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DISCOURSE AND THE FORMATION OF SCIENTIFIC MEANING

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Scientific inquiry is a complex dialectical process involving the transition from prior, established knowledge to the unknown and novel. This novel knowledge is identified as a new element within the scientific worldview or a fragment thereof constructed within the scientific discourse of the researcher. This discourse is guided by a stimulus-concept, a unit of consciousness that encapsulates the scientific and axiological potential of the new knowledge.

The meaning-generating potential of the stimulus-concept is realized in discourse through a «competitive dialogue» with associative, projective, and reactivated scientific meanings, custodians of both «familiar» and «foreign» prior knowledge, culminating in the emergence of new meanings that serve as carriers of new knowledge. The novel scientific knowledge embedded within the stimulus-concept, once enriched and conceptualized, undergoes rigorous «historical» analysis and is articulated in language and textual form. The outcome of this discursive activity is the scientific text.

The study of scientific texts by the renowned natural scientist V.I.Vernadsky demonstrates that an essential condition for any scientific activity is «the development, continuation, or refutation of previously accepted propositions, and engagement in debate with other schools of thought or individual scientists»[1].

Based on the understanding of the scientific text as a product of scientific discourse, the interaction of various viewpoints, theories, concepts, and statements realized within it can be regarded as interdiscourse. From this perspective, interdiscourse exists «prior to, outside of, and independently from» any specific utterance in which discourse is formed and produced. This is evident in the way all discourse is always related to what has already been said, as a pre-construct, which in a sense provides the raw material for the formation of the «speaking subject.» Discourse also functions in relation to itself (i.e., what I say now in relation to what I said before, and to what I will say later), that is, intradiscourse, within which interdiscourse finds its place through coreference, which ensures what may be called the «thread of discourse»[2]. Since text is one of the components of discourse and a convenient object of its analysis, the implicit meanings within a text indicate the presence of interdiscourse as a necessary component of any discourse.

The concept of interdiscourse is closely linked to that of intertext: intertext serves as a means of objectifying interdiscourse, as the result of the scholar's creative activity, in which meaning, as represented in the created text, is shaped not only by the author's own experience but also by the content of other texts, evidenced by references to them. Interdiscursivity, as a property of discursive thinking, activates cognitive switching from one type of discourse to another, pointing to the interaction of various semiotic systems of differing natures. This is objectified in the scientific text through the means of expressing intertextuality.

The term intertextuality, as is well known, was introduced by the French literary theorist and semiotician Julia Kristeva, who defined it by stating: «Every text is constructed as a mosaic of quotations; every text is the absorption and transformation of another text. In this way, the concept of intertextuality replaces the notion of intersubjectivity»[3].

This term has gained wide currency in modern linguistics, including in the stylistics of the text[4]. Intertextuality is understood as a property of a text that presupposes an appeal to previously acquired knowledge, «the inclusion within the text of either

[1] Вернадский В.И. Научная мысль как планетное явление. – М.: Наука, 1991. – С. 45.
[2] Pêcheux M. Language, Semantics, Ideology: Stating the Obvious. – London: Palgrave Macmillan, 2002. – P. 271.
[3] Julia K. Desire in Language: A Semiotic Approach to Literature and Art, trans. Thomas Gora, Alice Jardine, and Leon S. Roudiez. – New York: Columbia University Press, 1980. – P. 99.
[4] Арнольд И.В. Стилистика текста. – М.: Высшая школа, 1999. – С. 346; Караулов Ю. Н. Лингвистика текста. – М.: Наука, 2001; Лотман Ю.М. Структура художественного текста. – Тарту: Тарту университет, 1970; Чернявская В.Е. Интертекстуальность как лингвистическая категория. – М.: Флинта, 2004. – С. 49.

entire other texts with different speaking subjects or their fragments, in the form of marked or unmarked, transformed or unchanged quotations, allusions, and reminiscences»[1]. Intertextuality reflects the text-forming activity of the author-scientist, correlated with their scientific worldview, whereby, as V.E.Chernyavskaya notes, «one text activates another within its internal space»[2].

Intertextuality, understood as an interaction of texts, a «text within a text»[3], is rooted in M.M. Bakhtin's theory of dialogism. According to this theory, it constitutes a dialogue between «one's own» and «another's» speech, uniting texts by different authors into a shared semantic whole. It is therefore appropriate to recall Bakhtin's assertion that «a text lives only in contact with another text»: all understanding involves relating a given text to other texts and reinterpreting it within a new context. The stages of this movement include: «the starting point, this given text; a backward movement, past contexts; a forward movement anticipation (and initiation) of a future context»[4].

Dialogism, dialogic relationships, understanding as a dialogic process, and dialogic systems are considered by Bakhtin in a broad sense. As Julia Kristeva remarks, Bakhtin's concept of dialogism «reveals in writing not only the subjective but also the communicative and intertextual foundation»[5].

Intertextuality, as a means of text construction, is a property of any text, since it is «woven from quotations, references, echoes; all these are the languages of culture (and what language is not such?), old and new, which pass through the text and create a powerful stereophony»[6].

It is particularly important to take into account intertextual connections in institutional discourse, which is characterized by its dynamism[7]. As for scientific discourse, as a subtype of institutional discourse, intertextuality is especially relevant, since it reflects the long-term process of scientific inquiry, including the selection, synthesis, and reinterpretation of previous knowledge, as well as the formation of new knowledge. This involves the establishment of cognitive connections between concepts within the conceptual sphere of texts across one or multiple fields of knowledge, as well as appeals to alternative conceptual systems.

In recent years, there has been a growing interest in the study of intertextual connections within scientific communication. Emerging studies have come to view intertextuality as a text-forming category[8], investigate its functions[9], and analyze the methods and means of its implementation with consideration for the sociocultural parameters of scientific discourse formation[10]. Other works focus on types of intertextuality from the standpoint of cognitive relevance and discursive functions[11], as well as on the mechanisms of formation and the means of actualization within scientific discourse[12].

The focus of our study is the specific functioning of intertextuality in the scientific writings of V.I.Vernadsky. The sources of intertexts in Vernadsky's works include: 1. Scientific works by both Russian and foreign scholars, spanning from antiquity to contemporary figures of his time, and representing diverse fields of knowledge such as physics, chemistry, mathematics, geology, crystallography, biology, physiology, astronomy, geochemistry, geometry, philosophy, history, and others; 2. Philosophical treatises addressing general problems of science and human existence; 3. Poetic texts by Russian, French, German, and English authors.

Intertextuality in Vernadsky's scientific texts is realized through explicit and implicit markers that help delineate the boundaries between «one's own» and «others'» knowledge.

Explicit markers of intertextuality observed in the analyzed scientific texts of V.I.Vernadsky include precedent names and direct quotations, involving the full or partial inclusion of another text within the author's own text. Implicit markers include footnotes, background references, and commentary that provide only a mention or an indication of an author

[1] Арнольд И.В. Стилистика текста. – М.: Высшая школа, 1999. – С. 346.
[2] Чернявская В.Е. Интертекстуальность как лингвистическая категория. – М.: Флинта, 2004. – С. 49.
[3] Лотман Ю.М. О культуре и искусстве. – СПб.: Искусство-СПб, 1992. – С. 120.
[4] Бахтин М.М. Вопросы литературы и эстетики. – М.: Художественная литература, 1975. – С. 207.
[5] Кристева Ю. Бахтин, слово, диалог и роман. // в сб. Семиотика: Антология, под ред. Ю.С.Степанова. – М.: Академический проект, 1995. – С. 102.
[6] Барт Р. Избранные работы: Семиотика. Поэтика. – М.: Прогресс, 1989. – С. 418.
[7] Wodak R. Disorders of Discourse. – London: Longman, 1996. – P. 121.
[8] Чернявская В.Е. Научный дискурс и его особенности. – М.: Флинта, 2000.
[9] Михайлова Е.С. Интертекстуальность как категория текста и её прагматические характеристики // Вопросы языкознания, № 5, 1999.
[10] Королёва Н.А. Интертекстуальность в научном дискурсе: социокультурные аспекты. – Воронеж: ВГУ, 2004.
[11] Бочарникова А.П. Типология интертекстуальности в научном дискурсе // Вестник МГЛУ, № 3, 2009.
[12] Должич А.С. Интертекстуальность как когнитивно-дискурсивный механизм // Филологические науки, № 4, 2011.

or title, without quoting the source text itself.

The interaction between the author's text and other texts evokes various types of precedent knowledge in the recipient's mind. Texts that contain such knowledge are referred to as precedent texts, texts that are «significant for a given individual in both cognitive and emotional terms, and possess a supra-individual nature, i.e., are well known to the individual's environment, including both predecessors and contemporaries»[1]. These texts represent «the result of semantic compression of the original content and a means of expressing scientific constants that serve as orientation markers within the space of numerous scientific ideas»[2].

One phenomenon associated with precedent scientific texts is the precedent name of a scholar whose work is embedded in the collective consciousness of a particular scientific community. These names are actualized through shared associative and evaluative features during their use by the addresser and reception by the addressee. In this study, a precedent name is understood as a name connected to a text that presents a well-known concept for solving a specific scientific problem within the scientific community.

V.I.Vernadsky makes frequent use of precedent names as a means of referencing prior knowledge. For instance, throughout his scientific career, he was deeply concerned with the question of the origin of life. His search for answers is accompanied by references to figures from various historical periods and scientific domains[3]. When addressing the history of geochemistry, Vernadsky lists numerous predecessors who contributed to the formation of this field. These include: 1) Rouelle, who influenced his contemporaries «through his public experimental chemistry lectures»; 2) Leclerc de Buffon, who «in his Natural History of Minerals offered a number of brilliant and thought-provoking generalizations and formulated several major geochemical problems»; 3) Humphry Davy, described as «a brilliant experimenter, physicist and chemist, who encompassed all the science of his time, a thinker who followed his own path, reflecting on the problem of existence, endowed with a profound poetic perception of nature, always linking science with life»; 4) Reil, a Prussian German and «one of the most remarkable physicians of his time, utterly devoted to helping the suffering»; 5) E.F.Chladni, «an original scholar who stood outside the framework of German university science»; 6) Christian Schönbein, «a distinctive Basel scientist, a vivid and influential figure who discovered ozone and worked in an independently innovative manner»; 7) W.Brøgger, «a man of exceptional knowledge and precision in his work» and others.

Analyzing scientific creativity, V.I.Vernadsky felt that he was part of the circle of scholars capable of contributing to the enrichment of the noosphere. This is evident from a passage in a letter to his wife dated July 3, 1886:

«When working on a scientific problem, images of those who have previously contemplated it flash through one's mind. You feel as if an unknown, invisible chain strongly binds you to a Greek philosopher, a medieval monk, an Arab physician, or one of the great scientists of the past three centuries. They, too, labored and thought over these same questions, you see traces of their efforts and thoughts at every step, and you merely continue their work. Your thought merges with theirs, and all become part of a common, continuous pursuit toward a vague yet universally understood ideal to which we are all inexorably drawn. In this sense, I feel as if I live in distant lands, and my thought somehow intimately intertwines with the thinking of ancient epochs and people»[4].

This excerpt clearly illustrates Vernadsky's awareness of his intellectual connection with scholars of all eras, his ability to comprehend them, immerse himself in their discourses, converse with them in a shared language, and engage his own thought with «the thought of ancient epochs and people.»

When studying a particular scientific problem, Vernadsky would explore the stages of its development deeply and comprehensively over extended periods. He identified various approaches and continually uncovered new names of predecessors. This approach applied to numerous scientific questions. Since his student years, for instance, he had persistently sought to explain the phenomenon of symmetry, noting its universality: «The principle of symmetry in the 20th century has come to encompass ever new domains.»

[1] Караулов Ю.Н. Русский язык и языковая личность. – М.: ЛКИ, 2006. – С. 216.

[2] Баженова О.В. Прецедентные тексты как средство выражения научных констант // Вестник Томского государственного университета. Филология, № 3(11), 2010. – С. 331.

[3] Вернадский В.И. Несколько слов о научной мысли как планетном явлении // Вернадский В. И. Философские мысли натуралиста. – М.: Наука, 1994. – С. 262–283.

[4] Вернадский В.И. Очерки и речи. – М.: Наука, 1988. – С. 58–59.

Rezyume. Mazkur maqolada ilmiy ma'no diskurs orqali qanday shakllanishi tahlil qilinadi; unda stimulyator-kontsept (rag'batlantiruvchi tushuncha) va avvalgi hamda yangi bilimlar o'rtasidagi dialogik o'zaro ta'sir muhim o'rin tutishi alohida ta'kidlanadi. Tadqiqotda interdiskursivlik va intertekstualik ilmiy matn yozishning markaziy omillari sifatida ko'riladi; ular orqali matnlar mavjud ilmiy, falsafiy va adabiy manbalardan ozuqa oladi hamda ularga javoban shakllanadi. V.I. Vernadskiy asarlari misolida, u ilgari mavjud bo'lgan matnlar va shaxs nomlariga ochiq va bilvosita murojaat qilish orqali ilmiy izlanishdagi davomiylikni qanday ta'minlagani yoritiladi. Intertekstualik M.M. Baxtinning dialogizm g'oyasi hamda Y.Kristevaning nazariyasiga asoslanib, ilmiy dunyoqarashni shakllantiradi va bilim yaratishning hamkorlikka asoslangan, tarixiy mohiyatini aks ettiradi.

Resume. The article explores how scientific meaning is constructed through discourse, emphasizing the role of the stimulus-concept and the dialogic interaction between prior and new knowledge. It highlights interdiscourse and intertextuality as central to scientific writing, showing how texts draw from and respond to existing scientific, philosophical, and literary sources. Focusing on V.I.Vernadsky's works, the study illustrates how his use of explicit and implicit references to precedent texts and names fosters continuity in scientific inquiry. Intertextuality, rooted in Bakhtin's dialogism and Kristeva's theory, shapes the scientific worldview and reflects the collaborative, historical nature of knowledge creation.

Резюме. Научный поиск представляет собой сложный диалектический процесс перехода от уже известного к новому знанию, формируемому в рамках научного дискурса и выражаемому через стимул-концепт. Последний активирует взаимодействие различных значений, что приводит к порождению нового смысла и оформляется в виде научного текста. Важную роль в формировании научного знания играет интердискурс, то есть взаимодействие различных дискурсивных систем, и интертекстуальность включение в текст других текстов через цитаты, аллюзии и реминисценции. В работах В.И.Вернадского прослеживается широкое использование интертекстуальных связей с научными, философскими и поэтическими источниками, что подчеркивает преемственность и коллективную природу научного мышления.