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**LINGUISTIC WORLD PICTURE FORMATION
APPLYING LINGUISTIC AND CULTURAL APPROACH**

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Abstract: *The article tries to examine the problem connected with the concept of linguistic world picture, which is one of the main problems of modern linguistics. The article also substantiates the possibility and the ways of its formation applying linguistic and cultural approach.*

Keywords: *language, culture, linguistic world picture, concept, linguistic and cultural approach*

THE FORMULATION OF THE PROBLEM

The topicality of the article is determined by the fact that contemporary scientific works discuss the problem of interrelations of culture, language and mind from many sides: scientists not only carry out different researches of linguistic world picture, they also make up associative dictionaries of different languages, proposing plenty of material to study the peculiarities of the world perception in various cultures. Certainly, languages of different cultures are different. So as professor M.S. Kagan believes, the essence of culture is polyglotic. Every language of every culture has its own peculiarities, that is why it takes a lot of efforts to translate some works of culture into other languages. "A great number of languages is necessary for culture because its informational content has many sides and each specific informational process demands special means of its realization (Kagan, 1996, p. 270). So, L.V. Shcherba's idea that the world which we can perceive and understand through our experience remaining the same everywhere is cognized differently in different languages, even when the languages are spoken by the people of different nationalities, which form a unity from the point of view of culture" (Shcherba, 1974, p. 69). Many aspects of the problem connected with the concept of the world picture have been studied by scientists.

Such linguists as Yu. Apresyan, O. Radchenko, E. Urison, M. Fuko, V. Chukina, O. Shpengler and others paid great attention to the investigation of the linguistic world picture; the problem of language cultural signs functioning was examined by N. Danilyuk, V. Denisenko, L. Dyachenko, S. Yarmolenko, S. Kostyantynova; the issue of conceptual world picture closely connected with language was investigated by Yu. Apresyan, T. Boolygina, D. Likhachov, Z. Popova, I. Sternin, O. Khrolenko, O. Shmelyev and others.

The aim of the article is to find out the possibilities and the ways of language world picture formation applying linguistic and cultural approach, especially by non-native speakers.

RESULTS

Culture cannot be defined only as a set of mankind's achievements: it would mean as if a tree were a set of its foliage, rind and roots. Culture is the principle of certain life relations, and this principle can be realized in all the spheres of a person's activity - from daily life to intellectual activity. Person's spiritual activity has a sign character. Semiotic methodology which was developed successfully during the 20th century, defines language as one of sign systems used by a person. Culture is related to man's spiritual activity, that is why he cannot do without any usage of a sign system. This kind of semiotic relation is very important in the methodological aspect, because it allows to use the same instruments in the research of language as well as in the research of culture. The most important connection link between language and culture is a human being. A person's development as a subject of activity takes place in the limits of the system of values, which functions in a particular society. A person's abilities for active life are formed in the particular historic space and time, and a person's speech activity develops in the sphere of culture, to which the interlocutors belong. At the same time all aspects of culture are permeated with national and ethnic meaning, because outside the ethnic meaning no culture exists. As culture is related with person's spiritual activity, it cannot do without the usage of a particular sign system. A person assimilates the culture and its values (fits himself into the cultural situation) as a single ethnic unit. It gives possibility to speak of ethnic cultural (or national cultural) language specific character. This specific character is closely connected with national perception of the world picture by different nations and with the peculiar way of its reflection in their language. Octavio Pass thinks that "every culture, every language - is its own world perception... it is its own separate world. The sun which the Aztecs described in their poetry, differs from the sun in Egyptian anthems, though in both cases we speak of one and the same sun" (Pass, 2000, p.159).

It is important to remember that the idea and the reflection of the world is based on the "principle of peaks"; in other words, you can describe only such parts of the world which are the most important, relevant and characteristic of the world. We know that the world picture is changeable, versatile and it can be perceived individually; but on the other hand, it reflects socially typical world understanding of a large social group of native language speakers, representatives of the nation. Thus, we can speak of national cultural peculiarity of linguistic perception of the world picture by the language speakers which have nationally oriented world perception and linguistic thinking. A foreign language is a real means of communication between people of different nations. It is also a means of world

cognition and at the same time a means to make the culture of each particular nation popular. The use of foreign languages in communication aim requires a certain level language, speech and social cultural competence. That is why we realize the necessity to study foreign languages in close connection with the study of peculiar features and aspects of social and cultural life of our own country and the country which language we study. That's why some accent shifting in foreign languages teaching takes place - from the development only communicative skills to the formation of skills of developing a dialogue of cultures. Such type of a dialogue appears to be very complicated due to the gaps in communication determined by a large number of social and cultural flaws which have different character and reasons of their appearance.

Cultural ethnic element reflects the so-called "linguistic world picture" of its native speakers. This ethnic element is a fact of speakers' everyday consciousness and is understood in fragments by means of lexical language units, though the language itself does not reflect the world. It reflects only the way of the world conceptualization through a national language by an individual. That is why the expression "linguistic world picture" is to some extent relative, because the world image, created only by means of language semantics, is quite schematic. Its content consists of some recognizable signs which are the base of categorization and nomination of things, phenomena and their properties. To perceive the linguistic world picture correctly empiric knowledge of the world is used. These empiric data are supposed to be common for all the native speakers of the given language.

Creation of "a human being image through language means", which is actualized by means of ethnic cultural authorized concept can be compared with authorized utterance and proposition as for the subject of speech and thought in the limits of the theory of utterance modal frame and in estimation modal logics (Vorkachev, 2001).

Language is a component of culture and at the same time it is its instrument, it is the essence of our spirit and it is the image of culture; this component shows peculiar features of national mentality. Language is a mechanism, which involves a person into the sphere of consciousness (Zhinkin, 1998).

As K. Levi-Stross states, language is a simultaneous product of culture and its important component, and a condition of its existence ("Structural anthropology", 1958). Moreover, language is a special way of culture existence, the fact of cultural codes formation. Relations between a language and culture can be understood as relations between a part and the whole. Language can be thought of as a component and as an instrument of culture. But at the same time language is autonomous and independent from culture in general, it can be seen as independent semiotic system, separated from the culture. And this approach can be found in the works of traditional linguistics.

As every native speaker is a representative of his culture, language signs acquire the ability to fulfill the function of cultural signs and therefore they can be

means of realization of main concepts of the given culture. That is why language can reflect cultural national mentality of its representatives. Culture is related with language through the concept of space. Each language divides the world in its own way; in other words, every language has its own way of the world conceptualization. It means that every language has its special world picture, and a language speaker must arrange the utterance meaning according to this picture. And it is in this language unit arrangement that the human world perception is realized which is reflected in language.

Language is one of the most important means of formation and existence of knowledge of mankind. While reflecting the objective world, a person reflects the results of his world cognition in words. The whole complex of his knowledge, preserved in language, embodies the things (facts and phenomena) that are called differently in different conceptions: "a language intermediate world", "a language world representation", "language world model", "language world picture". The latter term is most wide-spread.

The concept of the world picture (the linguistic world picture in particular) is based on learning a person's understanding of the world. If the world is understood as a person and his environment in their interconnection, then the world picture is the result of processing the information of man and his surroundings. Thus, the representatives of cognitive linguistics state that our conceptual system, depicted in the form of linguistic world picture, depends on the physical and cultural experience and is closely connected with it.

M. Heidegger believed that when we hear the word "picture", we think first of all of the reflection of something; "the world picture is understandable due to its essence, it does not mean a picture that depicts the world, it means the world that is understood as a picture" (Hajdegger, 1993, p. 44). There are complicated relations between the world picture as a reflection of the real world and the linguistic world picture as the fixation of this reflection. The world picture can be presented by means of space, time, quantitative, ethic and other parameters. Its formation is influenced by language, traditions, nature, landscape, education, teaching and other social factors. Linguistic world picture is not located next to chemical, physical and other world pictures; it precedes them and forms them, because Man can understand the world and himself due to the language, in which social historical experience is consolidated, both the experience of the mankind in general and national experience. National experience defines peculiar features of the language at all its levels. Considering the language peculiarities in native speakers' consciousness a certain linguistic world picture appears. A person can perceive the world due to this linguistic world picture.

Yu.D. Apresyan underlined pre-scientific character of the linguistic world picture, and called it "naïve picture". Linguistic world picture adds new objective knowledge of the reality and often gives distortion to it (Apresyan, 1995).

As person's world cognition does not save him from mistakes and blunders, his conceptual world picture changes constantly, while the linguistic world picture preserves the signs of these mistakes for a long time.

In V.B. Kasevich's opinion, the world picture, coded by means of linguistic semantics, can with time turn out to be out of date, relic, and it starts to recreate past opposite phenomena taking into consideration the lack of linguistic instruments (Kasevich, 1986); by means of these linguistic instruments new concepts are created, for which the old ones are only a kind of building material. In other words, there appears divergence between archaic semantic language system and actual mental model, which is up to date for a certain language group and is realized in the texts written by the group as well as in the behavior of its representatives.

L.V. Shcherba's statement that the cultural unity of the world, presented by different languages, underlies Sapir-Worff's theory: in all the cases of divergence in contextual meanings of words of different languages we can also notice the difference in concepts of the native speakers. That is why we can say that every language forms a particular world picture in a native speaker's mind, presented in the language by semantic set of notions characteristic for this particular language: both associative experiments and difficulties, which appear in the intercultural communication prove the fact.

Thus, the problem of interrelation of people are closely connected with the problems of language teaching, that is why the impossibility to solve some pedagogical and methodological tasks becomes evident without the usage of different aspects of psychology. It is a single pedagogical conception (the method of making individual and collective abilities more active), which organized educational process on the basis of the principles of individual communication and group interrelation. That's why we can consider a situation as a unit of teaching material organization and teaching process. The situation is seen in the wide social and cultural context with addition of elements, which allow to create conditions for students' understanding the culture of the country, the language of which is learnt. Such a possibility is provided, for example, by functional dynamic approach to language learning. It determined the appearance of new technologies and education concepts, one of which presents learning on the basis of the theoretical principles of intercultural communication.

Nowadays teaching a foreign language is combined with acquainting the students with the culture of the country which language they study. But even if interlocutors have a good command of a foreign language, they do not always understand each other. The reason of such misunderstanding is often divergence of cultures. The speakers of one and the same language can be representatives of different cultures and subcultures. They can happen to misunderstand each other. Communication in the limits of the same culture can also reveal divergence of

speakers' concepts. As for the intercultural communication, the situation is even more difficult.

Language and culture teaching (taking into consideration the system of concepts) is based on the fact that culture is an integral semiotic phenomenon. We understand "concept as a unit of memory organized in a peculiar way and which has a complex of verbal and non-verbal knowledge of the object of investigation" (Selivanova, 2006, p. 256). We should take it for granted that culture is open self-organized system. Interchange with environment takes place at the "entrance" and "exit" of the system. "The work" of the system "culture" is the result of its relations with the tradition and the real life. Besides, culture is a dynamic system which functions on the basis of communication within the limits of the system and out of the system. "Exchange" of the cultural product with the "tradition" and "the real life" gives rise to cultural communication. It is important for education that both direct and reverse causal relations can be observed in culture. To become a concept some meaning, which is sent by a teacher to a student, has to be received, included into the associative verbal net connected with the basics of his cultural concepts.

Mastering a language can be achieved not only through the vocabulary and grammar rules but also due to the fact that a student learns a foreign country language reflected in the national concepts.

The peculiarity of such kind of didactics is determined by the linguistic and cultural approach (Maslova, 2001), which is the realization of anthropocentric direction of modern linguistics. It is based on learning and mastering national conceptspheres and it provides regular culture and language teaching. Such didactic approach takes into consideration: 1) Teaching inner-cultural communication: 2) Teaching inter-cultural communication.

A concept and a conceptsphere as didactic units are taken as principles of this new methodological approach. We can propose the following steps of language teaching which uses the linguistic and cultural approach.

Traditional introduction of language units of "a foreign" language. For example, the Ukrainian word "house" in a foreign language translation.

Inclusion of the given language unit into the associative verbal net:

House - abode - crib - hutch - den - palace - church;

To be at home, to feel at home, to have a house;

Large, small, new, old, beautiful, comfortable, country house.

Presentation of the word-concept in the micro-text: "Native house, native family - here my destiny is being formed".

Immediate acquaintance with the Ukrainian cottage - a traditional one and a modern one.

The aim of the stage of teaching is to include this semantic unit in the emotional and conceptual spheres which results in the emergence in a foreigner's mind personal attitude to the Ukrainian house and inner comparison with his "own native house". Conceptual and emotional spheres are interpenetrating and they

cause new associations. Two associative verbal nets start acting simultaneously: "native" and "foreign", due to which the birth of a concept takes place. As a result, a vocabulary notion, being universal and schematic, "acquires" new meanings. "Foreign" gradually becomes "native". In intercultural communication the secondary language personality is born, and this birth becomes possible due to mastering the concepts of a foreign cultural world.

Besides, the linguistic and cultural approach to foreign languages teaching determines the necessity to teach students some special cultural stereotypes. We understand such stereotypes as a standard opinion of social groups or of some representatives of such social groups, because they are closely associated with the language itself.

So, H. Ned Seeley in the book "Teaching Culture Strategies for Intercultural Communication" (1993) presents his ideas as for skills and abilities which are supposed to be formed while teaching some cultural stereotypes:

The ability to describe a sample or to refer it to the subculture for which it is typical;

The ability to recognize the example in somebody's behavior.

The ability to "explain" the example from the point of view of its functional relation to other examples or from the point of view of common sense.

The ability to foresee a possible reaction to a concrete situation.

The ability to choose socially approved example.

The ability to estimate the facts that are given as facts of descriptive generalization.

The ability to demonstrate or to describe the method of analysis or synthesis.

The ability to choose the description of the knowledge, which is necessary for people's everyday life.

It is easy to notice that all the skills belong to the receptive sphere, but they can be analysed, checked and estimated, that is why they have absolute didactic significance.

CONCLUSION

Thus, the term "linguistic world picture" is not more than a metaphor. In real life peculiarities of a national language, which include unique social and historical experience of a certain national community, create not some special inimitable world picture different from objective reality, but it only gives this world some peculiar colouring, determined by national significance of the objects, phenomena, processes, different attitude to them. This attitude is conditioned by the type of activity, mode of life and national culture of the given nation. The acquaintance with it should take place during the language teaching, and linguistic and cultural approach should become the method of language teaching.

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