LATE VICTORIAN DISCOURSE
IN THE CONTEXT OF LINGUISTIC AND CULTURAL STUDIES

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The article deals with the analysis of the late Victorian discourse that influenced the choice of the following research methods: the content designations (the descriptive and receptive methods), data systematisation (the elements of the quantitative estimation method), visualisation (the schematic representation of elements of quantitative characteristics). It defines the late Victorian discourse as a cognitive-communicative continuum that is based on three parametrically relevant features: the sociocultural environment ("Victorian"), linguocultural modus ("English"), functional style ("Fictional"). In this context it is possible to distinguish the following characteristics for any textual array (both oral and written): 1) actualisation of a communicative axis built on the opposition of I / Other, which makes it possible to distinguish Itself in the discourse not just of its culture, but also delineate the boundaries of the self; 2) dialogue, manifested through the open character of an arbitrary communicative act, under which the author implies the interaction of I and the Other, even if the Other is a discourse (automotive communication, monologue, etc.); 3) polystylistics, i.e. a combination of elements of different styles (associated with the language pragmatics of the communicative act); 4) etiquette (speech etiquette, moral standards, etc.), i.e. the establishment of communicative patterns in the minds of native speakers. The late Victorian discourse appears to be an integral and harmonious part of the relevant cultural traditions that are correlated with speech ethic and a system of thoughtful speech actions associated with an offer, conformational and apologetic strategies. The communicative culture of the late Victorian discourse has a conventionalised nature and it is determined by the following principles: restraint, self-control, parity, mitigation.

Keywords: Victorian discourse; Victorianism; Victorian era; creativity; self-identification; Victorian culture.

Introduction

Today's world is characterised by the relevancy of the scientific fields (cultural studies, linguistics, sociology, etc.) connected with the challenges of everyday life, i.e. the everyday culture that expresses the stability of a certain historical period. In particular, it deals with the historical formation of any ethnos that forms *the uniqueness of the cultural space and lifestyle*: the primary views on ontological reality, its stratification according to the ideas of the world order, eternity, death, birth, life, etc. At the same time, the ethnical and cultural components of a man's personality remain unchanged throughout his / her existence (Zhangozha, 2016, p. 42). This leads to the necessity of highlighting the following notions: *discourse*, *everyday life*, *national identity,* and *man's worldview*, as well as ***Victorian discourse***, which are explicitly and implicitly manifested with the help of historical and cultural environment.

The existence of people can be positioned as a collective representation of an ontological reality stratified by the vastness of its relevancy. It refers to the understanding of human activity as *ideology* and *culture*, which are positioned as macro- and microsocial phenomena, i.e. *the societal milestones*. In this case, the phenomenon of discourse occupies a specific place in this system. It can be also said that the intended meaning contained in the mentioned forms is not fully defined. The phenomenon of discrepancy, postmodern rethinking is possible: the properties of text and speech activities provide an opportunity to directly create and represent abstract ideological beliefs, household characteristics, etc. The latter is connected with the problem of sense: its interdisciplinary nature produces the complexity of comprehension in the process of research.

The *discourse* is viewed in a narrow and broad sense, abstract understanding (correlation with a specific historical period, social community or an entire culture). The discourse is not a text, but it is represented in it if it is positioned by a chain / complex of utterances, i.e. by a speech (communicative) act, as well as by its result. That is why, the study of discourse from the standpoint of pragmatics (viewed as part of the triad by Morris (1982) – "semantics – syntactics – pragmatics") should begin with the analysis of the scheme of Buyssens (1943), the Belgian linguist. There are the following components: a certain cognitive construction (sense); combinations, updated by a language code (seme); the instrument with the help of which the implementation takes place.

It should be noted that everyday life represented with the forms of the organisation of ontological reality is expressed through the creation of ideal canons of human behaviour. The immediate interest in the study of arbitrary discourse is connected with the features of the communication process, in particular, the specificity of the distribution of roles in it (e.g. etiquette). It is connected with the fact that the change of roles in the

process of communication is an important milestone in the analysis of the conversation and in the forecasting of tactics and interaction strategies. It is connected with the root aspect of discourse organisation as such that allows us to speak about the metacommunicative character of this milestone. It is clear that in the process of interpretation there is a cognitive reconstruction of that world, environment and other things in which the author of the utterance, text, etc. resides. Such a complexity deals with the following fact: not only the real but also the desired is described in the process of constructing the author's discourse. Of course, it leads to difficulties in terms of comprehension, because in the process of understanding the discourse, the interpreter (even for a moment) is in unfamiliar mental world. Under such conditions, the search for the fundamental grounds for the preservation of cultural identity is clearly manifested, which causes the closer attention to traditions in all their manifestations (Kaminskaja, 2017, p. 3), i.e. discourse.

At the same time, the typological affiliation of discourse as a socioculturally marked product of communication determines the nature of the concepts embodied in it, their choice (selection and adsorption). It makes it possible to speak about discourse as a "set of appeals to different concepts" (Pryhodko, 2008, p. 248). Its conceptual space is formed with the help of a set of all mental units represented by the diversity of their cognitive-semantic properties and linguistic-cultural features.

The principal possibility of understanding of communicants within a certain discourse, as well as the speed with which they process information, indicate a certain structuring of the conceptual space, which contains constants (autochthons) and variables (alochthons) (Pryhodko, 2008, p. 240), existing, materialised units and potentially possible latent concepts.

The conceptual space of the late Victorian discourse as a system of cognitive and speech interaction of the British society at the end of the XIX century is formed by mental representations of their value, ethical and aesthetic priorities. Its linguistic reflection involves the regulation of the use of the term "concept", the taxonomy of relevant conceptual units for it, as well as the reconstruction of their systemic interrelations.

The **aim** of the article is to reveal the cognitive and ontological bases of the late Victorian discourse by updating the key concepts from the standpoint of Linguistic and Cultural Studies.

Method

The interdisciplinary character of the study and its multidimensionality determine the author's complex approach to the research methodology: the descriptive and receptive methods (content designations), the elements of the quantitative estimation method (data systematisation) and the schematic representation of elements of quantitative characteristics (visualisation) are used. The indicated methods determined the application of linguistic, contrastive, component, and socially-functional analyses. The method of lexical and phraseological identification, the method of opposition, etymological, distributive and contextual analyses are used as additional methodological procedures (Kapranov, 2018 et al.).

The Victorian Era Culture

The Victorian era culture (Andersson, 2015; Bulfin, 2015; Xin, 2013) is considered to be a specific, composite and diverse formation. Its assessment is highly ambiguous among various scholars, primarily of the XIX–XX centuries, which marks the collapse of its value paradigm. Subsequently, its reassessment was periodically carried out: from a sharp criticism of the mentioned heritage to its rethinking in modern conditions (Ivasheva, 1984, Reinfild, 2016, Tojnbi, 2010 et al.). Investigating everyday life (discourse) embodied by means of the forms of organisation of the surrounding space, a number of canons of everyday human behaviour, these phenomena can be introduced into the problematic area of modern Linguistic and Cultural Studies. It is necessary to mention the works of the following scholars: Brodel (1986), Mukerji & Schudson (1991) and others who viewed *the discourse* as the studies of everyday life (Hancil, 2018; Rysova et al., 2018, et al.).

Today, the bearers of the logocentric consciousness are religious people, traditionalists, and conservatives, advocates of extreme (black and white) political trends, as well as communities in which religion still plays a backbone role (for example, Islamic) (Flier, 2017, p. 108). In this context, the toolkit that makes it possible to distinguish the following characteristics for any textual array (both oral and written) is interesting: in particular, the *actualisation* of a communicative axis built on the opposition of the *I / Other*, which makes it possible to distinguish *Itself* in the discourse not just of its culture, but also delineate the boundaries of the self; *dialogue*, manifested through the open character of an arbitrary communicative act, under which the author implies the interaction of *I* and *the Other*, even if *the Other* is a discourse (automotive communication, monologue, etc.); *polystylistics*, i.e. a combination of elements of different styles (associated with the language pragmatics of the communicative act); *etiquette* (speech etiquette, moral

standards, etc.), i.e. the establishment of communicative patterns in the minds of native speakers; *polythematism*; *polyfunctionality*.

Naturally, this approach produces an opportunity to identify discourse structure enclosed in cultural meanings, concentrate and embody moral and value beginnings of the Victorian discourse. The analysis of the specifics of Victorian culture by categories of everyday life (lifestyle, body, purity, urbanism, consumption, production traditions), the categories of "high" and "low" in the cultural system (according to Bakhtin (2003) represent a special way of uniting the value axis (vertical and horizontal) in the culture of the era.

The phenomenon of the Victorian era is not unique on its own, because it does not belong exclusively to the British Empire of the above-mentioned period. For example, a number of scholars correlate modern American life with English, analysing how the sociocultural traditions of the theVictorian era found their embodiment through similar forms in American society. Let us note, however, that Victorian era as a phenomenon of social, cultural, economic and other lives is correlated, first of all, with the urban way of life. In this light, it is outlined as a representative of the cultural space created exclusively by a man: his desire, his will, his way of life, the world of values, etc., contrasted with patriarchal, rural culture (Farahmandfar et al., 2017; Gunning, 2012; Stein, 2011, et al.).

Sociocultural Nature of Victorianism

The Victorianism was and remains to be a prominent phenomenon in the sociocultural dimension of the United Kingdom of the XIX century. Due to the fact that it is based on the cultural and linguistic traditions, its understanding as a kind of ideological trend called "Victorian discourse" is rather acute. It was not homogeneous either by its nature or by the chronology of existence; it is divided into early, middle and late stages of its existence. The final stage is of a special focal point, reflecting the massive changes in the UK's economic, social and cultural life of the late XIX century. They have influenced the further development of English socio- and linguistic cultures (Bocharnykova, 2010).

In its linguocultural reflection, the late stage of the development of Victorian society appears to be the *late Victorian discourse*. It is deeply studied by the humanities and it has not received a proper linguistic coverage yet, especially in the context of the contemporary understanding of the nature and functions of language in terms of the cognitive-communicative paradigm.

From the standpoint of this paradigm, the late Victorian discourse is a cognitive-communicative continuum that is characterised by a system of linguistic, conceptual, linguistic and poetic features repeated in the n-set of texts and which is based on three parametrically relevant features: the sociocultural environment ("Victorian"), linguocultural modus ("English"), functional style ("Fictional"). Being a special type of ontological discourse, it limits the scope of its existence by artistic communication, caused by a number of trends and methods (neo-romanticism, realism, naturalism). In this case, the key method of the late Victorian fiction was realism with the following major genres: novel, detective and short stories.

In the sociocultural dimensions the late Victorian discourse appears to be as a phenomenon that reflects the communicative behaviour and speech traditions of the Great Britain at the end of the XIX century, but in the sociolinguistic ones – as limited by the sphere of the existence of the United Kingdom, personally determined artistic speech, represented in the texts of the certain culturally historical era. Being a special type of literary-fictional communication, it is constituted by a number of texts, created in accordance with the canons of Victorian mentality and the requirements of critical realism. Moreover, it is determined by a set of value dominants of different hierarchical status that is objectified by the specific linguistic means (Bocharnykova, 2010).

Victorian Discourse Concepts

The integrity of the conceptual dominant system of the late Victorian discourse is ensured not only by the commonality of the conceptual, figurative and value parameters but also by the existence of the developed intersystem relations, i.e. some concepts can form the figurative components of others, as well as influence the character and dynamics of their value substrate.

An associative network, along with the hierarchical relations, both connects the autochthons of the late Victorian discourse among themselves, forming its content, and testifies the discursive potential. The cognitive base of this potential is the very three main hypostases of the concept: notion, image, assessment. Realising their own discursive potentials, autochthons of the late Victorian discourse determine the way of relevancy of the allochthons by generating a minimal content context (generative properties), creating the composition (combinatorial properties) and anticipating the value perception of discourse (regulatory properties).

The tactical and strategic pattern of the communicative culture of the late Victorian discourse is determined by the teleology of consensus, which requires the interaction of two factors: the logic of the organisation of discourse and the choice of adequate forms of its implementation. As a result, the late Victorian discourse appears to be an integral and harmonious part of the relevant cultural traditions that are correlated with speech ethic and a system of thoughtful speech actions associated with offer, conformational and apologetic strategies.

The offered strategy is used to encourage a communicative partner to do some useful work. Its typical varieties are request, requirement, and offer. The conformational strategy is relevant in the cooperative and egalitarian communication mode, its manifestation is the expression of consent, approval, sympathy, whereas their negative correlates (refusal, disagreement, disapproval) are incompatible with the spirit and the late Victorian discourse. The apologetic strategy involves the use of reactive actions aimed at neutralising the previous speech actions of the injurious nature, justification, and forgiveness, which can acquire extra- and introverted forms that are combined with catharsis as an emotional reaction of the speaker aimed at depriving the guilt.

Relevant Language Units in the Late Victorian Discourse Contextuality

The specific mental units form the conceptual dimension of the late Victorian discourse, where these units are hierarchically related with each other. The totality of autochthonous concepts at different levels of abstraction shows the value dominant of such kind of discourse. Converting the value priorities of the Victorian linguoculture, the conceptual dominants become regularly relevant in the texts and perform discourse function.

The conceptual dominants are constituted by interconceptual correlations of the two types: hierarchical and linear. The first defines the way of its interiorisation in the linguistic consciousness, the second – the mechanism of relevancy in the discourse, which is closely connected with the discourse properties of the following concepts: generative, combinatorial and regulatory. These properties are determined by the cognitive and axiological parameters: notion, image, assessment. The conceptual component enables the construction of the context of the relevancy of other concepts; the imaginative one contributes to the coherence of discourse; the value one defines its assessed interpretation based on the concepts of the Victorian model of the world (Hancil, 2018).

The main communicatively significant traditions of English linguoculture became an integral part of the communicative code of the late Victorian discourse. They are embodied in the Victorian era, which is based on the principles of politeness and tact, as well as anticipating generosity, modesty, conscience, sympathy. The maxims of politeness and tact contribute to the purposeful use of appropriate linguistic means, which correlate with the requirements of speech etiquette, as well as strategies and tactics.

The communicative culture of the late Victorian discourse has a conventionalised nature and it is determined by the following principles: restraint, self-control, parity, mitigation. They are represented with the help of various means (lexical "amplifiers" and "softeners"), the main purpose of which is to reduce categorical expressions. The taboo, hints, and evaluations are very widespread in the late Victorian discourse. Its adherence is an important prerequisite for achieving the communicative aims and intentions.

The generative properties allow autochthons to create a minimal context for relevancy of the allochthon concepts. Their concretisation, visualisation, and qualification represented by formal and logic operations of ordering and polarisation contribute to the further development of the text. The generated linear combinations help to connect the one-level elements of the conceptual system of discourse. It synthesises two aspects of expression of the same idea or contaminates two separate ideas that depend on whether the concepts are subordinated to one or different domains (Bocharnykova, 2010).

Conclusions

From the research that has been carried out it is possible to conclude that the linguistic etiquette of the late Victorian discourse is characterised by a vivid national specificity based on the uniqueness of speech behaviour, customs, rituals and cliché that extends to all forms of Victorian communication. The speech etiquette is manifested by communicative principles which are constituted by politeness and tact, which rely on such phenomena as contact establishment (formulas of greetings, appeals, representations), contact extension (factual formulas) and contact termination during their implementation. Within these guidelines, the late Victorian discourse is practiced by a widespread use of acts of gratitude, forgiveness, and justification, which in their indirect hypostases can express sympathy, participation and distress.

In our future research, we intend to concentrate on the national worldview of the bearers of the late Victorian discourse through the actualisation of its lacunae and the realities in the context of Linguistic and Cultural Studies, Phraseology and Semiotics.

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