

Language, Culture and Cultural Anthropology

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Annotation: This article deals with the problems of studying the relationship between language and culture. As one of the types of human activity, language turns out to be an integral part of culture, defined as the totality of the results of human activity in various 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. Language is a powerful social tool that forms a human flow into an ethnos, forming a nation through the storage and transmission of culture, traditions, and public self-consciousness of a given speech community.

Key words: Language, culture, vision of the world, traditions, man, cultural anthropology, linguoculturology

In this article we will focus on the relationship between language and culture, these two keywords and concepts for this work. Their close kinship is obvious. Language is a mirror of culture, it reflects not only the real world that surrounds a person, not only the real conditions of his life, but also the public self-awareness of people, their mentality, national character, way of life, traditions, customs, morality, value system, attitude, vision of the world.

Language is a treasury, a pantry, a rumble chamber of culture. It stores cultural values - in vocabulary, grammar, idioms, proverbs, sayings, folklore, fiction and scientific literature, in forms of written and oral speech.

Language is a transmitter, a carrier of culture, it transmits the treasures of national culture stored in it from generation to generation. When mastering their native language, children learn with her the general cultural experience of previous generations.

Language is a tool, an instrument of culture. It forms the personality of a person, a native speaker, through the worldview imposed on him by the language and embedded in the language, mentality, attitude to people, etc., that is, through the culture of the people using language as a means of communication.

Thus, language does not exist outside of culture as "a socially inherited collection of practical skills and ideas that characterize our way of life".

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spiritual. However, as a form of existence of thinking and, most importantly, as a means of communication, language is equal to culture.

If we consider the language from the point of view of its structure, mode of operation and ways of mastering it (both native and foreign), then it turns out that the socio-cultural layer or component of culture is part of the language or its background real existence.

At the same time, the component of culture is not just some kind of cultural information transmitted through the language. This is an integral property of the language, inherent in all its levels and branches.

Language is a powerful social tool that forms a human flow into an ethno and forms a nation through the storage and transmission of culture, traditions and public self-awareness of a particular linguistic community. Among the national-specific cultural components, the language occupies the first place. First of all, language contributes to the fact that culture can be both a means of communication and a means of separating people. A language is a sign that its speakers belong to a particular society. The language as the most important specific feature of an ethnos can be considered from two sides: towards the "inside", and then it acts as the main factor of ethnic integration; towards the "outside" and in this case is the main ethno-differentiating feature of the ethnos. Dialectically combining these two opposite functions, language turns out to be an instrument of both the self-preservation of the ethnos and the separation of "us" and "them".

The relationship between language and culture is thus a complex and multifaceted topic. This article is devoted to the problems of relationships, interrelations, mutual influence and interaction of language and culture in the process of communication between people. Before proceeding directly to the consideration of these issues, we need to make some methodological and methodological reservations and clarifications.

Cultural anthropology deals with the emergence and development of human culture. Anthropology, as the name implies, is the science of man. However, the humanities (which is also reflected in the name) include all the humanities and some natural sciences (medicine, partly biology). There are many sciences about man, and this is understandable, because, firstly, man is a very complex, versatile and multifaceted being, and secondly, all these sciences develop in human society, where, of course, man is in the center of attention.

All other sciences that are not directed directly at man have the world, nature, objective extrahuman reality as an object of study, but this is the world that surrounds man, and it is studied by man for man from the point of view of man man. In other words, the human factor is present even in the least humanitarian science.

Many sciences about a person study various aspects of his life, physical (biology, medicine) and spiritual (psychology, philosophy, philology) essence, his activities (economics, sociology), its formation and development (history). All these disciplines are closely interrelated, since they go back to the same object of study - a person in whom these aspects, separated by different disciplines, coexist as a single organism, as an inseparable whole.

What does anthropology do, what did this science choose, which, like everyone else, breaks up an inseparable whole?

Anthropology differs from all other human sciences precisely in that it seeks to bring together all other aspects and to study the general process of human physical and cultural development globally and comprehensively. Accordingly, anthropology is divided into:

1) physical anthropology, which studies the biological origin and development of the physical organization of a person represented by different races;

2) Cultural anthropology, which studies the emergence and development of human culture.

Thus, cultural anthropology is an extremely broad fundamental science that studies the general problems of the cultural development of mankind, assimilates the knowledge of all other humanities and studies the individual process of a person's cultural development, that is, this unique and essential aspect makes a person a human being and distinguishes him from the rest of the animal world. Animals have certain behavioral systems, but no culture.

Culture as an object of study of cultural anthropology is a combination of the results of the activities of human society in all spheres of life and all the factors (ideas, beliefs, customs, traditions) that make up and determine the way of life of a nation, class, group of people in a certain period of time. Cultural anthropology studies the development of culture in all its aspects: way of life, worldview, mentality, national character, the results of a person's spiritual, social and industrial activity. Cultural anthropology studies the unique human ability to develop culture through communication, through communication, including speech, takes into account the great diversity of human cultures, their interactions and conflicts. Particular attention is paid to the interaction of language and culture.

The main objectives of the Cultural Anthropology degree program:

1) explain the great role that culture plays in a person's life, in his behavior and communication with other people and with other cultures;

2) to get acquainted with the ideas and methods of this science;

3) determine the ways along which the development of cultures, their change, collision and interaction;

4) to show the relationship, mutual influence and interaction of language and culture;

5) show how culture affects human behavior, his worldview, the world system, personal life, the formation of personality, etc.

Knowledge in the field of cultural anthropology is especially important for foreign language learners, since the use of foreign languages as a real means of communication (and not, as before: for passive reading of written texts) is possible only if there is a comprehensive background knowledge of the cultures involved, their development and relationships - that is, subject to cultural anthropological knowledge. As a branch of linguistics that is directly related to cultural studies, linguoculturology has recently become more and more widespread.

Already today it can be argued that linguoculturology is a new philological discipline that studies a safely selected and organized set of cultural values, explores and systematically describes the vivid communicative processes of language generation and perception, the experience of a linguistic personality and national mentality of the linguistic "worldview" and represents the fulfillment of educational, educational and intellectual learning tasks... Thus, linguoculturology is a complex scientific discipline of a synthesizing nature that studies the relationship and interaction of culture and language in their functioning and reflects this process as an integral structure of units in the unity of their linguistic and non-linguistic (cultural) content using systemic methods and with a focus on modern priorities and cultural institutions (systems of norms and values).

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