



REFLECTION OF LANGUAGE AND CULTURE IN THE LINGUISTIC LANDSCAPE OF THE WORLD

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Abstract

Summarizing the views on the concept and its definitions in linguistics allows us to come to the following conclusion: the concept is a unit of collective knowledge with a linguistic expression and a defined ethno-cultural identity. The concepts that have come to the attention of researchers are constantly expanding. Today, there are many ways and methods by which you can explore this or that concept. In addition to certain types of material concepts, it allows to distinguish new types.

The problem of "language and thought" is one of the most ancient and uncertain problems of linguistics. The main conflict in this question depends on the nature of the relationship between language and thought: does language determine thought or, on the contrary, does thought stimulate the generation of words? This topic is still being debated in linguistics.

We consider two directions in the study of the problem of thinking put forward by L.S. Vygotsky and S.L. Rubinstein. L. S. Vygotsky believes that the historical approach is the key to understanding the psychological nature of thinking. According to L.S. Vygotsky, human activities are special phenomena in mental activity, for example, language, signs, concepts, etc., control mental processes. On the other hand, signs and meanings are a generalized reflection of reality, therefore thinking cannot be separated from reality. "... Since the main task of thinking is to know and reflect reality, naturally this thinking, considered outside of reality, turns into an action! Ghostly, fanciful imaginings, chanting in circles, but these are not real meaningful thinking..."

According to S. L. Rubinstein's concept, thinking is determined by human interaction. However, the object does not directly determine thinking, but is determined through the internal laws of mental activity, illuminates the laws of analysis, synthesis, abstraction and generalization. According to his expression, "the process of thinking is also the movement of knowledge in it. This constitutes the substantive aspect of thinking." The system of thought develops as a person "reflects the system of scientific knowledge with the logical structure of the thought placed in them, the objective logic of the subject".

Conceptual analysis, E.S. Kubryakova says, although it reveals points of contact with semantic analysis, has other ultimate goals. If the latter is aimed at explaining the semantic structure of the word, identifying the denotative, meaningful and connotative meanings that implement it, then the conceptual analysis is a search for common concepts that are gathered under one sign and predetermine the existence of the word, manifested as a certain cognitive structure. Semantic analysis deals with word clarification, conceptual analysis goes to knowledge about the world. By concepts, we understand symbols, images of the content of units of consciousness that are part of the general conceptual model of the world.



According to E.S. Kubryakova, the conceptual analysis of naming can be in different forms. For example, as A.Vejbitskaya has shown, it can study the concepts and judgments behind the usual concrete vocabulary. A conceptual analysis of period keywords is possible. Using the method of frame semantics, one can try to determine which knowledge structures are behind certain classes of words. Finally, as suggested by E.W. Clark, it is possible to analyze classifiers, that is, words used for the simplest categorization of objects, etc.

According to I.A. Zimnaya, language as a definition of the content of generalized and reflection of human experience "human knowledge and personal development is carried out, first of all, through communication and subject activity. This situation allows us to study the linguistic and cultural concept of "property", which reflects the material and spiritual activities of people, which serves as the basis for our research, and to learn more about the generalized human experience.

The search for compromise solutions about the relationship between language and thinking is a factor that leads to the denial of their one-sided opposition: "language is reflected as the main means of expressing understanding" and, on the other hand, a person categorizes reality through language.

In the framework of this research, the problems of the relationship between language and culture are also of great interest, which has been the focus of many scholars for a long time and has been the cause of intense debate. The problem of the relationship between language and culture is very complex and multidimensional. Currently, several approaches can be distinguished in its solution.

According to the first approach, the relationship between language and culture is a one-way movement. It is known that language reflects reality, and culture is an integral part of this reality. Thus, language is a mirror of culture.

In the second approach, the essence is concluded about the impact of language on culture, based on the ideas of E. Sepir, it is based on the hypothesis of linguistic relativity put forward by B. Whorf in the 30s. A strong version of this hypothesis is that language affects people's thinking, outlook and behavior. Supporters of the weak version of the hypothesis of linguistic relativity believe that there are differences in language, but they are eliminated in speech by description, synonymy and various explanations. We believe that these approaches can be combined.

The third approach can be considered the relationship between language and culture, according to which language is the reality of culture. S.G. Ter-Minasov, who analyzes the interdependence of these two main concepts, says that language is a mirror of culture, it reflects not only the real world surrounding a person, but also the mind, mentality, national character, lifestyle, traditions, customs, morals, value system of the people, reflects attitude, world view. The most important function of language is to preserve culture and pass it on from generation to generation.

Special attention should be paid to the problems of national culture, which is usually understood as a set of social attitudes and values of a particular nation. Each national culture is important, and each national language represents the identity that distinguishes cultures.

Nowadays, ideas are becoming popular, according to which the style of "language and thought" are interrelated. On the one hand, language reflects non-linguistic features that belong to the carriers of culture; on the other hand, language acquisition begins to see the world from the point of view offered




by one's native language, the meaning of a word, and is accompanied by a conceptual knowledge of the world specific to the respective culture.


It is known that directly observable values and attitudes of people, how they think about the world, about life in this world, are reflected in the language and are formed at the same time, and the corresponding linguistic units represent "priceless keys" for understanding these aspects of culture. A. Vezbitskaya devoted a number of works to this issue. According to his approach, "any complex concept encoded in any specific linguistic unit of natural languages can be expressed as a specific configuration of elementary meanings that are semantically vague and universal." They are lexically encoded in all languages. However, considering specific linguistic units, A.Vezbitskaya considers it necessary to reflect all the cultural characteristics of the relevant concept in their interpretation.

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