

LANGUAGE CONSCIOUSNESS AS THE PECULIARITY OF CULTURAL DIFFERENCES

Yu. A. Petrova

*Rostov state university of economics, Rostov-on-Don, Russia
science-almanac@mail.ru*

Different words can create various contextual considerations because language forms our thoughts, the nature of our communicational choices, and the relations, identity, and evaluative outcomes of this choice. From the twentieth century language came to be regarded as an "intermediate world" between thought and reality, individual consciousness and culture, a world in which an unstructured stream of impressions and unrelated messages got a conceptual form. The culture of the North Caucasus is not only a spatio-temporal boundaries of existence of separate ethnic groups living in this territory, but also reflects the vital functions of the individual, group and society as a whole. The ethnolinguistic view of the North Caucasus is a complex, dynamic, secondary formation, which has invariant ethno-linguistic constants, providing communication not only within the framework of the ethno-linguistic culture but also between cultures, due to the fact that language and culture are interconnected with each other.

Key words: North Caucasus, language, consciousness, culture, semiotization, ethnolinguistic identity, lingua-culture.

Our language reflects our culture, psyche and mode of thought. We all differ not only according to our geographical position, pronunciation and different meaning of words in our communication, but also in grammatical system (gender, case, tenses etc.) of our language. For many centuries philosophers from different edge of our earth have lined up to announce that each language reflects the qualities of the nation that speaks it. In the 17th century F. Bacon explained that one can infer "significant marks of the genius and manners of people and nations from their language". In the 18th century F. E. de Condillac pointed out that "each language expresses the character of the people who speak it". Another prominent figure as G. J. G. Herder said that "the intellect and the character of every nation are stamped in its language" [1, p.3].

We try to comprehend the fact that to talk about the world «out there» will of necessity involve not only propositions to be judged for truth, but something more – communicative intentions. The meanings carried by our words must thus depend not just on what we say, but who we are and what we hope our interlocutors to know. Yet in focusing on the ways «intentions» are embodied in all acts of speech, constrained by the relationships and expectations that define our local world [3]. We are all different and unique and we shouldn't forget about the peculiarities of language, consciousness and culture of North Caucasian's population.

"Linguistic turn" in the humanities in the beginning of the twentieth century led to the establishment and development of hermeneutics, analytical philosophy, structuralism and other humanitarian areas, according to J. Derrida "our historical and metaphysical epoch must determine the integrity of its problematic horizon through language" [7, p. 119]. Language came to be regarded as an "intermediate world" between thought and reality, individual consciousness and culture, a world in which an unstructured stream of impressions and unrelated messages got a conceptual form [10, p. 52].

Caucasus Mountains create ideal conditions for the functioning of various national languages, so the language situation in the North Caucasus is characterized by the coexistence of diverse forms of language. This region is a home for more than hundred nationalities with their own language consciousness and cultural peculiarities [11, p. 36]. Our process of thinking involves the use of language as a system. In this case, language is a mirror of the mind. The structure of our sentences is overwhelmingly similar to the structure of thoughts, taking it for granted that thoughts have structure. For example, the phrase – կարմիր զարդեր (Arminian language), qırmızı gül (*Azeri language*), წითელი ვარდები (Georgian), which means «red roses» is structurally related in different ways to «blue delphinium», which means that «flowers are colored» and our knowledge

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