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**THE REPRESENTATIONS OF CRUCIAL CULTURAL CONCEPTS OF
AMERICAN AND RUSSIAN NATIONAL CHARACTERS WITHIN
MODERN ACADEMIC DISCOURSE**

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INTRODUCTION

Cultural concepts as a unique system of values and beliefs that is shared by members of a variety of ethnical communities are reflected in each sphere of people's lives. Within today's rapidly changing worlds, it becomes especially crucial to be able to understand and take into account these cultural peculiarities while interacting with an ethnical group different from one's own in order to achieve goals of communication successfully. In particular, cultural concepts influence the educational and scientific global environment to a large extent which is currently undergoing major changes as well.

American and Russian educational traditions are often compared and contrasted with each other within global academia. One of the reasons for this trend is the fact that American and Russian cultures themselves include certain crucial cultural concepts that differ significantly due to various historical, geographical and political factors.

Therefore, this research paper is going to be focused on the way in what key cultural concepts of American and Russian society affect features of academic discourse used within educational environment. Besides, academic discourse as a social phenomenon, its distinctive features and current tendencies is crucial subject of the course paper.

Consequently, the key research questions are the following:

- What are the fundamental cultural concepts American and Russian national characters are based on?
- In what exact way these concepts are represented in Russian and English languages?
- What are the basic distinction characteristics of academic discourse?
- Do these characteristics differ in Russian and American academic discourse?

The hypothesis of the research is as follows: the concept of American dream, self-made man as well as a cultural feature of individualism which are the basis of American national character, and the concepts of *душа*, *судьба*, *тоска* as fundamental elements of Russian mentality are represented in national languages and influence the way in what academic discourse is used within American and Russian educational tradition. Furthermore, there is the shift between academic discourse and public discourse due to major changes in modern global academia.

The course paper itself consist of two main chapter: the first chapter that is a theoretical one is going to focus on an analysis of literary works that are relevant for the topic of the research. In the chapter the subjects of culture as a phenomenon, the notion of cultural concepts, as well as the definition and main characteristics of academic discourse and its merge with public discourse are investigated. The second chapter of the research focuses on comparative structural and stylistic analysis of the two examples of how academic discourse is used within American and Russian academic environment. The results of this chapter are discussed in order to form a conclusion of the course paper based on them.

CHAPTER 1. LITERATURE REVIEW

1.1 Cultural differences and their reflections in a language

The first part of this research paper is going to begin with exploring and analyzing differences between crucial concepts of American and Russian cultures since this aspect is a significant one in terms of conducting an empirical part of the research. To do so, it is firstly important to define the term “culture” itself and investigate fundamental approaches to cultural systematization.

1.1.1 The notion of culture

The definition of the term “culture” causes much controversy among researches in various academic disciplines. Nevertheless, the concept of culture is considered as the crucial central element of anthropological, cultural and cognitive linguistic studies. In this section, definitions of the term from multiple perspectives, as well as its fundamental feature are going to be discussed.

It is firstly important to investigate the etymology of the word itself. According to Cambridge Dictionary, culture is “the way of life, especially the general customs and beliefs, of a particular group of people at a particular time”. John R. Baldwin, Sandra L. Faulkner, Michael L. Hecht and Sheryl L. Lindsley in their literary work “Redefining Culture: Perspectives Across the Disciplines” provide an etymological tree explaining the roots of the word “culture” in modern English. While conducting their linguistic research, the authors found out the origins of the word go back to Latin (*colere* – “to till the ground”) and French (*culture* – tilling of the ground).

The investigation of what meaning the concept of “culture” holds and what role it plays within various disciplines is going to begin with anthropology. According to a significant literary work within anthropological studies “The Routledge Encyclopedia of Social and Cultural Anthropology” written by Alan Barnard and Jonathan Spencer, “in English in the seventeenth century it became common to apply this meaning metaphorically to human development, and in the eighteenth century this metaphorical meaning developed into a more general term”. From this perspective, according to what has been said by an anthropologist Edward Burnett Tylor in his work “Primitive Culture”, the term “culture” equals the term “civilization”: “Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes values, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”. In other words, within classical anthropological tradition, the concept of “culture” generally refers to knowledge – basic information

members of a cultural community obtain that allows to act accordingly to common rules and norms of their community.

Another approach in terms of defining the meaning of the concept “culture” exist. As it stated in the literary work “Dictionary of the Social Sciences” edited by Craig Calhoun, culture is defined as “acquired behaviors that are shared by and transmitted among the members of the society”. From the sociological perspective, the notion of “culture” is considered in correlation with the notion of “society” itself.

According to the article “Society and culture in sociological and anthropological tradition” written by Gavin Walker, within social sciences settings, “culture” as a phenomenon is divided into three elements: ideal culture, material culture and social culture. Furthermore, first two aspects correspond with “ideology” and “technology” respectively whereas social culture is synonymous to the term “society” from sociocultural point of view. Thus, the concept of “society” in essence is subordinate to the concept of “culture”

1.1.2 Cognitive representations and culture

After having defined the general meaning of the term, it is now important to investigate how language and cognition reflect and correspond with various cultural peculiarities. To do so, it is necessary to firstly define the notion of cognitive (or mental) representations as the main components of human cognition.

From the cognitive science perspective, a representation is commonly understood as a mental model of a phenomenon from the external reality. According to Stanford Encyclopedia of Philosophy, a notion of cognitive representation is a central element of Computational Theory of Mind according to which human mind is defined as informational processing system and its major working principle is computation.

There are a big number of hypothesis and approaches to differentiating and defining types of representations that occur in human mind while interpreting

events and object of environment. However, this section of literature review is going to be focused on the theory developed by a French sociologist Emile Durkheim.

According to the literary work “Culture, Society, and Cognition: Collective Goals, Values, Action, and Knowledge” written by David Kronenfeld, Durkheim highlighted two types of cognitive representations: individual and collective. Individual mental representation which is considered as a default one is “a person’s internal mental model”. Collective representations are shared cultural mental models. However, since each human mind is unique, and people do not have shared cognition and consciousness, collective mental representations in their essence are a set of converge individual representations. Thus, from this point of view, culture is considered as a complex of these converge individual cognitive representations.

1.1.3 Linguistic relativity

One of the most significant theories on how language and cognition are related to each other is the theory of linguistic relativity developed by a German-born American anthropologist and linguist Franz Uri Boas and later elaborated by his followers Edward Sapir and Benjamin Lee Whorf.

In accordance with an article “Cultural Linguistics and linguistic relativity” written by a professor of Monash University Farzad. Sharifian, Boas claimed that the lexical and grammatical tools of a language serve as reflectors of cultural interests of a particular ethnical community. Besides, languages that are spoken by different groups of people also categorize cultural experience in a different way. Within his theory, Boas views grammatical categories “as a means of directing attention in principled ways”. However, he does not limit human thought according to what can be expressed using tools of a language. On a contrary, culture is in a superior position in regard to a language itself, but morphological features of a language do not determine culture.

American linguists Edward Sapir and Benjamin Lee Whorf elaborated upon the theory described above. Precisely, in his article “Language and Environment”, Sapir claims that vocabulary units of a language display distinctive features of physical, cultural and social environment of its native speakers in the clearest way. Furthermore, the semantic system of lexical categories may be considered as a wholesome representation of ideas, values, activities and interests the community of speakers share with each other.

While extending the approach to correlation between a language and a cultural cognition set by his predecessor, Edward Sapir is also known for his outlook on the subject called as “linguistic determinism”. This paradigm states that a language is a fundamental tool when it comes to investigating and understanding social and cultural environment of a particular community. The key idea of linguistic determinism is the structure of language influences the way native speakers perceive and interpret various phenomena of their reality to a large extent.

Benjamin Lee Whorf supports the dogmas of linguistic determinism. Specifically, in the article “Science and Linguistics” he argues all the components of native language structure, such as grammatical and lexical categories cannot be isolated from environmental occurrences since human beings form and organize their personal social and cultural experiences using these categories. In other words, the way members of a community perceive all the phenomena they face within their reality is pre-determined by a complex linguistic system of their native language.

1.1.4 The notion of linguistic worldview

The term “linguistic worldview” plays a fundamental role in cognitive ethnolinguistic studies as well as all kinds of research that are focused on the correlation between the notions of culture and language. According to the book “Aspects of Cognitive Ethnolinguistics” written by a Polish linguist Jerzy

Bartmiński, a concept of “linguistic worldview” is defined as “a language-entrenched interpretation of reality”. Furthermore, Bartmiński highlights that linguistic worldview cannot be considered as reflection, but only as an interpretation of environmental phenomena perceived by an individual. Thus, linguistic worldview is a unique set of judgements about an external world.

The notion of worldview is closely connected to the term “national language”, hence, in order to properly define the former, it is also essential to investigate the meaning of the latter. In accordance with Bartmiński, national language is a form of natural language that is spoken by an average member of the community. Therefore, one of the main features of linguistic worldview as an aspect of national language is its naivety. In other words, linguistic worldview includes an average understanding of the world which does not refer to scientifically based cause-and effect relations. Finally, the term is referred to cognitive and interpersonal functions of language linking all semantic layers of language structure.

1.1.5 Cultural concept

The definition and description of the term “cultural concept” is necessary for this research since the empirical part of it is focused on identifying cultural differences implemented into discourse.

In order to investigate and analyze the meaning and specific features cultural concept as an adjacent aspect of cultural studies and cognitive linguistic, it is essential to define the term “concept” from the perspective of semantics.

As a crucial aspect of cognitive linguistics, the term “concept” itself is directly referred to semantic structures of a language. As it was mentioned in the book “Cognitive Linguistics” by William Croft and Alan Cruse, concepts are the units of meaning that are denoted by lexical categories of a language. The major distinctive feature of the term “concept” from semantic point of view is that it is defined by the extent to which it can be applied to the real-world occurrences.

The notion of cultural concept lies in the merging line between semantics studies and cultural studies. A Polish linguist Anna Wierzbicka in her work “Understanding Cultures Through Their Key Words” uses the term “key words” as an equal to “cultural concept”. According to Wierzbicka, “key words” reflect semantic concepts that play a revealing role in regard to the particular culture. Understanding the cultural significance of a set of meanings associated with a cultural concept provides valuable insights into this culture as a wholesome system of knowledge.

One of the fundamental distinctive features of cultural concepts (or key words) is that since there exists an infinite complex of such words in a language, there is no universal approach to define whether a specific word represents a cultural concept or not, thus, a certain empirical evidence is required. However, Wierzbicka managed to highlight several similarities that unite cultural concept. First of all, every cultural concept as a word cannot be marginalized since its meaning reflects a system of cultural beliefs and values that is shared by a large community. Second of all, a key word of a particular culture is often a central element of a whole phraseological cluster. In other words, the word itself will be found in a big number of idioms and set phrases that are used by native speakers on a daily basis. Last but not least, a common feature of cultural concepts is that they frequently appear in different products of mass media (e.g. sayings, songs, titles, etc.) within a certain cultural setting.

1.1.6 Crucial concepts of American culture

The system of cultural concepts that are shared by members of a community develops under the influence of historical and environmental conditions. According to an American historian Samuel Morison who described the general direction and distinctive features of historical development of modern American society in his work “The growth of the American Republic”, American national

character that is viewed as a set of cultural values and beliefs started with the period of colonization of North-American mainland by Europeans.

As Commager wrote, in the 16th century Newfoundland has been seen by European immigrants as a land of new opportunities for success and prosperity since the majority of those people orientated not only on cultivation of a new continent but also on building their personal success. Later on, the major significant historical events such as the Revolutionary War in the 18th century and Gold Rush in 19th century enhance the development of crucial cultural concepts of American dream, individualism and self-made man. These key concepts are going to be the focus of this section.

The essence of American Dream

The cultural concept of American Dream is often considered by historians and anthropologists as a central element of the American cultural structure as a whole. The term was firstly mentioned and described in an international bestseller “Epic of America” written by James Truslow Adams. According to the writer, the phrase symbolized “that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement”. It is also specified that the concept of American dream does not include a desire for material benefits but depicts a personal will for social order, equality and freedom. Besides, the Statue of Liberty was the first object newcomers saw long before their arrival to the territory of the Manhattan island and, thus, is considered as the main symbol of American dream.

As it was mentioned above, the common freedom and social equality were crucial aspects of the notion of American dream. In other words, in order to achieve the dream, it is important to obtain proper civil as well as private property rights. Precisely, a common trait of American national character that hold its roots in the concept of American dream is to purchase a house to implement those

property rights. Furthermore, the Declaration of Independence was one of the first official documents that reinforced the key aspects of the concept.

The concept of self-made man and American individualism

The idea of self-made man originated from the concept of American dream which was discussed above in detail. An American anthropologist Francis Hsu in his book “Psychological Anthropology: Approaches to Culture and Personality” analyzes the roots and the role the concept plays in American national mentality from the historical perspective.

In the beginning of Colonial Era, European immigrants arriving to the new continent had to face the struggles of cultivating wildland from “scratch” and using its resources to recreate their lives. Therefore, a national idolized figure of those times could be considered as an independent hardworking and independent man who managed to accommodate natural resources and conditions for his own benefit”.

Once the historical agenda shifts to the period of industrial revolution that caused a rapid development of machine production and railroad building alongside with the discovery of oil and mentioned-above Golden Rush, the symbolic image changed to a self-made man emphasizing financial prosperity and wealth which were the prizes for individual diligence and luck.

Furthermore, Hsu highlights the fundamental position of individualism within American cultural setting. The idea of American dream with its desire for freedom and equality as well as the pursuit of career and financial success influenced a high level of competition among members of a newborn nations which appeared to be the root of American individualism. Thus, alongside with the concept of self-made man, the concept of self-help still holds a fundamental position in American national character. Besides, as it cited in the article “Creating the Good Society” by Claire Andre and Manuel Velasquez, an American concept of individualism represents “the belief that "the good society"

is one in which individuals are left free to pursue their private satisfactions independently of others, a pattern of thinking that emphasizes individual achievement and self-fulfillment”.

1.1.7 Crucial concepts of Russian culture

To investigate the peculiarities of Russian culture and to reflect the differences between Russian and American mentality, the three key cultural concepts *душа* (soul), *судьба* (fate) and *тоска* (yearning) suggested by Anna Wierzbicka in her literary work “Semantic, Culture and Cognition” are going to be analyzed.

The cultural concepts of *душа* and *тоска* as representations of emotionality

In the first chapter of the book mentioned above, Wierzbicka compares and contrasts the semantic structure of the Russian concepts “*душа*” and “*тоска*” as well as the way the synonymous word “soul” is used in the English language. She highlights that this kind of translation is not accurate enough, since the Russian meaning of “*душа*” is closer to the merge of the two English words “mind” and “heart”.

The concept itself represents a high level of emotionality which is common for members of the Russian society and is reflected in the Russian language. Specifically speaking, semantic fields of active emotion verbs are extremely large and only few of them have accurate equivalents in English. Furthermore, an important morphological feature of this type of verbs in Russian is that they are formed with the help of reflexive suffixes that leads to the idea that the defined shades of emotions and feelings are mostly of internal nature rather than external. This concept provides an understanding of Russian cultural outlook which can be also described as “irrationally” emotional.

The cultural concept of *судьба*

In order to analyze the meaning of the concept, it is firstly important to look at Russian culture from historical perspective. Wierzbicka reminds of the origin of Russian monarchy as a governmental institution, which was created by foreign sovereigns invited by the Slav people to rule over them. Furthermore, Russian monarchy is known for preserving its absolutism for the longest comparing to other cultures.

All these historical conditions have formed a distinctive feature of Russian national character that is passivity and fatalism. The concept of *судьба* itself represents subordination and submission as a tendency to tolerate uncomfortable events and situations without attempts to change them.

1.2 Discourse from the social sciences perspective

1.2.1 Discourse as a social phenomenon

To conduct the empirical part of this research, it is first essential to describe the term “discourse” and then have a look at it from the social phenomenon perspective.

According to the book “Discourse” written by Sara Mills, over last several decades, the term has gained its popularity in various study fields, including social psychology, philosophy, linguistics and many others. Therefore, the definition of term is to some extent transform depending on what particular perspective to look at it. However, for this paper, the way the notion of “discourse” features within the field of sociolinguistics is especially relevant.

First of all, let us look at the fundamental description of the term given by David Crystal in his literary work “A Dictionary of Linguistics and Phonetics”: “A term used in linguistics to refer to a continuous stretch of (especially spoken) language larger than a sentence”. To put it in other words, a discourse is a set of recognizable utterances within a particular piece of an individual’s speech which has a pre-theoretical status in linguistics.

The variety of forms and shapes the discourse can take is limitless, both in oral and written speech, starting with casual conversation and finishing with academic research papers. Nevertheless, the main features all the varieties of discourses share are that, first, it comes from a speaker and is supposed to reach its recipients, and, second, it has an intention to influence a recipient in one or another way.

1.2.2 The concept of cultural discourse and Cultural Discourse Analysis

As it was stated above, the term “discourse” is used in a wide variety of disciplines. However, for this research it is relevant to investigate how the notion of “discourse” is used within the field of cultural studies and intercultural communication as far as this information is to be used in the empirical part to find and explain the cultural differences within a common linguistic style.

Donal Carbaugh in the article “Cultural Discourse Analysis: Communication Practices and Intercultural Encounters” claims that the concept of cultural discourse as one of the key elements within the field of intercultural communication is used to streamline the way culture as a whole and cultural and ethnographical peculiarities of a speaker’s background affect communication practices.

The notion of cultural discourse is the central figure of the Cultural discourse analysis which is a particular approach aimed to find the correlation between the cultural aspects of interactional practices and the dynamics that appear among these practices. Therefore, the crucial question of this specific approach is “how is communication shaped as a cultural practice?”. Cultural discourse analysis is intended to find and explain the cultural differences between the ways how a message is conveyed within two groups of speakers.

The second question that is asked when conducting cultural discourse analysis is focused on systems of cultural symbolic systems that are involved in a variety of communication practices. Besides, this method addresses the significance and

meaning elements of a particular symbolic system have for members of the cultural groups and goes deeper into those meanings.

1.2.3 Discourse as Social Interaction

Since the empirical part of this research is going to involve the analysis of online lectures which take place within the virtual learning environment, it is important to investigate the notion of discourse from the social theory perspective.

As it was already discussed in earlier in this chapter, the notion of discourse essentially implies the presence of a speaker and a recipient or an audience, hence, any type or form of a discourse embodies social interaction between those two sides which can be depicted as a social network. In accordance with, the article “Studying Discourse as Social Interaction: the potential of social Network Analysis for Discourse studies” written by Christopher J. Wagner and María González-Howard, tools and methods that are suggested by Social Network Analysis can be applied to multiple kinds of discourse studies.

Besides cultural symbolic systems that were discussed in the previous section of this chapter, according to social theories of discourse, a particular discourse is also described by social norms and concepts that are relevant to the social network where it takes place. Thus, it shapes discourse into a dialogic process determined by the relations between participants. To put it into other words, social theories of discourse draw the subject of analysis towards an understanding discourse not only as a linguistic unit but rather as the discursive interactions between individuals.

To conduct the research at the intersection of discourse studies and social network analysis the use of relational data which includes the information about the speaker, audience, content and nature of the speech act is required. Furthermore, since discourse is analyzed as a set of interactions, it becomes possible to construct and map a particular discourse as a whole for a clearer visual representation.

1.3 Stylistic distinctive features of academic and public discourse

The empirical part of this research paper is going to focus on the analysis of two video lectures published on the virtual educational platform TED. From the first sight, it may seem clear that to do so it is necessary to focus on academic discourse only. However, the way speakers of the lectures convey their message includes some elements of public discourse as well. Thus, investigating the distinctive features and stylistic peculiarities of both academic and public discourse is fundamental.

1.3.1 The definition of the term “academic discourse

As it comes from the term itself, academic discourse appears when using language within the academic environment and is used to implement complex social endeavors such as creating and transferring education and knowledge. According to a textbook “Academic Discourse: English in Global Context” written by Ken Hyland, academic discourse is a fundamental for the construction of social networks, roles and norms within educational institutions. Therefore, academic environment as a social construct historically is not separable from academic discourse and is practically built on it.

Initially, the ability to understand and apply academic discourses into a variety of literary works is a key factor that distinguishes a member of the academic environment. From this perspective, academic discourse can be understood as a marker of the social affiliation to a privileged social class of those who had a right to enter a higher educational establishment as was a century ago.

1.3.2 How meanings are conveyed within academic discourse

After having given a definition and description of the notion, it is now important to draw attention to the way meanings and thoughts are expressed within academic discourse.

While using neutral language, meanings tend to be conveyed primarily in a linear time sequence and, besides, a recipient of the message is often addressed in a direct manner. Academic discourse focuses on the cause-and-effect connections between events, and, as a rule, averts any modality of statements conveying facts.

However, the crucial aim of academic discourse is to create and transfer some specialized knowledge captured with the help of complex grammatical, rhetorical and lexical tools which was initially available to members of scientific community. In other words, academic discourse uses what is called a term – “a word or expression used in relation to a particular subject” (Cambridge English Dictionary). Hence, two distinctive features of this discourse are technicality and abstraction depending on a particular field of studies. To be more precise, academic discourse within hard science operates a wide range of technical terms to define, classify and explain new coming notions while humanities “employ abstraction moving from instances to generalizations by gradually shifting away from particular context”.

In today’s reality, the academic environment witnesses major changes which causes a particular shift in academic discourse as well.

Since class structure of the society has been destroyed and due to social inclusion tendencies, the availability of higher education is increased as it was never before. Due to this factor, the cultural, social and ethnical background of members of modern scientific community is highly diversified. Furthermore, many of students who now enter higher educational institutions worldwide are not native speakers of a language that is a primal within an educational process, thus, to maintain the high level of accessibility, academic discourse now ought to involve more simplified and widely understood linguistic tools.

Second of all, commercialization of education in general and academic environment in particular plays a significant role in the process of simplification of academic language. Universities are currently facing the need to compete with

each other since they rely on student fees and investments from the outside. Therefore, the way disciplines are taught now has to be engaging and obtain some extent of uniqueness in order to attract more listeners.

All the major current trends within educational and academic environment influence the notion of academic discourse the way it is now shares some distinctive stylistic features of public discourse. This thesis is going to be discussed in more detail in the next section of this chapter.

1.3.3 Purpose and features of public discourse

To proceed this chapter with discussing the shift between academic and public discourse, it is first needed to describe and analyze distinctive features of the last one. The article “Ideals of Public Discourse” written by Mortimer Sellers will be used to identify the origins of public discourse, as well as

The notion of public discourse involves any kind of statements that are conveyed to a wide audience with the purpose providing information, explanation and persuasion. From the historical point of view, the origins of public discourse root to the origins of a state as a social institution, therefore, the major aim of using this type of discourse was to convey the meaning, goals and functions of official social rules and laws.

To put it in other words, the ideal public discourse was initially supposed to be used in pursuit of the so-called public good. Since the existence of the concept of “common good” is impossible without ensuring the concept of “private good” and holding respect for the well-being of every particular member of the society, the ideal public discourse aims to meet private needs of target audience as well.

In accordance with that, linguistic tools that are used within public discourse are fundamentally different from those that are discussed in the previous section of this chapter when focusing on academic discourse. First of all, since the basic purpose of public discourse is to be understood by every member

of the community regardless of their social status, there is no need to operate complex lexical, grammatical and rhetorical units. On a contrary, public discourse tends to involve more of the features of language people use on a daily basis in order to cause a feeling of security and sincerity as this factor would raise a potential of reaching common reconciliation.

1.3.4 Storytelling as a tool of public discourse

In this section of this chapter the phenomenon of storytelling as a one of the most widely used and effective tools that are implemented within public discourse is going to be discussed.

Storytelling is a universal human activity that involves kaleidoscopic variations across time, culture, form, and personality, as Jorge Schement stated in his work “Encyclopedia of Communication”. As it was mentioned in this literary work, despite the fact that in today’s world the notion of storytelling mostly emphasizes the oral form, it is considered as one of the oldest ways of conveying any kind of information. Prehistoric cave art representing events from cavemen’s everyday life (e.g. hunting, raising children and gathering around a fire) is cited as one of the earliest forms of narration.

As it was mentioned above, storytelling is an important and effective element of a successful public speech and, thus, indispensable part of public discourse. The studies within the fields of embryology and neuropsychology show that human beings perceive their first stories before birth as whilst existing in the womb a fetus senses rhythm of a mother’s heartbeat which has its own emphasis, continuity and cohesion. After a child is born, the process of language acquisition begins, and the earliest sources of a first language are lullabies, folktales, fairy tales, etc. that reflect the main features of any story. Furthermore, while growing up and socializing a child listens to stories told by parents or other older members of a community with the aim to illustrate and emphasize social norms and concepts through sharing personal experiences as a part of social

integration process. Therefore, a story is the earliest form of conveying information that humans face in their life and, hence, storytelling is subconsciously perceived as a natural and informal way of interaction.

1.3.5 Models of communication implemented in academic and public discourse

As it comes from the first section of this chapter, the term “discourse” involves the presence of two or more participants: a sender and a receiver. Therefore, the notions of discourse and communication cannot be separated from each other. For this research paper, it is crucial to analyze what models of communication were initially employed within both academic and public discourses and investigate any possible changes in terms of it.

To begin with, according to the book “Dictionary of Linguistics” by D. Crystal, communication is “a fundamental notion in the study of behaviour, which <...> refers to the transmission and reception of information”. To accomplish the purpose, a huge variety of symbolic meaning systems which involve linguistic, paralinguistic, verbal and nonverbal tools are used. Despite the fact that people start exchanging some particular meanings in early age, communication is still an acquired skill within behavioral patterns.

The notion of communication has been of a high academic and scientific interest since the birth of first meaning systems, furthermore, the communicative processes have been analyzed from different perspectives employing tools from various scientific fields (e.g. mathematical analysis). However, this section is going to be focused on one of the most widely implemented approaches which was firstly suggested by Claude Shannon and Warren Weaver in their literary work “The Mathematical Theory of Communication”.

In accordance with the book, the phenomenon of communication in its different forms and shapes can be described with three models that include linear, interactional and transactional models. This particular approach allows to not

only analyze the structure of communicative processes but also to visualize them with the help of tools from mathematical analysis.

The first model that was used to describe communication and was significantly widespread during the previous century is the linear one. From this perspective, events of information exchange are considered as a linear one-sided process that implies a message being conveyed directly from a source (or a sender) to a receiver (or listener) through a channel. Linear model communication does not involve any other stages of communicational events (e.g. discussion, feedback) except from sending and receiving. Furthermore, this approach also implies a strict structure of a sent message itself which is supposed to obtain a distinct beginning and ending borders. Due to these factors, linear model is not applicable to the majority of real-life communicational practices.

The second model suggested by Shannon and Weaver is interactional model that describes communication as a dynamic two-sided process. Equally to the linear one, interactional communicational model involves two participants of informational exchange, however, from interactional perspective, both of them function as a sender and a receiver. Communicational process itself now is divided into two phases one following another: the first one is identical to what has been mentioned above as transmitting a message from a sender to a receiver through a channel, while the second one is giving feedback backwards. These phases in a complex allow to fully achieve the main purpose of a particular communication event since receiving feedback helps a sender to analyze the extent of current mutual understanding.

Another fundamental feature of the interactional model of communication that makes it more applicable to situations occurring in real life setting is a so-called field of experience. The term refers to the context of a message sent including particular environmental, social and cultural factors that is significant in terms of understanding and interpreting information by a receiver.

The third model of communication that is included in the approach is transactional model that can be characterized as the most situational one within the paradigm. Transactional model is the only one among all three that considers communication as a cooperative process, as well as participating parties as communicators rather than one function components. It implies that shared meanings of a message including feedback are transmitted simultaneously between the sides. Furthermore, factors of field of experience gain more significance when analyzing communicative situations from transactional perspective which means that with the aim to achieve “common ground” and to create shared meaning of a message efficiently, it is necessary for parties to obtain some shared field of experience.

Historically, as it was discussed in sections 2.1 and 2.2 of this chapter, academic discourse implied the process of creating and sharing specialized knowledge between members of scientific community. Since social institutions within academic environment were available to a specific social stratum, all members of the audience within academic discourse shared common cultural and social background. Thus, there was no need to take field of experience to a particular consideration while transmitting information. Furthermore, as long as the main purpose of communication within academic and scientific settings is to convey some narrow knowledge from a professor to students, and a sender of a message is considered as an authoritarian figure within a communicative situation, the process itself did not involve receiving any feedback from the audience. Having observed all the facts mentioned above, it is evident that the linear model of communication which features were described earlier in this section is predominantly used within academic discourse in its traditional form.

However, it is important to take a look on the way how modern academic discourse is undergoing changing in terms of a model of communication it employs. As it was stated earlier, one of the major trends scientific community now faces is becoming more accessible to people of significantly different

cultural, social and ethnic background. Therefore, the importance of field of experience in terms of achieving the main purpose communication within academic discourse is increasing. Besides, alongside with the fact that the main function of a sender (e.g. a professor, a teacher) is changing, as it was mentioned above, the role of feedback in academic communication process is significantly rising as well since the main goal is now to achieve a certain extent of mutual understanding. Hence, nowadays the transition from the linear model of communication to the interactional one within academic discourse can be witnessed.

1.3.6 Extra-linguistic features of academic and public discourse

As it was stated above in this chapter, the term of discourse refers to a specific usage of both linguistic and extra-linguistic tools to achieve the main purpose. In this section, intonation as a notion and how different intonation styles are used within academic and public discourse is going to be investigated.

According to the book “Dictionary of Linguistics” by David Crystal, intonation is “a term used in the study of suprasegmental phonology, referring to the distinctive use of patterns of pitch, or melody”. Within a field of language studies, intonation is considered and analyzed in different ways. However, for this research, it is essential to investigate intonation from the phonostylistic perspective as a tool to convey discursual meaning of a message, as well as its stylistic functions within an oral text.

Despite the fact that several approaches to classification of phonemic styles exist, this section of the chapter will be researching the one suggested by a Soviet linguist Sokolova A.M as its major forming factor is the main purpose of an oral text. Therefore, according to her book “Theoretical phonetics”, there are five phonetic styles which define how intonation changes according to the purpose of communication: informational, academic, publicistic, declamatory and conversational. In terms of the empirical part of this research that is focused on

comparative analysis of two online lectures, academic and publicistic phonetic styles are important to be discussed.

The main purpose of an academic phonetic style which is usually used within academic discourse is to teach, educate or instruct an audience. Since academic discourse itself takes place within academic and educational environment, academic style is applied while lecturing or discussing some specialized knowledge by a member of scientific community. Besides, a speaker that uses this style also aims to draw attention to of the audience to the key semantic element of a message. Despite the fact that academic phonetic style emotional component is not crucial, a text is typically conveyed in authoritative manner.

The distinctive prosodic features that define this phonetic style include a normal rate of speech which occasionally may be slowed down with the aim to emphasize crucial parts of the whole meanings of a text, while the volume is determined by the size of the audience. Other aspects of prosodics referring to long intonational pauses which include both semantically predicted and natural ones, as well as an organized rhythm prevail while using academic style.

The second phonetic style that is relevant for this research is publicistic which is usually used in public discourse. Historically, this style originates from the art of rhetoric that was born in Ancient Greece. Since the main purpose is persuasion and conciliation of an audience, in order to achieve it, this style involves emotional and desiderative components which are employed through various distinctive prosodic features. The goal is accomplished via emotional appeal rather than logical argumentation of the main thesis; thus, intonation plays a fundamental role and it is of a high importance for a speaker to obtain a required training in this sphere.

Sokolova M.A. highlights several distinctive features of this phonetic style. To begin with, speech volume is significantly increased and the rate is slowed because a speaker, as it was mentioned above, aims to draw attention of listeners

to the semantic meaning of a message. Furthermore, since an oral text that is going to be delivered in publicistic phonetic style is expectedly written down and practiced beforehand, such aspects as semantic pauses and rhythm are properly organized as well. Nevertheless, to create an emotionally appealing atmosphere within the audience, pauses can occasionally occur naturally producing the effect of spontaneity.

1.3.7 TED-talks as an example of the merge of academic and public discourse

After having described the main features of both academic and public discourse and highlighted the differences between them, this section of the chapter is going to be dedicated to investigating the practical object of the research itself. In today's educational and academic environments, TED talks have gained a huge popularity and are used in higher education institutions alongside with traditional resources of knowledge. Furthermore, this novel educational format can be considered as a product of those modern trends the global academia is currently facing as it was discussed in section 2.3 of this chapter.

Distinctive features of the new educational format TED talks that refer to both academic and public discourse is going to be analyzed with the aim to illustrate the merge of the two.

According to the book "Talk like TED: The 9 public-speaking secrets of the world's top minds" written by Carmine Gallo, the process of writing and performing a successful lecture on a scientific topic for the TED platform requires a significant extent of emotionality being involved. There are several tools that allow to create an emotional connection with the audience.

First of all, this aspect of public speaking is implemented through showing an expert's personal interests in what is being conveyed by using various verbal and non-verbal techniques. It is important to create a social network within a conference hall where the event takes place which would be based on sharing the

same passion towards the subject of the lecture. Therefore, a crucial feature of public discourse that lies in triggering and maintaining a feeling of security and sincerity between a speaker and an audience as it was discussed in the previous section of this chapter is implemented in a lecture.

Second of all, according to statistics, TED-talks that involve a bigger extent of storytelling gain more popularity among spectators than those that consist of delivering scientific definitions and facts only. Since storytelling is one of the most effective ways to create an emotional connection between participants of a particular discourse, it is an especially crucial element in modern public discourse.

CHAPTER 2. METHODS AND RESULTS

Methods

To prove the hypothesis of the research, which was formed in the Introduction, discourse analysis has been carried out. The subjects of the analysis are two video lectures on the topics of medicine and biology published on an educational online platform Ted:

1. “An evolutionary perspective on human health and disease” performed by an American biological anthropologist Lara Durgavich (TED https://www.ted.com/talks/lara_durgavich_an_evolutionary_perspective_on_human_health_and_disease/transcript?language=en) as an example of the merge of academic and public discourse in American scientific environment. Here and after referred as Lecture 1.
2. “Заживает как на человеке” (“Heals like a human”) performed by a professor of biophysics Ekaterina Shishatskaya (YouTube https://www.youtube.com/watch?v=7hONWMaT7ZM&feature=embed_logo) as an example of the merge of academic and public discourse in Russian scientific environment. Here and after referred as Lecture 2.

These two lectures are going to be described briefly with the aim to find out the general outline, as well as analyzed from the following perspectives:

1. Structure of the speech. The ratio between structural parts of lectures.
2. Stylistic marks used in different structural parts. The correlation between the frequency of stylistic marks usage and the amount of informational on the subject.
3. Thematic theses of the fragments of the main part of each lecture.
4. Cultural concepts represented in the lectures.

Factual description

In order to conduct further comparative discourse analysis of both video lectures that have been chosen for the empirical part of this research paper, it is firstly important to provide a factual description of each example for a better understanding.

Aspects of description	Lecture 1	Lecture 2
Year of publishing	2016	2017
Duration	15:20	12:44
Scientific field	Medicine, Biophysics	
Target audience	Interdisciplinary, non-specialists	

Structure of the speech

The differences between the way how both speeches are structured illustrate to which discourse (academic or public) each lecture can be predominantly attributed to and what structural factors the discursive merge is stemmed from.

First of all, it is important to investigate and analyze the temporal proportion between the three main parts of speech: an introduction, a body, and a conclusion. The proportion is depicted in the form of a table below:

	Introduction	Body part	Conclusion

Lecture 1	00:04-02:16	02:16-13:56	13:56-15:20
Lecture 2	00:09-00:20	00:20-10:44	10:44-12:44

As it can be seen from the table, there is a huge difference between the temporal proportions of structural fragments in these video lectures.

Lecture 1 presented by an American professor starts with a comparatively extended introduction that is rich with various attention grabbing and problem actualization devices which are going to be described in detail in the next section. Besides, in this example the speaker also spends much time on the concluding part of her lecture.

On a contrary, lecture 2 given by a Russian scientist represents rather concise introductory and concluding structural fragments and a comparatively long main part that holds more than 90% of the whole lecture time. Precisely, the introduction is the smallest part of this lecture and it does not contain much of tools common to public speaking.

Stylistic markers

After having defined the temporal proportions of the main structural fragments of both lectures, it is now important to what stylistic marks are used by the speakers during each fragment and for what reason it has been implemented.

The types of stylistic tools used in Lecture 1 are listed in the table below:

Structural part	Type of a stylistic marker	Examples
Introduction	1. Storyline	“When I was approximately nine weeks pregnant with my first child, I found out I'm a carrier for a fatal genetic disorder”

	2. Metaphor	“A bombshell about my own biology”
	3. Rhetorical question	“So how did this defective gene persist at all? And why is it found at such a high frequency within this particular population?”
Body part	1. Personification	“<...>humans' evolutionary past has left our bodies vulnerable <...>”
	2. Rhetorical questions answered	“Did you just suggest that this disease-causing mutation had beneficial effects? – Yeah, I did”
Conclusion	1. Listing	“The next time you or a loved one are faced with a health challenge, whether it's obesity or diabetes, an autoimmune disorder, or a knee or back injury <...>”
	2. Applying directly to the audience	“The next time you or a loved one are faced with a health challenge, whether it's obesity or diabetes, an autoimmune disorder, or a knee or back injury <...>”
	3. Irony	“It's a great example of why not every set of Ashkenazi parents

		should hope that their daughter marries "a nice Jewish boy."
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From the content of the table it can be seen that the majority of stylistic marks were used during the introductory and concluding structural fragments, while in the main part contains just two basic stylistic devices such as rhetorical questions that the speaker immediately answered herself.

The types of stylistic tools used in Lecture 2 are listed in the table below:

Structural part	Type of stylistic mark	Examples
Introduction	1. Usage of culturally significant set phrases	“Заживает так хорошо, как на собаке <...>”
Body part	1. Comparison	“Как ящерица хвостик”
	2. Listing	“Очень много людей каждый день теряют свое здоровье из-за травм, аварий и болезней”
	3. Repetition	“Очень много людей <u>каждый день</u> теряют <...>”, “<...> десятки тысяч людей каждый день нуждаются <...>”
	4. Metaphor	“Расти как на дрожжах”
Conclusion	1. Storyline	“Когда я начинала <...> заниматься биоинженерией <...>”

This table represent an opposite picture from what has been discussed concerning Lecture 1. The introduction and the conclusion as structural parts are not enriched with any stylistically expressive devices while the main part of the lecture containing the actual information about the subject contains a variety of such tools.

The list of covered theses

In this section of the empirical part of the research, theses that were covered by the speakers during their lectures are going to be listed to analyze the level of scientific informativity and its correlations with various public speaking tools. The theses are listed in the table below.

Lecture 1	Lecture 2
<ol style="list-style-type: none"><li data-bbox="193 645 794 824">1. “The implications of your evolutionary past can help enrich your personal health.”<li data-bbox="193 902 794 1205">2. The genes and, thus, health peculiarities of a particular population shall be explained by geographical, historical and cultural factors.	<ol style="list-style-type: none"><li data-bbox="798 645 1401 824">1. A human body has an outstanding capability to regenerate, however, it is still not limitless<li data-bbox="798 902 1401 1137">2. Due to its dynamic nature, our environment regularly causes much physical damage, thus, ways to fix the damage are necessary.<li data-bbox="798 1205 1401 1440">3. The main problem transplantation medicine is facing is the lack of human organs that can be used as a replacement for a damaged one.<li data-bbox="798 1507 1401 1675">4. The level of capability to regenerate depends on a structure of an organ.<li data-bbox="798 1742 1401 1989">5. The problem of bioengineering is to find a proper material for building artificial organs that meets all the criteria.

Representation of cultural concepts.

The most remarkable way in which cultural concepts are represented within the given two lectures is the usage of a variety of forms of personal pronouns since it reflects the two major concepts of American and Russian culture of individualism and collectivism.

During the lecture 1 an American professor tends to use the personal pronoun “I”, as well as a range of its grammatical forms (e.g. “me”, “myself”) with a rather noticeable frequency. To be more precise, the speaker uses the word “I” in multiple collocations and with different purposes for 22 times. Therefore, the main focus of the lecture is drawn to obtaining personal well-being which is unique for every member of the audience alongside with attempts to gain authority of the speaker by emphasizing her contribution to the subject as a whole and to the lecture itself.

On a contrary, in lecture 2 presented by a Russian scientist the personal pronoun “we” alongside with its morphological forms “us”, “our” has been mentioned 24 times. Using these linguistic methods, the Russian speaker aims to show the importance of the main problem covered during the lecture common for every member of an audience as a part of the community as a whole. Such phrases as “*мы должны*” (“we should”) help conveying the message that individual’s well-being is impossible unless collective well-being is ensured.

Another clear illustration of the way in which key cultural concepts of American national character are represented within Lecture 1 is the following. As it was described in the table presented in the section dedicated to a variety of stylistic markers that are used during different structural parts of the lecture, the American speaker addresses the audience in the form of advice on an outgoing manner: “The next time you or a loved one are faced with a health challenge<...>”. Furthermore, these pieces of advice emphasize the subject in a positive way. In other words, the speaker tries to explain how to overcome challenges to obtain some benefits. This example illustrates the practical

linguistic representation of the concept “American dream”, which was analyzed in detail in Section 1.1.6 of Chapter 1, since it encourages to stay positive and to achieve one’s goals despite all the obstacles.

One of the fundamental aspects of Russian national mentality, the concept of “судьба” which was described in the theoretical chapter of the research and symbolizes fatalism and passivity as common characteristic of Russian cultural identity is represented in Lecture 2 in the following way. Using various stylistic markers in the lecture, in the body part in particular, the speaker emphasizes an unexpected and unpredictable nature of health injuries: “Очень много людей каждый день теряют свое здоровье из-за травм, аварий и болезней”. Unlike the American speaker who focuses mostly on ways how to prevent unpleasant situations to occur in human life, the Russian scientists draw attention of the audience on how to cope with consequences of these unavoidable situations.

DISCUSSION AND CONCLUSION

The aim of this course paper was to analyze the representations of major cultural concepts of American and Russian national character. Besides, the research also focused on the shift of academic discourse in its traditional interpretation that is influenced by these cultural aspects as well as global tendencies academic and scientific environment is currently facing.

First of all, the example of American academic discourse that was analyzed above shows that the speaker predominantly focuses on the interactional aspect of the performance. Despite the fact that the lecture is monological, an extended introductory part including the speaker personal stories which may be considered as rather intimate one, as well as using rhetorical questions and irony within all parts of speech help to create an emotional mutual connection with the audience. As it was found out in Chapter 1, one of the distinctive characteristics of public discourse is an orator’s concern to create a social network with listeners, thus,

this factor shows that American academic discourse to some extent merges with academic.

Furthermore, the fundamental cultural concepts of American mentality “American dream” and “self-made man”, as well as the concept of American individualism are represented in Lecture 1 with the help of the personal pronoun “I” which draws listeners’ attention to the professor’s personality and achievements.

On a contrary, the example of how academic discourse is used within Russian cultural settings shows that main emphasis is drawn to the scientifically informative component of the lecture. A comparatively short introduction that is not rich with expressive stylistic markers and an extended number of theses covered by the lecturer, as well as the usage of stylistic markers not in the introduction but in the body part of the speech are factors that lead to such a statement.

When it comes to practical representation of cultural concepts of Russian national character, the following judgement have been made. As it was analyzed in Section 2.1.6, the personal pronoun “we” together with its grammatical forms appears in a variety of collocations quite frequently. Thus, the cultural concept of collectivism which plays a central role within Russian mentality is represented in the lecture. Besides, the usage of the pronoun “we” helps to establish connection with the audience, hence, this may be considered as a borrowed feature from public discourse.

Overall, the data obtained while conducting an empirical research described in Chapter 2 illustrates the following.

- Russian academic discourse tends to hold its traditional characteristics while American academic discourse has borrowed a variety of public discourse features (e.g. storytelling);
- Key cultural concepts are represented through lexical categories such as personal pronouns and set phrases.

The space for further investigation of the subject in general, as well as the aspects of cultural concept as a linguacultural notion, historical and social factors that have shaped peculiarities of American and Russian national identity, and the phenomena of merging between academic and public discourse.

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