

## LINGUISTIC PICTURE OF THE WORLD AS A BASIC ELEMENT INTERCULTURAL COMMUNICATION

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**Annotation.** The article analyzes current approaches to the definition of “linguistic view of the world” in terms of modern theory of communication. The purpose of the article is to determine the basic characteristics of the linguistic view of the world. To solve the problems posed, the following methods of sociolinguistic research are used: inductive-deductive method, method of comparative analysis and descriptive method. The special role of intercultural communication investigations in the language, aesthetic, historic, domestic and other aspects is stressed, as well as the necessity for interdisciplinary dialogue of linguists, sociologists, psychologists, ethnologists, pedagogues and experts in the field of theory of communication.

**Key words:** sociolinguistics, communication, intercultural communication, linguistic view of the world.

**Аннотация.** Статья посвящена анализу современных подходов к определению понятия «языковая картина мира» с точки зрения современной теории коммуникации. Целью статьи является определение основных характеристик языковой картины мира. Для решения поставленных задач применяются следующие методы социолингвистического исследования: индуктивно-дедуктивный метод, метод сопоставительного анализа и описательный метод. Подчеркивается особая роль исследований по межкультурной коммуникации в языковом, историческом, эстетическом, бытовом и других аспектах, а также необходимость междисциплинарного диалога лингвистов, социологов, психологов, этнологов, педагогов и специалистов сферы теории коммуникации.

**Ключевые слова:** социолингвистика, коммуникация, межкультурная коммуникация, языковая картина мира.

The relevance of this study is determined by the need to describe the features of intercultural communication in order to achieve the most complete mutual understanding of communication participants in the conditions of increasing globalization processes.

According to the fair statement of A. D. Petrenko [5, p. 6], "linguists proceed in their research from the need for a comprehensive and in-depth consideration of the forms of linguistic variability correlated with certain social (and other) characteristics of native speakers."

Representatives of certain areas of the humanities interpret the concept of the worldview in a striking way. The subject of philologists' analysis is the linguistic picture of the world. In linguistic terms, O. A. Kornilov's definition is considered to be successful [2, p. 4], according to which "the picture of the world should be a systematization of the language content plan in one way or another."

Based on the ideas of V. Humboldt [1] on the concept of the spirit of the people as a manifestation of culture over time, the following provisions were formulated:

- 1) about the mutual influence of language and thinking ("thanks to diversity languages reveal to us the richness of the world and the richness of what we learn in it; languages figuratively and effectively offer us different ways thinking and perception") [1, p. 349];
- 2) on the relationship between language and world perception ("words and word forms create and define concepts and different languages are essentially different worldviews in their influence on cognition and feelings") [1, p. 370];
- 3) on the comparison of languages ("the analysis of the structure and constituent parts of individual languages demonstrates the way a person uses language and, in addition, only with its help can one conclude about related relations of languages and peoples") [1, p. 371];

4) about the linguistic picture of the world ("different languages are not different designations of the same thing, but different visions of it...Thanks to the diversity of languages, the richness of the world and the diversity of what we learn in it opens up to us; human existence becomes more multifaceted for us, since languages intelligibly and effectively offer us different ways of thinking and perception") [1, p. 349];

5) about the study of languages ("The study of the languages of the world is also the history of the thoughts and feelings of mankind. It should describe people of all countries and all stages of cultural development; it is necessary to involve everything that concerns a person") [1, p. 349].

Any national language performs several basic functions: communicative, informative, emotive and, what is especially important from the standpoint of today for research in the field of intercultural communication, the function of fixing and storing the entire complex of knowledge and ideas of this linguistic community about the world. One of the main characteristics of the language picture of the world is its stability, its main purpose is to preserve and pass on from generation to generation of a certain structuring of the surrounding world, to ensure the continuity of linguistic thinking of native speakers of this language by traditionally established categories.

As N. B. Mechkovskaya notes [4, p. 16], even in the preschool period, ideas about time and space, about action, about quantity, sign, reality and unreality, and many other laws of the surrounding world are formed in the child's mind (not named and not realized before learning).

The value of the linguistic picture of the world is that it reflects a spontaneous, holistic perception of the world by a person. B. V. Rauschenbach [6, p. 23] notes the following: "Extra-logical knowledge is older than logical. It is impossible to comprehend it based on rational logic. We do not know the mechanism of its action... The world as a whole is perceived by the extra-logical part of the human spirit." Humanity has long known that the Earth revolves around the Sun, but no one has stopped saying, "The sun rises and sets." No one suggests replacing the combination "The moon is shining" with a more correct one from the point of view of physicists, "sunlight is reflected from the surface of the moon."

The world is perceived through the prism of philosophical views, religious beliefs, cultural traditions, moral values, stereotypes and prejudices. The nature of the communicant's worldview depends on how "universal, culturally specific and personal components are balanced in it" [3, p. 122]. An important condition for successful intercultural communication is the readiness of the communicant to perceive differences and expand the picture of the world when confronted with unfamiliar or different phenomena of reality.

In modern conditions of aggravated contradictions in the intercultural sphere, the problem of intellectual development of a point of view on the world developed by another people in other conditions and under the influence of other factors.

During cross-cultural contacts, two or more national linguistic pictures of the world collide. A person entering a different cultural and linguistic space brings with him an image of the worldview that differs from the linguistic picture of the world that dominates in a new linguistic culture for him. The first thing that always catches the eye is natural and social objects that have no analogues (or significantly differ in their characteristics) in the native culture of the communicant.

For example, a native of the post-Soviet space will note the presence of bike paths (Radwege) and sidewalks (Fusswege) in Germany, both within the city and beyond, and the German Autobahn will not remain unnoticed, and will pay attention to German Christmas fairs (Weihnachtsmärkte). In Greece, it is impossible not to notice the frequent use of olive oil (ελαιόλαδο) in Greek cuisine, traditions of talking with a glass of frappe (φραππές), a different life rhythm of most of the population. Gyros (γυρός), souvlaki (σουβλάκι), frappe (φραππές), ouzo (ούζο) are the same integral components of the Greek language picture of the world as Autobahn, Bratwurst, Glühwein are German, and borscht, dumplings, lard are Ukrainian.

In this regard, the statement of O. A. Kornilov looks fair [2, p. 133] stating that any national language is "the seat of the soul, the spirit of the people, it is a collective product of national creativity which can be used not only for the specific needs of communication, messages and information storage, processing, logical operations, but to just enjoy it, to contemplate its wealth and originality".

It is the national-specific periphery of the linguistic picture of the world that is of the greatest interest to the researcher. To comprehend someone else's national linguistic picture of the world means to take the

place of a native speaker of a foreign language, to his point of "world outlook", that is through the lexical system to get an idea of the national mentality (national logic) and national character (emotions and means of their expression, moral priorities, etc.).

Everyone details any of the universals in their own way, relying on the national mentality and national character. Modeling and research of intercultural communication should take place at the level of interdisciplinary dialogue of linguists, ethnologists, sociologists, teachers, psychologists and specialists in the field of communication theory.

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