

## LANGUAGE AND CULTURE IN THE IMAGE OF THE WORLD

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### ABSTRACT

Connections between language and culture often never come to question. This article introduces the concepts language and culture and relationship between them.

**Keywords:** Language, culture, linguoculture, picture of the world, hypothesis, language education.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

The emergence at the end of the 20th century at the intersection of linguistics and cultural studies of the interdisciplinary science of linguoculturology aroused strong interest in it from linguists. "...As one of the types of human activity, language is an integral part of culture, defined as a combination of the results of human activity in different spheres of human life: industrial, social, spiritual. However, as a form of the existence of thinking and, most importantly, as a mean of communication, language is equal with culture. If we consider the language from the point of view of its structure, functioning and ways of mastering it, then the sociocultural layer, or cultural component, will be part of the language or the background of its real life." [2]

Language is a system of symbols used by humans to communicate or express ideas and thoughts to others. The language used is influenced or affected the culture and vice versa. Therefore, it can be said that the language and culture has a very close relationship. Through the language of the person, his interlocutor can usually tell the background of the speaker. That's there is parable says that language indicate the nation.

Already at the beginning of the next century, linguoculturological schools were formed, a certain conceptual and terminological apparatus of this linguistic direction is taking into account various scientific concepts and methods of linguocultural analysis.

CULTURE is regarded as "a world-vision and world-comprehension that possesses the semiotic nature" [3], i.e. world- conception, world- perception and world comprehension of a certain community. Other words saying culture manifests itself as a semiotic aggregate (a certain "set") of ideas (concepts, conceptions, overviews, mental representations) which reflect and fix the way representatives of a certain community see, perceive, realize, comprehend, appreciate, evaluate, explain (for themselves first of all) the world around them. This aggregate able to be transformed and changed on the one hand, and on the other – it can be stored and reproduced . In any case it can be both communicated between contemporaries who live and communicate "here and now" from the point of view of historical prospect (synchronous, or horizontal transmission) and passed on from generation to generation and even transferred on a chain of generations, when communication is distanced in time from the point of view of historical prospect (diachronous, or vertical transmission).

As a rule, the emergence of new concepts and their corresponding terms entails some fundamental differences and discrepancies in the scientific community. According to the witty remark of V.N.Teliya, "... quite often scientists cannot agree on the meanings of scientific words" [4].

However, linguoculturology as a humanitarian discipline is a rare exception from the point of view of determining its conceptual essence by the scientific community. A comparative analysis of the numerous definitions of linguoculturology functioning in scientific discourse showed that almost all researchers are unanimous in defining this concept, which is based primarily on the dyad "language - culture". V.V. Vorobyov in his definition: "Linguoculturology is a complex scientific discipline of the synthesizing type, studying the interconnection and interaction of culture and language in its functioning and reflecting this process as an integral structure of units in the unity of linguistic and extralinguistic content using systemic methods and focusing on modern priorities and cultural institutions"[5].

In addition to the mutual influence of culture and language, it identifies other, quite significant indicators of linguoculturology, namely: "an integrated scientific discipline of the synthesizing type".

Thus, the place of linguoculturology in the system complex of humanitarian knowledge is clearly defined - scientific discipline, which accordingly entails the presence of one's own subject and object of study. An equally important point is the synthesis of scientific knowledge, which, in turn, is noteworthy for the modern scientific paradigm, and on the other hand, requires the establishment of both general and differentiating features of the studied concept. The definition of linguoculturology proposed by V.V. Vorobyov, in our opinion, is capacious and informative also because it immediately directs researchers to a specific methodology of linguistic analysis - "system methods".

The definition of linguoculturology given by *D. Cherneyka* is also based on the common integrative seme "culture - language"; but, in addition, other relevant features of the studied discipline are indicated in the definition: the national picture of the world, linguistic consciousness, national-mental features as fundamentally new objects of research: "*linguoculturology is a discipline that studies the manifestation, reflection and fixation of culture in language and discourse. It is directly related to the study of the national picture of the world, linguistic consciousness, and the characteristics of the mental-linguistic complex*"[1].

We note that the linguistic heritage of W. Humboldt is finding new perspectives in the field of humanitarian research. The emergence of linguoculturology as a scientific discipline was naturally preceded and promoted by many different factors of both a linguistic and extralinguistic nature. Of course, the rethinking of various orientations in the study of language, aimed at an expanded understanding of its functions, in particular, related to the problem of anthropocentrism and ethnocentrism, is fundamental.

Linguoculturology has a pronounced interdisciplinary nature, integrates various knowledge of a humanitarian nature. For modern linguistics, interdisciplinary research turns out to be the most characteristic and demanded. Linguoculturology as a complex and multidimensional scientific discipline of a humanitarian and cultural character is in interaction with many related sciences: cultural studies, ethnolinguistics, sociolinguistics, intercultural communication, cognitive linguistics, ethnopsycholinguistics, linguophilosophy, etc.

In establishing interdisciplinary relations of linguoculturology, attention should be paid to its interaction with ethnopsycholinguistics. Ethnopsycholinguistics is a new “direction that considers speech activity in refraction of national-cultural specificity and taking into account the national-cultural component of discourse”. Both sciences are inextricably linked, complement and enrich each other. And if for ethnopsycholinguistics the main thing is speech activity, linguistic consciousness and communication, then for linguoculturology - the culture is fixed in the language and reflected in the discourse.

The conceptual content of the term “linguoculturology” in the analyzed definitions is mainly based on “problems of describing culture and language in the process of its functionion . However, one cannot disagree with the opinion of V.V. Vorobyov that this term refers to a broader concept, which "involves the inclusion of empirical studies of these phenomena" (ibid.).

Having investigated “Linguocultural aspect of interrelation of language and culture we have come to the conclusion that linguoculturology is a new aspect of complex approach to language and culture, their interrelation with each other, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy.

In the study of culturology the following methods of investigations were used: 1) diachronical; 2) synchronical; 3) structural functional; 4) historical-genetic; 5) typological; 6) comparative-historical methods. During the last time on the method or representations of concepts, methods peculiar to linguoculturology are worked out. As it is indicated in the article the ideas of the scholars in this issue differ, but taking all these peculiarities on the differentiations of the ideas into consideration, still it has been possible, to achieve a general notion on the cultrolinguistic aspect of the language study [6].

We support the idea on the linguoculturology telling that linguistic approach to the phenomena of culture in no case can be considered as something of “transition” of terms of culturology to the linguistic terms, but with structurally more exact approach to culture as something like semantic whole. All the great ideas can be uttered by a man or by the people only by its self belongingness and all the genius ideas appear only in the bosom of national experience, spirits and wisdom. Judging by how a man trusts, how he prays, how he does his praying, how and in what speech examples the man’s honour, sense of duty appear, how he sings, reads poems, it is possible to determine to what nationality the person belongs. We must mention that all this depends not only on the conscious behavior of a man, but also on the spiritual state of the person which appears unconsciously.

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