, 2018).

However, as already noted, in the history of mankind there was another globalization – Christian, which not only influenced the Old Russian language and culture of Russia, but also determined their further development and formed them. Likhachev believes that the language does not develop alone at all. At the dawn of its state formation, cultural aid came to Russia from Byzantium and Bulgaria. This

happened just over thirty years after the baptism of Russia by Prince Vladimir in 988. It allowed the young state to move from a patriarchal communal system to a feudal one and to approach European culture. The cultural influence affected both material culture (military affairs, crafts, construction) and non-material culture, including language. Pushkin believed that "as a material of literature, our Slavic-Russian language has an indisputable superiority over all European languages. His fate is extremely happy. In the XI century, the ancient Greek language suddenly opened its lexicon, the treasury of harmony..." (Pushkin, 1959-1962, p. 11).

In fact, for the new creation of the language, the brothers Cyril and Methodius of Solun selected all the best that was at that time in the Slavic languages, which in turn borrowed the best in the Greek, Hebrew, and Byzantine verbal culture. Even in the Slavic alphabet itself, the wisdom of life was laid down, since each letter of it is a word that programs consciousness and cultivates true Christian values, indicates the path of life and forms the national axiosphere. *Az, Buki, Vedi* – I know the letter, *Glagoli Dobro*-say and do good, *Dobro* is Life...*Rtsy Word Firmly*-say the word firmly, not slyly, not ambiguously. The neutral, everyday register of the Russian language was contrasted with the high one: *city-grad, forehead-brow, lamp-lampada, girl-maiden, cheek-lanita*.

The Russian language was fueled by the intelligent energy of the Slavic language. The Slavic language surpasses Russian both in poetry and personality, and in polysemy, and in the depth of meanings, and in the versatility of shades. The inspired Church Slavonic language determined a spiritually oriented mentality that aspired to the integrity and consistency of the received knowledge, an active search for truth, and taught decent, beautiful behavior. However, since 1918, the Slavic language is not taught in secondary schools. Without studying the Slavic language and because of the prohibition of religion in the USSR, people stopped understanding the spiritual essence of life, the meaning of words. The words became empty signs. Berdyaev sadly states that already at the beginning of the twentieth century "nominalism, not realism, reigns in public usage. Nominalism is political, religious, and scientific. The unwillingness to see the reality behind the words led the country to a revolutionary catastrophe". He points on the causes of nominalism as:

it's hard to live with realities. This requires independent work of the spirit, independent experience, independent thought. It is easier to live with fictions, words, and the veils of things. The words were really meaningful for those who had their own experience and their own spiritual life. But these same words have become nominal and meaningless for those who live by inertia, habit, and imitation. (Berdyaev, 2016, p. 222).

The word, being intelligent energy, possesses power, both constructive and destructive. "Living in the realm of words, the philosopher points out, we are used to pronouncing words and listening to words without being aware of their real content and their real weight" (Berdyaev, 2016, p. 220).

The mystical phenomenon of "the word" operates beyond our knowledge of its deeper content, since the word is rooted in being. The word is transcendental, it is not only a name, but also the reality behind the name. Today, this reality is often alien. In this regard, the pragmatics of cultural assistance is important. After all, cultural assistance is always associated with ideology, i.e. someone's ideas, someone's reality. It is enough to recall the period of the USSR, when the Russian language was the subject of influence in the Union republics, It is no secret that along with universal literacy,

industrialization and electrification, for example, atheistic ideas, communist propaganda, and the Soviet way of life were brought to the Asian union republics. “A huge mass of people, notes Berdyaev, takes on faith the words and categories developed by others, lives vampirically by someone else's experience” (Berdyaev, 2016, p. 221).

By observing the relationship between languages and cultures, it convinces that foreign cultural influence is not mechanical, otherwise it will be rejected and met with hostility. It is, as a rule, proportional to the internal needs of the country, i.e. foreign cultural influence will be effective if it finds active responses from people.

Modern globalization has come on prepared ground: the materialistic consciousness of the majority of Russians is easily formatted by the Western way of life. The Anglo-Saxon and English-speaking culture, embellished and advertised by the mass media, appears successful, systematic, progressive and promising. Against the background of eudaemonic Western cultures, Russian culture, torn from its spiritual roots by seventy years of atheistic propaganda, looks unfair and backward. Likhachev once remarked that in the USSR there were plans and programs for the economic, military, industrial, and political growth of the country, but there was never a plan for the cultural development of the state (Likhachev, 2015, p. 9).

Unlike Christian globalization, which allowed Russian culture, literature and language to develop in a distinctive way, acquiring national features, using their own resources and borrowing new things from others to "fill" with new sacred and ethical meanings, modern globalization impoverishes Russian culture and language.

By itself, globalization would not be able to create or remove certain difficulties in the processes of interaction and variation of languages, if there were no prerequisites for this within society. The centrifugal movement of history intensifies the borrowing of foreign words, filling in the gaps in the linguistic picture of the world, and this process is natural. Many modern linguistic observations are devoted to this topic. For centuries, the elimination of gaps was necessary not only for successful communication, but also for business, trade, and economic relations. Linguists evaluate this process in their works generally positively, noting the importance of further observations of this process. However, the danger of post-Christian globalization is not in the elimination of semantic or pragmatic gaps, but in interference with the mentality, language thinking and semantics of the word.

The soteriological type of Russian culture and the psycho-intuitive thinking of the Russian person are embodied in words, classical literature, folklore, fairy tales, it is today being supplanted by Western eudemonic culture. Spirituality is replaced by rationalism and practicality.

### **3. Research Questions**

Like any complex phenomenon, modern globalization has its pros and cons. It is still difficult for linguists to determine their attitude to this process. One thing is clear – it is impossible to stop globalization, but you can try to slow it down, take advantage of its advantages and minimize the negative impact.

In general, the ideal relationship between national culture and globalization could be represented in the well-known formula "unity in diversity". After all, unity does not detract from national identity.

Provided that if unity is not authoritarian, and national identity is not a manifestation of chauvinism. Language, being an instrument for preserving culture, could simultaneously serve as a tool for measuring changes in consciousness.

The adaptation and metallization of new symbols of a foreign culture takes place with the help of language, influencing both the language and the mentality. What will happen if the mentality finally loses its spiritual and historical experience and protection? It will dissolve into someone else's. Thus, the generalized question of the study is seen first, in identifying changes in the deep meanings of conceptual words; second, in reconstructing the original meanings; and third, in establishing the causes and ways to overcome the alien influence

#### **4. Purpose of the Study**

The purpose of this article is to explain and prevent attempts to manipulate the national consciousness at the level of linguistic thinking, which invisibly takes place in the deep meanings of conceptual words while preserving their forms from the standpoint of modern cognitive science.

#### **5. Research Methods**

The choice of methods is determined by the specifics of the object and subject of research, which predetermined the appeal to the complex of traditional methods for linguistics. Thus, the main methods used in the study are traditional methods of description and observation, comparative method, reconstruction method, methods of synchronous analysis, diachronic analysis, and seminal analysis

#### **6. Findings**

##### **The problem of preserving the national content of the word.**

The chronicler Nestor does not have the word "people", he calls the peoples "tongues". The language captures the worldview system of the speakers of the people. Values and dominants are encoded in it. Mironova figuratively calls language "the armor of genetic memory" (Mironova, 2014). It is necessary to know what is good and what is bad, what is love and what is freedom, where is the dividing line between good and evil. The modern person today lacks clarity, primarily in thoughts and words, in the assessment of moral values.

The word in Russia, in accordance with the Byzantine tradition, was understood as an emanation of Divine. However, today the word, being a reasonable energy, but detached from its spiritual roots, carries a whole field of ambiguities, doubts, and perplexities. The word has become conditional and extensible, it contains many incomprehensible meanings. Words from spiritual symbols have become a symbolic system of human reflection, increasingly approaching the mathematical plane. Progress has put a strain on human intelligence. Progress has put a strain on human intelligence. The intellect split into rational, logistic, synthesizing, analyzing and systematizing thinking. Having lost touch with the Logos and spirituality, the modern materialist prefers nominalism to realism, and science to religious intuition and faith. Science is the lifeboat that post-Christian globalization promises to all of humanity.

It seemed appropriate to focus scientific observations on the semantics of these conceptual words, making a historical digression into their understanding. What are the meanings of the word "science"? How does its content change in the context of globalization?

Today, "science" has a formidable, authoritative and very vague content at the same time. We can say that no name has been subjected to such speculation as "science". On behalf of science Ostap Bender entered into a dispute with the priests: "There is no God, because this is a medical fact. Science has its own language. It is not only trusted, it is believed in. Although the lexeme itself came to the Russian language from the Old Russian language, thanks to the cultural assistance of the Slavic language, it has an ancient Indo-European root *-euk*. with the original meaning of "get used to, trust". Then the semantic field of the word "science" expanded to "skill acquisition, learning".

However, these values later became marginal. Today, the central meaning of this word is: "system of knowledge about the laws of development of nature, society and thinking" (Ozhegov, 1990, p. 319). Recalling that the ancient Greek scientists Thales, Heraclitus, Anaximenes and Anaximander, wanting to get away from the value, emotional and mythological ideas about the world in order to get to the heart of things, created a new language. They have created conventional scientific language. The Greeks understood that everyday words, overgrown with meanings, having figurative semantics, would, by inertia, lead their thoughts into the realm of representations and images. Scientific names sound incomprehensible and intricate, not because Greek scientists wanted to hide open knowledge from the profane or give authority to themselves, but because their forms did not have connotations and images that interfere with the subjective knowledge. Their form had to be purely speculative. Thus, the names of mathematical formulas, physical terms, and philosophical language devoid of any poetics appeared. Here is such a dry, speculative, conventional language that the first Russian scientists received as a tool for understanding the world thanks to the cultural assistance of Christian globalization. However, Russians, like all Slavs, have a highly developed value attitude not only to people, but also to things and natural phenomena. This value attitude is expressed in Slavic languages, for example, in morphology by the abundance of suffixes and prefixes, in the lexicon by the presence of derogatory, augmenting, diminutive names. We found it expedient to try to reconstruct the value content of Russian science in diachrony. Observations show that by putting their scientific thought in borrowed scientific terms, Russian scientists managed to preserve the value component in their scientific research until the revolution of 1917. Hence, for example, in Russian philosophy the interest in ethics: "The Justification of Good" by Solovyov, "Absolute Good" by Lossky, "The Appointment of a Person," by Berdyaev, "The Ethics of Fichte" by Vysheslavtsev ect. Traditionally, Russian scientific thought was distinguished by ethics, the rejection of nominalism and the union with religion.

What means does modern science have? What is its methodology? In the exact sciences - an experiment. And in the humanitarian field, there is an internal fog and contradiction, which make it possible for a wide tactical maneuvering of camouflage, so that it, like water, takes any form depending on the vessel.

Russian science, caught in the vortex of global processes, is leading Russia to digitalization. Even deontology, one of the most humane sciences of medicine, is now being destroyed by advances in IVF, genetic engineering, transplantology, and euthanasia advocates. The ethics of Russian science is reduced

in pragmatics. Modern science "blabs" the goals and consequences of integration, although the eschatological perspectives are felt by many without words.

Freedom is another key word of the Russian linguistic culture. One of the most familiar, and at the same time, complex words, the content of which is historically mobile and requires reconstruction. Lossky, observing the character of the Russian people, noted that freedom has always been one of the primary properties of the Russian person, along with religiosity, the search for absolute goodness (Lossky, 1990, p. 49). The emergence of the Cossacks, the development of Siberian lands - all this is a manifestation of the love of freedom of the Russian people. However, foreigners are not only surprised by Russian desire for freedom from the yoke of a foreign nation or state authorities, but also to the freedom of all mortal and material.

Such freedom, the meaning of which in the context of modern consumer culture, is not clear.

"In Russian,- writes Lossky - a vivid feeling that property owns us, and not we own it, that ownership means belonging to something, that spiritual freedom suffocates in wealth" (Lossky, 1990, pp. 54-55).

Tolstoy, Chekhov, Gorky, etc. despised the petty bourgeoisie. In Russian classical literature, there is no tradition of aestheticizing everyday life and objects. In European literature, on the contrary -: verbal gourmandism of things gave aesthetic pleasure. Later, the literary practice of detailed description of things was developed and used in advertising for the manipulation of consciousness.

"It's a paradox," Kolesov, - that behind the semblance of liberalization-liberation, the human soul and mind of people are enslaved by poisonous shoots of advertising, propaganda, PR, fashion and other only a traditional folk symbol, but even a scientific term (Kolesov, 2004, p. 175). Freedom is an opportunity to realize your desires. What motivates people to strive for freedom? Desires, that is, the ability to fulfill them. Desires are, as we know, selfish, grossly instinctive, sensual, ambitious, etc. Desires do not always coincide with our mental, physical abilities and / or material capabilities. There is a conflict between a person and those people and circumstances what prevents him from realizing his desires.

Numerous phrases, slogans, slogans, for example: political freedom, revolutionary freedom, sexual freedom, freedom of speech, freedom of choice of gender, "my body is my business", etc. they are an implicit depository of the inner motives and desires of a person.

The modern liberalist justifies his desires under freedom. Those who demand freedom forget that freedom requires culture. Freedom is the triumph of victory in spiritual warfare. "Stand in the freedom that Christ has given you, and do not again be subjected to the yoke of sin" - the apostle Paul calls in the Epistle to the Galatians (Gal. 4: 31). But in the era of post-Christian globalization, which unifies not only cultures, but also religions, the name of the apostle is no longer a cultural authority.

In addition, the semantics of the word "sin" are opaque, and the word itself is rarely found in the linguistic picture of the world (Lobanov, 2013; Locher & Larina, 2019), in contrast to the frequency of reality, which it denotes. Although the word "sin" itself is not a key word in modern linguoculture. No name – no concept. Spiritual knowledge of the meanings of words would help to harmonize relations. Returning to the spiritual roots could help to understand yourself, free yourself from the burden of your own passions, fueled by the global media, and, as a result, get rid of many problems and troubles.



The separation of the sacred and the everyday is the life of culture. And the purposeful, crude mixing of the sacred and the profane, the alien and the native, in life and in word, is the destruction of culture, painful for its bearers.

## 7. Conclusion

Without denying the need for interaction between the first language and culture, which in the conditions of modern globalization are becoming more intense, it is advisable to carefully and sensibly treat the mother tongue as an instrument of culture storage. The Russian word, rooted in the Logos, is able to explain the meaning of life and indicate the way. Understanding the interconnection of language, spiritual traditions and the vitality of the people, it is necessary to preserve the spiritual content of the language, the key words of culture and begin to study the basics of the spiritual writing and culture of your people. Otherwise, modern globalization will tear ethnic groups away from their spiritual roots, unify values, emasculate sacred meanings, reformat linguistic thinking, and change the picture of the world encoded in words and languages. But, paradoxically, it will not lead either to mutual understanding or, moreover, to unanimity. Rather, on the contrary, speakers of different languages and types of thinking will fight guided not so much by material gain, but by the desire to preserve their identity and destroy the gentiles. The indicated tendency to suppress the fragile national culture, which is preserved in the codes of the subtle matter of the language, by another civilization, that is, by a foreign mentality, is gaining imperceptibly a dangerous scale.

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