

**THE EXPLANATORY POWER OF SYSTEMIC
LINGUISTICS OF G.P. MELNIKOV FOR
INTERNATIONAL RELATIONS**

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ABSTRACT

The article attempts to explain the features of the phenomenon of Euroscepticism typical for the countries of Central and Eastern Europe (Visegrad group -Poland, Czech Republic, Slovakia, Hungary) based on linguistic methods of research. This approach is due to the close relationship of ethno-cultural and value elements that manifest themselves ambiguously in the international field and are expressed mainly through language. System-typological concept of the language of the outstanding linguist, philosopher, culturologist and Cybernetics, G. P. Melnikov, who developed the ideas of V. von Humboldt, A.A. Potebna, I.A. Baudouin de Courtenay proposes to allocate the main characteristic or the main feature of the language (determinant) , depending on how the communication function. Such a determinant, that is, the leading grammatical trend in the linguistic consciousness of the Indo-European peoples is the presentation of any plan according to the scheme of the developing event. This form is most developed in the Slavic languages, as the language technique that helps to preserve the inflection depends on the size of the language group, its homogeneity and the length of the information transmission chains, which provided the experience of settled agricultural Slavic peoples inhabiting the plains of Europe.

The change in the ethno-cultural landscape associated with the influx of migrants meant recognition of the need to find new strategies in relation to migrants and the resulting cultural, linguistic and religious heterogeneity of the population. At the same time, it exacerbated the confrontation between the "supranational structure" - "national state", the EU – member States, showing disappointment in mutual expectations. The phenomenon of euroscepticism, formed in the countries of the "Visegrad group", often defined as populism and known by statements of politicians and precedent texts broadcasted through the media, should be considered in connection with the system of values developed by the centuries-old way, and fixed oral and written tradition in the languages of these countries.

The protagonists of euroscepticism under the pressure of the population declare the protection of morality, religion, traditional family and criticize same-sex marriage, sex education, liberal interpretation of reproductive rights and quotas for refugees, positioning themselves as an alternative to the liberal project. Based on the systematic approach, which states that the properties of the element

included in the structure can be understood only on the basis of its links with other elements of this structure, the authors conclude that the Visegrad four countries represent a mild version of euroscepticism. According to the authors, the most complete reflection of the socio-cultural reality in the consciousness of a native speaker, which can be traced both on the actual grammatical material, and taking into account external factors, provides system linguistics, the main directions of which were outlined by V. von Humboldt. In Russian linguistics this direction is represented by the works of G. P. Melnikov, whose scientific school is developed by a number of research centers, as well as his students and followers in the RUDN, where G. P. Melnikov taught and wrote the main works.

Keywords: *system linguistics, G. P. Melnikov, Visegrad four, euroscepticism*

INTRODUCTION

In recent years, the phenomenon of euroscepticism has gone far beyond social and political debate and is of increasing interest in the scientific community. Having gained supporters in the West and East of Europe, euroscepticism has strengthened political positions not only at the national but also at the European level, which is clearly indicated by the results of the elections to the European Parliament.

The understanding of the problems of euroscepticism by political scientists, economists, experts in the field of international relations has explained much in the nature of this phenomenon but has not yet led to a unified view of it. Linguistic and linguocultural methods of research, as we think, could enrich the scientific tools and expand the understanding of the problem, so this article attempts to consider the specifics of euroscepticism in Central and Eastern Europe, based on the system linguistics G. P. Melnikov.[9]

An outstanding Russian linguist, anthropologist and cyberneticist, G. P. Mel'nikov, based on the theoretical heritage of V. von Humboldt, and the Russian linguist A. Potebnya's and I. Baudouin de Courtenay and others have developed a systemic-typological concept of the language in which he justified the principle or common notion, providing a "valid understanding of language" and holding "together all particular", to which were dedicated scientific researches of his predecessors. G. P. Melnikov called this common for each language type "source of individual peculiarities" a language determinant. Distinguishing the internal typologically characteristic determinant of language as a system-forming beginning, G. P. Melnikov distinguished the external determinant, explaining it by landscape and climatic conditions of life of language collective and conditions of communication.

METHODS OF RESEARCH

The system method thus acquires explanatory and prognostic potential in relation to the problems of all types of communication, including political. Currently, the system-typological concept of G. P. Melnikov is further developed and tested in the works of his students and associates. The result was, in particular, a collective monograph "System view as the basis of philological thought" [3] of the scientists of the RUDN, where the idea of consistency, as an opportunity to see the object in development, to show the functional interaction of linear and supra-linear relationships, unites the parts of this book addressed to different objects of study. In the perspective of this article, the most valuable sections are about the integral value of system linguistics, the prognostic possibilities of the system approach for modeling the conceptual sphere as a complex semantic object, and the substantiation of the causal typology of texts.

The purpose of this article is to consider the features of euroscepticism in the Visegrad countries. As the material of the study are chosen case texts conveying the statements of political and religious figures of these countries, as well as the works of political scientists, sociologists and economists devoted to the phenomenon of euroscepticism. The methodological basis is the system-typological concept of G. P. Melnikov, his works on Slavic languages, as well as critical discourse analysis. Due to the interdisciplinary nature of this article, G. P. Melnikov's works [9] are considered here as a source, since the role of language in social reality is so great and all-encompassing that representatives of non-linguistic areas of Humanities often take it for granted and therefore unworthy of attention.

The reason for turning to this topic was paradoxical at first glance situation when four countries recently joined the European Union in 2004, in which the act of accession to the EU was initially perceived with great enthusiasm, formed an opposition and are now opponents of a number of main directions of EU policy. This fact is all the more surprising that over the years these countries – Hungary, Poland, Slovakia and the Czech Republic – have significantly strengthened their economic position and international political weight. The forces that came to power in these countries criticize the European Union, challenge the strategic course of their countries in previous decades, refuse to comply with the norms of economic and social policy approved for the countries of Eastern Europe, and accept refugees from Asia and Africa. It is noteworthy that all this is happening against the background of the actualization of national content and is often accompanied by an appeal to Catholicism and the rhetoric of Christian values. Taking into account the fact that language is the most organic form of manifestation of national and ethno-cultural identity, we decided to consider this international confrontation from the point of view of the science of language.

If we leave aside the political and economic plan of the conflict and focus on the socio-cultural aspect that distinguishes the Visegrad countries in the EU, the

first thing that catches the eye is the linguistic and cultural characteristics. With the exception of Hungary, where the Slavic composition of the population is also slightly represented, these are Slavic countries. Slavic languages, having a high degree of similarity, retained such a linguistic characteristic as inflection. To a greater or lesser extent, this quality is inherent in all language groups of the Indo-European family, however, as convincingly showed G. P. Melnikov, to Slavic languages this quality is inherent in the highest degree.[9] The peculiarity of the semantics of Slavic languages within the Indo-European family, associated with a high degree of inflection was noticed by Russian linguists at the end of the XIX of the early twentieth century.

It is clear that any natural language draws a trail of cultural and historical associations. Even individual words, or rather, the concepts they express, have archetypal and cultural-stereotypical meanings. Accordingly, the texts created within a particular culture in a particular language are full of ethno-cultural and ethno-linguistic material, such as symbols, allusions, realities, idioms, common metaphors, proverbs, sayings, etc. Each text contains an assessment of the material under discussion, hiding ideologies and mythologies, forming our archetypes, stereotypes, or concepts. Cultural and ideological charge of language and speech was not ignored by the domestic linguistics. A. A. Potebnya paid attention to the influence of the "inner form of the word", which carries a symbolic load and affects the meaning of objects and phenomena of reality; the mythological, psychological, and sociological aspects of the language were considered by I. A. Baudouin de Courtenay.

Research in the field of systemic linguistics and systemic typology, conducted by G. P. Melnikov, allowed to conclude that the typological peculiarity of the languages depends, first of all, on the scheme of integral image through which a native speaker is trying to hint to the other party on the intention of his utterance, or in other words, what is the schema of the nominative sense of typical expressions in the given language. The scientist proved that this scheme is the internal form of the language as a whole as a defining typological feature of it, as its internal determinant. In the modern wording, it sounds like the adaptation of all units and all levels of the language system to express the possible purpose of any statements using the sentence, the nominative meaning which is constructed according to the scheme of the developing events.[9]

The disclosure of the internal form of inflectional languages as a scheme of events allowed to explain the stability of the category of genus and category of case. In all inflectional Slavic languages, where the external determinant, that is, the most typical conditions of communication, did not prevent the members of a large homogeneous settled language group to have sufficiently reliable opportunities for mutual communication, there was a high level of community of socially significant knowledge and relations to the phenomena of reality.

The usual practice of communication has contributed to the development of techniques that can help the listener to guess what the speaker will tell him next, based on what has already been saying. To do this, he organizes his speech on all tiers and levels as possible so that the interlocutor could at least guess from the already heard what can and what can not appear in the subsequent part of the speech flow. These techniques developed and were fixed in the process of formation of the inflectional language in the area of its distribution, where agriculture remained the basis for the existence of native speakers, that is, first of all, in the area of Eastern European settlement of the Slavs.

Therefore, the relationship between the components of the speech flow in inflectional languages is often characterized as "warning" (as if a look into the future), and in agglutinative — "reminiscent" (as if a look into the past). The modern system typology of languages substantiates the position of equal intellectual perfection of all language systems in the world. The reason for the difference in language technique is the ratio of only such factors that favour or hinder successful speech communication in the most typical cases for the people. The main of these parameters are: the size of the language group, the degree of its uniformity, the length of the information transmission chains, the presence or absence of large intervals between "sessions" of communication.

In light of the above, it is legitimate to assume that the stability of the language system, intact preserved in the dramatic twists and turns of the many thousands of years of history of the Slavic peoples, should be reflected in the field of ethno-cultural and political axiology. And in this regard, it is appropriate to pay attention to the fact that euroscepticism is often characterized as a kind of populism. Without going into the analysis of the advantages and disadvantages of populism, we emphasize that this ideology by definition has a wide social resource. This observation is important from the perspective of our article, as it explains to a certain extent the process of transformation of the political elites of the Visegrad four countries from the moment of formation to the present time. Let us recall that the joint Declaration signed in Visegrad on 15.02.1991, then by 3 other countries – Hungary, Poland and Czechoslovakia - declared the desire for integration into European structures. [4]

In 2004, the Visegrad four countries were admitted to the EU and, approaching their 30th anniversary, [6] achieved all the goals previously set: they introduced a market economy and democratic institutions, joined the EU and NATO, but the achieved successes have created mass disappointment, under the influence of which the political elites of these countries articulate claims and criticism of the EU. According to Eurostat, the largest growth of real GDP (Gross domestic product) among the EU countries is observed today in Poland (5%) and Hungary (4.4%). And in these same countries in power are the rebels, rejecting the current course of development of Europe and trying to reconsider its place in it. [10]

The ideological palette of the protagonists of eurocentrism is characterized by a radical change in semantic accents, in particular, the delegation of sovereignty to supranational authorities is interpreted by them as a loss of independence, and the emigration of the population to Western Europe from the advantage of the right of free movement begins to be perceived as a threat to the existence of the nation.

Indicative in this respect is the position of the Polish party "Law and Justice" (IPR), whose leader Y. Kaczynski, without abandoning belonging to the Western world, the Union with the United States, as well as membership in NATO and the EU, denies the country's achievements and calls the past quarter century the era of missed opportunities. The ideal Polish state, according to the ideologists of the party, should finally be freed not only from the negative heritage of the socialist past, but also from the dubious values of liberal society acquired over the past twenty years. In its political practice, the party opposes neoliberal European values and Polish ones based on Christian traditions.[13] Among the program requirements of the party - the constitutional consolidation of the Christian basis of the nation, the sovereignty of the country at the international level and full support for the traditional family.[1]

Perhaps the most sensitive topic, which caused a cooling in relations between the EU and the Visegrad countries, was the topic of values, directly related to the historical and modern existence of living languages. The Bulgarian researcher of the ideology of Euroscepticism as an antipode to Europeanism, G. Georgiev, cites the statement of the leader of the right-wing conservative Hungarian party "Jobbik", G. Vaughn, who explains the rejection of both the past communist and the current capitalist reality: "...coming out of the "anti-value" world of communism, [the countries of Central Europe] fell into the capitalist reality with its value vacuum". [5]

This statement indicates that "Return to the West" was perceived by the population of Central European countries not only as a departure from Communist ideology, but also as a return to culture based on traditional Christian values, so the young Europeans are not ready to accept liberal norms of tolerance for same-sex marriage, abortion, and extreme secularism. In contrast to Western Europe, in the Visegrad countries, these sentiments are already turning into the mainstream and setting the tone for domestic political life.[5]

At the same time, we consider it necessary to emphasize that the Hungarian Prime Minister, V. Orban, maintaining a critical distance in relation to the EU migration policy,[11]

does not reject the expediency of Hungary's membership in the EU , although disagrees with the position of the European Union. Earlier, in 2014, Orban publicly expressed his preference for models of government in China, Russia, India, Turkey and Singapore, focusing on tradition, patriotism, morality,

religion and family, which immediately provoked a wave of sharp criticism from foreign commentators.[14][5]

In the Czech Republic and Slovakia, parties that support patriotism, morality, religion and the traditional family also win, and all parties in the Slovak Parliament agree that Slovakia will not accept migrants. Both countries refused to support the call of the European Commission to approve the UN Migration Pact.[8]

However, the possibility of leaving the EU is not seriously discussed, despite the calls of M. Zeman to hold a referendum in the Czech Republic. A similar situation is observed in other countries of the Visegrad four. Thus, in this case we are talking about a "soft" version of euroscepticism, although the values professed by the majority of the population of the countries and tensions of national content come into sharp conflict with the dominant ideological attitude of the EU.

It is difficult to overestimate the importance of the religious component for the Central European countries. Adherence to the tradition of religion is explained by the fact that in the Slavic countries of the Visegrad group, as well as in Hungary, there is an ingrained understanding that they are the shield of Christian Europe. Indeed, during the raids of the Turks, when Hungary, Silesia and part of Austria were captured in 1683, the capital Vienna was saved by the troops of the Polish king Jan Sobieski. Since then, Poland and Hungary have called themselves the "protective shaft" of Christianity in Europe. This concept is so firmly entrenched in the collective consciousness of Poles and Hungarians that even today the Hungarian Catholic Bishop Laszlo kiss-Rigaud called the migration crisis a "Muslim invasion" and called to resist it, and the Polish Archbishop Henrik Hozer, for his part, warned against "Islamization of Europe".[7]

Note that in this case, both representatives of the Catholic clergy represent primarily national and not religious interests, because following the calls of the current Pontiff, Francis I, they would have to move in line with the migration policy of the EU.[12]

The tension of confrontation between religious-confessional and linguacultural lines is also present in other linguistic zones of the European continent, having a specific configuration and prerequisites, as we wrote about.[2]

CONCLUSION

The manifestations of euroscepticism discussed in this article, the most famous of the descriptions of analysts and media broadcasts taking place in the countries of Central Europe, United in the Visegrad group, allow us to draw the following conclusions.

The main prerequisite for the differences of euroscepticism in the West and East of Europe is the historical experience of peoples, embodied in the oral and written traditions of living languages. New EU members from the former socialist bloc remained committed to the idea of a national state and traditional social institutions in the form of the Church and the family, which have lost much influence in the West. The authors of the article tend to see the reason for this phenomenon in the specific characteristic of Slavic languages, presented on the basis of the system-typological concept of G. P. Melnikov.

Analyzing and comparing the development of the languages of the Indo-European family, the scientist proved the possibility of the emergence and preservation of the inflection of the language among the agricultural Slavic peoples, who inhabited the plains of the continent, whose languages today demonstrate the maximum degree of this quality. The doctrine of the determinant as the leading grammatical trend in the linguistic consciousness of the Indo-European peoples, outlining any plan according to the scheme of the developing event, brings us to the understanding of the confrontation along the line of "supranational structure" - "national state", the EU – member States, showing disappointment in mutual expectations and hopes. The rejection of Communist ideology was understood in the countries of Central and Eastern Europe as the restoration of national independence, so the rejection of the imperative of national interest is unacceptable for them. The neoliberal doctrine presented by the EU, on the contrary, does not consider the degradation of the national state as a negative phenomenon and, in contrast, puts forward the supranational bodies of the EU.

The change in the ethno-cultural landscape associated with the influx of migrants meant recognition of the need to find new strategies in relation to migrants and the resulting cultural, linguistic and religious heterogeneity of the population. The EU's demand for the allocation of quotas for the reception of refugees showed the problem of euroscepticism in a different perspective, with particular acuteness denoting the religious and value component. Representatives of the political elites of the Visegrad countries publicly defended the Christian religion – especially Catholic Poland and Hungary, categorically refusing to support the policy of "open doors", declaring the protection of morality, and the traditional family. The fact that the representatives of the Church hierarchy of these countries actually defended the national and ethno-cultural identity of their flock, opposing the General line of Pope Francis, once again confirms the predominance of national content over the confessional one.

Therefore, the phenomenon of euroscepticism, formed in the countries of the "Visegrad group", often defined as populism, it is advisable to consider in connection with the system of values enshrined in the oral and written tradition inherent in national languages. Protection of morality, religion, traditional family, as well as criticism of same-sex marriage, sex education, liberal interpretation of reproductive rights, quotas for refugees is the result of centuries-old historical practice of settled agricultural peoples of the European plain, which developed

simultaneously with the languages and to some extent determined the specificity of these languages. Thus, according to the authors, the linguistic and cultural characteristics should be taken into account in the analysis of the Genesis of the political ideology of euroscepticism along with the scientific tools of related Humanities. Based on the systematic approach, which States that the properties of the element included in the structure can be understood only on the basis of its links with other elements of this structure, the authors share the view that the Visegrad four countries represent a mild version of euroscepticism. Opposing the liberal project of the EU under pressure from the population of their countries, representatives of euroscepticism of Poland, the Czech Republic, Slovakia and Hungary do not discuss the issue of withdrawal from the EU, what is different from supporters of euroscepticism of the European core and England.

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