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TO THE QUESTION OF THE RELATIONSHIP BETWEEN LANGUAGE AND CULTURE

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Topicality of the research. Modern science is actively developing the direction, in which language is considered as a cultural code of a nation, and not just an instrument of communication and cognition. Language not only reflects reality, but also interprets it, creating a special reality in which a person lives. That is why modern philosophy develops on the basis of the use of language. A. M. Heidegger, an outstanding thinker of our time, called language «the house of being.»

Language is considered in this scientific paper as a way in which we penetrate not only into the modern mentality of a nation, but into the views of ancient people about the world, society and themselves.

The problem of the relationship between language and culture is not new. Back in the early XIX century German scientists – the Grimm brothers tried to solve it, whose ideas have found their development in Russia in the 60-70-ies of the XIX century – in the works of F. I. Buslaev, A. N. Afanasiev, A. A. Potebny. The ideas of W. Humboldt are most widely spread in the world. According to Humboldt, language is the «people's spirit», it is the «very being» of the people.

The purpose of the study: to analyze the relationship between language and culture; to consider the understanding of language as a cultural code of the nation.

Results of research and their discussion. Language is the most complex phenomenon. Language – the multidimensional phenomenon which has arisen in a human society: it both system and anti-system, and activity and a product of this activity, and spirit and matter, and spontaneously developing object and the ordered self-regulating phenomenon, it's both arbitrary and derivative, etc. The XX century added one more to these images: language as a product of culture, as its important part and condition of existence, as a factor in the formation of cultural codes.

Culture does not exist outside of human activities and social communities, for it is human activities that have generated a new «supernatural» environment – the fourth form of existence – culture (M.S. Kagan). There are three forms of human being are «nature – society – man».

One of the significant conditions of human development is language, which differs from the affective expressiveness that characterizes animal communication. Human language is a system of signs that have the function of marking, replacing objects, highlighting essential features.

The emergence of language and the second signaling system played a crucial role in the formation of consciousness. Without language there is no consciousness. Language is a social form of human consciousness.

Language not only shapes human consciousness, helps to penetrate deeper into the relationship of reality, but also allows you to move to new, conscious forms of learning experience, subjecting the formation of behavior formulated in the speech rules, and makes it possible to build behavior according to new laws.

Language – the mirror of culture, it reflects not only the outside world, a person, not only the real conditions of his life, but also the social consciousness of people, his mentality, national character, lifestyle, traditions, customs, morals, system of values, worldview, world view.

Language is a treasury, a storehouse, a piggy bank of culture. It preserves cultural values – in vocabulary, in grammar, in idiomatics, in proverbs, sayings, in folklore, in fiction and scientific literature, in forms of written and oral speech.

On the basis of language and speech the higher mental functions of a person are formed. This means that sensation and perception, attention and memory, emotion and will of a person are reconstructed on the basis of language. This was convincingly shown by L. S. Vygotsky [1].

How exactly are language and culture connected? Probably with the help of some intermediate formation – the ideal, which is realized in language as meaning. For L. S. Vygotsky's cultural-historical theory, the basic position is about cultural development of the person as a ratio of the real and ideal forms. L. S. Vygotsky believed that it is this ratio that sets the specificity of human development proper [1].

Language and culture are interrelated:

1. in communicative processes;
2. in ontogenesis (formation of language abilities of the person);
3. in phylogenesis (formation of generic, social man).

The distinction between these two entities is as follows:

1. Language as a phenomenon is dominated by the installation on the mass addressee, while in culture elitism is valued.

2. Although culture is a sign system (like language), it is incapable of self-organization.

3. As we have already noted, language and culture are different semiotic systems.

Language does not exist outside of culture. As one of the types of human activity, language is an integral part of culture, defined as the totality of the results of human activity in different spheres of human life: industrial, social, spiritual. However, as a form of existence of thinking and, most importantly, as a means of communication, language is on a par with culture.

If we consider language from the point of view of its structure, functioning and ways of mastering it (both native and foreign), then the socio-cultural layer, or component of culture, appears to be a part of language or the background of its real existence.

At the same time, the cultural component is not just some cultural information communicated by language. It is an inherent property of language, inherent in all its levels and all branches.

Language is a powerful social tool that forms the human flow into the ethnos, forming the nation through the storage and transmission of culture, traditions, social consciousness of a given speech collective.

Conclusions. This reasoning allows us to conclude that culture is not isomorphic (absolutely corresponding), but homomorphic to language (structurally similar). The picture of the relationship between language and culture is extremely complex and multidimensional.

References

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