

УДК 130.3

LANGUAGE PICTURE OF THE WORLD IN THE FORMATION OF ETHNIC IDENTITY OF PERSONALITY

ЯЗЫКОВАЯ КАРТИНА МИРА В ФОРМИРОВАНИИ ЭТНИЧЕСКОЙ ИДЕНТИЧНОСТИ ЛИЧНОСТИ

Kornienko O.M. / Корниенко А.Н.

c.ph.s., as.prof. / к.филос.н., доц.

ORCID: 0000-0001-7320-8601

*Sumy National Agrarian University, Sumy, Gerasima Kondratyeva 160, 40021**Сумской национальный аграрный университет, Сумы, Г.Кондратьева, 160,40021*

Abstract. *The author analyzes the role and significance of the linguistic picture of the world in the formation of ethnic identity. The author shows that language is not a passive body that serves to materialize thought, but is an active beginning in relation to the mental activity of a particular ethnic group, and hence in relation to the worldview of its representatives.*

Key words: *communication, culture, ethnos, information, language, national nature.*

The concept of "linguistic picture of the world" originates on the one hand from the ideas of the eminent German philosopher of language Wilhelm von Humboldt, on the other hand, from the so-called hypothesis of linguistic relativity Sapir - Wharf. We turn to Humboldtian language theory as one of the most productive in the philosophical description of language. According to Humboldt, the linguistic picture of the world is a way of national representation of the image of objective reality in the linguistic consciousness of any nation. Humboldt, based on the key principle of the philosophy of I. Kant and in general the German classical philosophy of the activity of the subject, formulates a very important from a methodological point of view in the approach to the study of language. The idea is that language is not a passive organ that serves to materialize thought, but it is an active principle in relation to the mental activity of a nation, and hence in relation to its vision of the world, ie "language is not a product activity (Ergon), and activity (Energeia) "[2, 70].

This picture is formed by different spheres of life and living conditions of people. The differences in the landscape, flora and fauna contributed to the fact that

the vital interests of certain people included objects of reality that were of little importance to others, or were completely unknown to them. Any element of reality, mastered in the process of human activity, becoming an element of a particular culture, acquires significance for a particular social community, as well as an individual - a member of this community. These differences are reflected in the language. After all, the picture of the world is a system of symbols inscribed in the context of the natural-historical element, in the bosom of which they were born as "sound series", if we use the definition of G. Gachev. Here is how he, working on the proof of the organic connection of language as a cultural phenomenon with the natural-geographical space of the earth, sees this connection: "What is the real meaning? This is the connection with it. What do speech sounds have to do with anything? And with the national nature, which forms a space of natural acoustics, which in the mountains is different than in forests or steppes. ... Is it so illogical to assume that the sounds that form the flesh - the body of language, resonate with the composition of national nature? [1,353-354]. Thus, the scope of the ethnic function of language is expanding here - it is no longer just a means of communication, which can be any artificial language, but something more that connects ethnic life with the natural history of the ethnos.

Every nation-bearer of a certain language has its own linguistic picture of the world - developed over the centuries, in the process of practical development of reality, human ideas about the world, its experience, fixed in contrast to theoretical knowledge not in any systematically stated and organized sources, but directly in living language of the ethnos, in the form of established verbal forms, idioms, inversions, images of folklore, symbols, etc. Linguistic pictures of the world of different peoples differ due to differences in the hierarchy of values that are fixed in them.

Vocabulary acquisition occurs in an associative-situational way. Each object of reality for a child is called nominative function of language. But the linguistic picture of the world is not a frozen nomenclature. The connection of words with non-linguistic reality occurs both due to the correlation of some linguistic units with the

objects of reality, and due to the connection of words within the language as a whole system. In the process of mastering the language, children learn not only the names of objects, actions, but also their ethnic and social significance. This is due to the imposition of a linguistic picture of the world of certain people on reality and the association of semantic units with external objects. By revealing to the child the world of the people, adults by methods of tabooing and popularizing and encouraging certain actions, deeds develop in the child this or that attitude to the objects of the real world. The child's acquaintance with the lexical material occurs as the assimilation of value-worldview coordinates. At this stage, the interpretation of the world is illogical in the type of mythical-imaginative way of thinking, using binary positions such as "true-false", "good-bad", etc. Later a person learns the conceptual and logical way. The peculiarities that determined this or that hierarchy of values in the linguistic picture of the world of certain people were transformed in it into certain connections between words, into a certain value coloring of the concepts of living, everyday language. Assimilation of them by a person contributes, along with other non-verbal forms, such as rite, ritual, etc., to the formation of a specific stereotype of behavior, which is characterized by a representative of a particular ethnic group. In everyday activities, people mature practical knowledge of which phenomena are useful and which are harmful, even dangerous, which is fixed in the linguistic picture of the world. This is the result of numerous elementary inductions carried out during the centuries-old history of the ethnos.

Thus, language is a means of identification for those who possess it, and hence a system of symbols, meanings, values, around which the human community is consolidated, with clearly expressed, unique features that are unique to it. Language acts not just as a means of mutual understanding, but as a special world between man and objects, between subject and object. Through language, each person learns the culture of people and the baton of spiritual values from generation to generation. Knowing the language of people, a person joins the sources of the unique spirituality of the nation, eventually becoming its bearer and even creator.

Literature:

1. Gachev G. Natsional'nyye obrazy mira. - M.: Sov. pisatel', 1988. - 446 s
2. Gumbol'dt V. Izbrannyye trudy po yazykoznaniiyu / V. Gumbol'dt. – Per. s nem. G. V. Ramishvili. – M.: Progress, 1984. – 400 s.