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## THE NATIONAL PICTURE OF THE WORLD AND ITS REFLECTION IN CULTURE

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### Abstract

This article examines the role of culture in shaping the linguistic picture of the world. It explores and describes the relationship between language and culture, language and ethnicity, language and national mentality, and the fact that national mentality is formed on the basis of the triad of language, culture, and human personality. It also looks at how various languages depict the world. Within the framework of the interaction between language and culture, the authors provide a detailed description of the key areas of linguacultural research.

**Keywords:** Linguoculturology, conceptualization, ethnic mentality, linguistic picture of the world, ethnolinguistics, mythology, ethnos, language, linguistic nomination, semiotic code.

### Introduction

The development of the linguoculturological direction is associated with the desire to understand the phenomenon of culture as a specific form of the existence of man and society in the world. Differences in the perception and

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conceptualization of the world through linguistic means in different languages, even if they are related, can be significant. In other words, the worldview in different languages can have its own unique features. In the linguistic worldview, the ethnic mentality is activated in the "basic" cultural concepts verbalized in symbolic images that reflect the mental representations of the speakers of the language about the environment.

### Literature analysis

Linguoculturology (or cultural linguistics) by definition is related to the science of both culture and language, but according to V.I. Karasik [6], it would be incorrect to consider the categorical fund of this field of knowledge as a sum of the categories of two disciplines united by the problem of the interrelation of language and culture. Therefore, the role and significance of linguoculturology have been widely studied by many linguists and researchers. In particular, Yu.D. Apresyan, V.I. Karasik, P.S. Gurevich, Yu.N. Karaulov, N. Korneyev, G.D. Gachev, Tolstoy N.I., M. Heidegger, I. Trier, N. Korina, S.G. Ter-Minasova, Sh. Safarov, M. Hakimov and other scientists have conducted scientific research on this issue. From the perspective of culture-oriented linguistics, a number of successful attempts have been made to understand the specific way in which culturally significant phenomena and features of existence are recorded in the form of linguistic signs. V.I. Karasik attaches particular importance to studies of linguistic geography, first of all, the famous book by Ye.M. Vereshchagin and V.G. Kostomarov. [4]

### Theoretical basis

The linguistic-geographical approach to the explanation of the word is essentially descriptive, this or that phenomenon is axiomatically assessed as having cultural significance, the explanation is transferred from the field of language to the field of history, mythology, folklore. As N.I. Tolstoy noted, ethnolinguistics and the

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ethnolinguistic approach to language are not new. [7] Linguistic historians rightly identified some ethnolinguistic ideas in I.G. Herder (17th century) and the no less famous W. Humboldt (early 19th century), but ethnolinguistics as a direction and as a certain approach to language through the prism of its spiritual culture appeared in the first third of the 20th century. It was associated with the names of the ethnographer F. Boas, who studied languages deprived of a written tradition, the language and culture of American Indians, and the linguist and ethnographer E. Sapir. E. Sapir made at least two conclusions: language cannot be recognized as a "purely conditional system of sound signs"; differences in languages and dialects "are not limited by any boundaries in our transition from one social group to another" [3]. These conclusions fully apply to beliefs, customs, art, etc., to which the concept of dialect and similar phenomena also applies.

Ethnolinguistics in a narrow and special sense is a branch of linguistics that poses and solves problems such as language and ethnos, language and culture, language and folk mentality, language and mythology, and so on. For this section of linguistics, it is important to consider not only the reflection of folk culture, psychology and mythological ideas in language (which is characteristic of all aspects of human activity, including the sphere of material production and consumption), but also the constructive role of language and its influence on the formation and functioning of folk culture, folk psychology and folk creativity. This active property of language was recognized as early as the 16th century. It was realized by I. G. Herder and, a little later, in the 19th century, by V. Humboldt and his many followers. Its recognition and influence are characteristic of the early Russian philological and linguistic traditions, F.I. Buslayev, A.N. Afanasyev and especially A.A. Potebnya.

N.I. Tolstoy includes the issue of the relationship between language and ethnos as one of the most ancient problems. Language is considered the main, most vivid and stable indicator of ethnos. It is accompanied by other, historically less stable and changeable signs - territory, culture, ethnic (national) self-awareness, state

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structure, economic area, social organism and, finally, signs of anthropological type unity [7].

### Results and discussions

The fate of language and ethnos has always been closely intertwined, therefore, it is impossible to imagine extralinguistic research on specific languages without referring to the ethnic history of the speakers of the language. However, the structure of the ethnos is more historically variable than the structure of the language and is associated with socio-economic and state-political processes and changes that have a significant impact on the language-ethnos relationship. [1]

The shift of research attention from the studied center to the problematic periphery leads to the emergence of related disciplines: ethnopsychology, psycholinguistics, cognitive psychology, sociolinguistics, cognitive linguistics, ethnolinguistics.

G.D. Gachev considers lingvoculturology to be the youngest branch of ethnolinguistics [5]. The author includes in the tasks of this scientific discipline the study and description of the relationship between language and culture, language and ethnos, language and national mentality, which is based on the triad of language, culture, and human personality, and presents lingvoculturology as a lens through which the researcher can see the material and spiritual identity of the ethnos.

V.I. Karasik [6] notes that lingvoculturology - a broad field of scientific knowledge about the relationship and interaction of language and culture - is currently experiencing a period of prosperity. The author explains this by a number of reasons:

1. The rapid globalization of world problems, the need to take into account their universal and specific features, the behavior and communication of different peoples in solving the most diverse issues, the need to anticipate situations with a high probability of intercultural misunderstanding, the importance of

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identifying and clearly defining the cultural values that underlie communication activities.

2. The objective integrative tendency of the development of the humanities, the integration of related fields of knowledge by linguists (psychology, sociology, ethnography, cultural studies, political science, etc.)

3. The practical side of linguistic knowledge, understanding language as a means of comprehensive understanding of collective experience encoded in the wealth of meanings of words, phraseological units, social texts, official etiquette situations, etc.

The main directions of linguoculturological research within the framework of the relationship between language and culture are as follows.

The first direction is connected with the study of the part of socially useful information recorded in the language as a semiotic code. It is presented in the study of linguistic semantics and aims to clarify the methods developed by language for a person to understand the world and find his way in it.

The second direction is related to linguistic nomination, that is, the ability of language to record human knowledge about the world using linguistic signs. From a linguocultural point of view, it is interesting to study the associations and analogies that underlie the formation of linguistic signs in metaphorical and other ways.

The third direction is related to the study of how cultural information is stored and transmitted using language, that is, the semiotic code.

The fourth direction is related to the structure and functioning of the speech system. Within the framework of linguoculturology, great interest is being shown in background knowledge, which represents a set of additional information about objects of reality in language speakers. The presence of this information indicates a certain level of cultural competence of speakers.

The fifth direction is related to the study of the features of recording socially useful information in the speech system. The most interesting for modern

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linguoculturology are the issues of speech genres, which record the laws of constructing speech works and supplementing them with appropriate language materials depending on the topic and conditions of expression.

The sixth direction is related to the transmission of cultural information in society. Linguoculturology is particularly interested in the ritualized methods of transmitting cultural information here. Modern linguoculturology pays great attention to the features of communication using modern means of communication: cinema and television screens, the press, advertising, computer technology, graffiti.

The seventh direction concerns the volume of cultural information concentrated in the language as idioms. In this case, linguoculturology is of great interest to the content of the so-called ethnoedemas, that is, signs that are emotionally saturated and have the character of emotional rituals.

The eighth direction concerns the issues of recording cultural information in ethnolinguistics. The scope of linguoculturological research includes the formation and functioning in society of professional jargons, dialects and dialects of national variants of the language, as well as the creation of a national language of its folk-colloquial and literary-written form.

The ninth direction concerns the issues of preserving and transmitting cultural information using idioms. This concerns, first of all, the functioning of idioms.

### Conclusion

The above-presented directions are based on a semiotic approach to understanding the essence of language and culture. The interaction of ethnoedema cultures is extremely important as substitutes for logical-conceptual information and direct forms of expression of national psychology.

The entry of linguistics into linguoculturology is associated with the inevitable question of what language is a part of. Language, as a multidimensional structure, organically enters the most general phenomena of existence.

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Language, as the most important means of communication, is considered as a component of communicative activity: as the most important way of changing the world, providing it with information and regulating interpersonal relationships, language is analyzed as a means of influencing, motivating people to certain actions, recording social relations, language is considered a component of culture as the most important repository of collective experience. This allows us to emphasize the scientific nature of the understanding of facts that until now had a philosophical character. The scientific approach was clearly manifested in the understanding of culture as a semiotic system, which, on the one hand, accumulates a certain amount of useful information for society, and on the other hand, acts as a means for society to find and satisfy itself.

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