ФІЛОЛОГІЧНІ НАУКИ

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PRAGMATIC-EXTRALINGUISTIC APPROACH TO LANGUAGE

Summary. Language is a human phenomenon that combines mental, social and cultural life. Mentally, it is characterized by cognitive, comparative, and generalization processes. From a social point of view, a person is not alone in society. The communication he receives and gives takes place through language. Language is a mirror, a treasure, a cultural generalization. It reflects not only the real world that surrounds a person, but also people's social consciousness, mentality, national character, way of life, customs, traditions, morals, value system, attitude and worldview. Cultural values are also preserved in vocabulary, grammar, idioms, proverbs, folklore, fiction and scientific literature, written and oral forms of speech. In addition, language facilitates a person's adaptation to the environment, helps to correctly assess objects, events and relationships, helps to recognize objects in the surrounding world, classify them and sort information about them.

Keywords: language, culture, consciousness, society, linguoculturology.

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ПРАГМАТИЧНО-ЕКСТРАЛІНГВІСТИЧНИЙ ПІДХІД ДО МОВИ

Анотація. Мова – явище людини, що поєднує психічне, соціальне та культурне життя. У розумовому плані для нього характерні когнітивні, порівняльні та узагальнюючі процеси. З соціальної точки зору людина не самотня в суспільстві. Спілкування, яке він отримує і дає, відбувається за допомогою мови. Мова – це дзеркало, скарб, культурне узагальнення. Вона відображає не лише реальний світ, який оточує людину, а й суспільну свідомість, менталітет, національний характер, побут, звичаї, традиції, мораль, систему цінностей, ставлення та світогляд. Культурні цінності зберігаються також у лексиці, граматиці, фразеологізмах, прислів'ях, фольклорі, художній та науковій літературі, писемній та усній формах мовлення. Крім того, мова сприяє адаптації людини до навколишнього середовища, допомагає правильно оцінювати предмети, події та відносини, допомагає розпізнавати предмети навколишнього світу, класифікувати їх і сортувати інформацію про них.

Ключові слова: мова, культура, свідомість, суспільство, лінгвокультурологія.

Problem statement. Linguoculturology is a field of science that studies and synthesizes the relationship between culture and language as an integral part of the unit, and has a linguistic and extra-linguistic (cultural) content focused on modern priorities and cultural institutions (norms and universal values). Therefore, a closer study of the concepts of "language" and "culture" in linguoculturology is of particular importance. B.A. Serebrennikov writes that "the development of culture is naturally connected with the strengthening of relations in different countries with the aim of exchanging experience in various fields of science and technology. This, in turn, leads to the formation of common stylistic features and characteristics in the social spheres of language [5, p. 78].

Analysis of recent research and publications. The problem of "language and culture" is an integral part of the problem of "man and culture". For this reason, not only linguists, but also philosophers, psychologists, sociologists and ethnographers dealt with the content and essence of the problem of language and culture.

Dialectical materialism affirms that thought is impossible outside of language, and that year and thought are inseparable in their formation and existence [6, p. 101].

Consciousness and language systems came into being together with man, or more precisely, with society. In this system, a person represents the necessary areas of life, and the person is interconnected as a result of labor activity [7, p. 265].

Highlighting previously unresolved parts of a common problem. What are the functions of language in relation to consciousness?

1. Language is a real practical consciousness, language ensures the practicalization and realization of consciousness.

2. Language is a means of expression of consciousness. If we consider that society consists of a set of individuals, the set of consciousnesses of individual individuals forms the consciousness of society. The content of a society's consciousness is established and expressed through the language of that society [7, p. 26].

The relationship between language and consciousness is not only a one-way relationship, but also a two-way relationship, that is, just as language contributes to the formation, development, realization and practice of language consciousness, consciousness also affects language and plays an important role in its development [7, p. 268].

W. Wundt emphasizes the importance of psychological interpretation of the language system.

It is an undeniable fact that society does not affect language in an abstract way, society does not directly affect language, consciousness affects language through social consciousness, only those who enter the field of consciousness can affect the meanings of words and their connections, the lexical-semantic system of language cannot affect [7, p. 268]. The functional styles of language are ultimately based on different types of social activity. If we take all this into account, then it becomes clear that the activity of consciousness plays a leading, determining and directing role in the formation of language styles [7, p. 269].

Speech activity, being a system of expressive abilities of a certain person, is in contact with many different and many fields: physics, physiology, psychology. In the totality of speech processes, F. de Saussure distinguishes two polar aspects – language and speech. Language is a grammatical system and vocabulary, that is, an inventory of language means without mastering any speech communication. Language as a lexical and grammatical system exists in the minds of individuals who potentially belong to the same language community. Thus, language is a social product, a means of mutual understanding between people, it does not depend on the individual who speaks it. On the contrary, much effort is required to master the language system. Because language is a universal sign system that emerges in communication and can express any new content.

Formulation of the objectives of the article.

Since the beginning of the twentieth century, many scientific theories have been based on the idea of the indivisible unity of language and culture. The relationship between language and culture, in our opinion, can be defined as follows: the symbols (signs) with which people communicate are one language, and culture is a historically transmitted model of meanings embodied in one language. The connection between language and culture is based on dialectical unity. The emergence, formation, development and enrichment of world languages are closely linked with culture. Language expresses the national culture of the people who speak that language.

In the study of linguocultural objects, it is carried out using a systematic method that allows to obtain a "single view" based on the unity of semantics, sigmatics, syntax and pragmatics, ie semiotics. At the same time, linguoculturology is dialectically related to linguistic and extra-linguistic content. The problem of the interrelation of language, culture, and ethnos is an interdisciplinary problem that can be solved by the efforts of several sciences, from interdisciplinary and sociology to ethnolinguistics and cultural linguistics. However, the author does not draw a clear line between ethnopsycholinguistics and cultural linguistics. Linguoculturology studies a person's self-consciousness in relation to nature, society, history, art, and other areas of social and cultural life, and considers mental worldviews expressed in linguistics, language, and in the form of mental models. Linguoculturology analyzes the cultural and mental characteristics of representatives of different ethnic groups, which allows to determine the characteristics of their cultural values, the characteristics of the material and inner world of man.

Presentation of the main material. According to E.I. Zinovieva and E.E. Yurkova, "linguoculturology is a philological science that studies language units at different levels, speech activity, speech behavior, and different ways of presenting knowledge about the world of speakers of a particular language by studying it. The author, in particular, insists on the commonality of ethnopsycholinguistics and linguoculturology, confirms the commonality of their problems, and insists that the theoretical condition for the emergence of both ethnopsycholinguistics and cultural linguistics is E. Sapir's hypothesis.

E. Sapir and B. Whorf's school of ethnolinguistic linguistics, based on the connection of language with culture and people's behavior, studies the relationship between language and people, the interaction of linguistic and ethnic factors in the functioning and development of language.

So, according to B. Whorf, language is a social contract or a social agreement related to the systematization of the world. According to the Sapir-Whorf hypothesis, cultural linguistics as a scientific language is based on the theory of relativity, the inseparable theoretical and descriptive study of objects as a functioning system of cultural values reflected in one language, and the contrasting analysis of linguistic and cultural fields of different languages.

In our opinion, the initial position of the Sapir-Whorf hypothesis seems plausible. Indeed, the process of thinking takes place in the form of language, and because languages differ from one another, they leave their mark on these forms of thought. But according to B. Whorf, the connection between language – thought – reality seems questionable. It turns out the opposite: it is the environment that dictates the method of linguistic structure and creates the appropriate language. Subcultures create sublanguages; for example, physicists and football fans, chemists and literary critics have so many different vocabularies in the same language that they practically do not understand other people's professional conversations.

Without language, cognitive activity itself is impossible, but in no way can language be attributed to the nature of changing reality. Given this comparison, it is necessary to take into account three phenomena in interaction and interaction: reality, thought and language.

In linguistics, the Sapir-Whorf hypothesis aroused great interest. Thus, thanks to him, a new direction of linguistics was formed, which studied the relations of a people, ethnos and language against the background of culture. By the way, in American linguistics, in addition to these terms, terms such as ethnolinguistics and linguoculturology – anthropolinguistics and cultural anthropology are also used.

It is an undeniable fact that language and culture are interrelated. Above all, it forms the foundation of language and culture. Therefore, the national language is a form of national culture [8, p. 16]. Culture is the core of every civilization, the establishment of moral principles and cultural requirements in a society is the most important and difficult problem of any society. The problems of ethnolinguistics and cultural linguistics are very

relevant in modern linguistics and are actively studied in both local and world linguistics.

Linguocultural competence learned in cultural linguistics is not a linguistic phenomenon, but a cultural phenomenon, therefore, cultural linguistics is not a part of linguistics, but a part of cultural studies [1, p. 1–15]. To understand the status of linguoculturology, proponents of the linguistic approach V. Von Humboldt, V. Vundt, G. Schuhardt demonstrate their common genetic roots in linguistics, linking it with the emergence of methods of linguoculturology. It is likely that the formation of cultural linguistics as an independent science is associated with the search for its own methodological approaches and research methods. According to V.V. Vorobyev, linguoculturology is a complex scientific science of synthesis type, which studies the relationship and interaction of culture and language [2, p. 36]. S.A. Kosharnaya defines linguoculturology as a science that studies the process of understanding the elements of material and spiritual culture of people and reflecting them in the national language [4, p. 24].

Conclusions from this study and perspectives. The language within the ethnic boundaries of the speakers is not only a means of communication, but also the memory and history, culture and

worldview of a people. Thus, language is a combined psychology of knowledge about the upbringing and preparation of new generations of people for the preservation and reproduction of the ethnos and its originality, as well as a cultural form that embodies the historically formed national way of life in all its diversity and dialectical inconsistency.

Linguoculturology is aimed at reflecting the spiritual condition of a person and society in language, and in this sense, linguoculturology plays the role of a scientific discipline that summarizes the information related to the above sciences, determines the general laws of linguistic culture and thus creates a theoretical and empirical platform for them. Because the information of linguoculturology is very valuable for ethnography (ethnology), cultural anthropology, cultural philosophy and historical cultural studies. It can be concluded that linguoculturology is a human science that embodies the living national language and studies the material and spiritual culture manifested in language processes. This allows us to explain how one of the main functions of language is realized – to be a tool for the creation, development, preservation and transmission of culture. The aim is to learn how to embody, preserve and transmit culture in language units.

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