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Philosophical Analysis of the Interaction of Language and Culture

Yerzhan Yergeshov

Military Institute of Land Forces,

Zhanat Bissenbayeva

Military Institute of Land Forces

Abstract In this article, the author examines one of the most pressing problems - the relationship between language and culture, analyzes various approaches to solving this problem, touches on the ambiguous concept of speech culture and norms as one of the components of national culture, dwelling in detail on the consideration of "language as a means of cultural transmission", focusing on the undoubted importance of language as a specific the way culture exists, the factor of formation of cultural codes. The article deals with the problem of the relationship between language and culture. The author traces the development of Humboldt's most productive ideas in research on linguoculturology, which is closely related to cognitology, ethnolinguistics, and pragmalinguistics. The theoretical foundations of the linguistic and cultural approach to the study of linguistic units and speech formations are revealed. The article describes the philosophy of poststructuralism, its prerequisites, the main features of this philosophical trend, the peculiarities of the views of various representatives of poststructuralism on the relationship between language and culture.

Keywords: Language, culture, Linguoculturology, Cultural code, National and Cultural specifics.

Introduction

The end of the XX - beginning of the XXI century is characterized by a surge of national movements, the activation of national cultural processes, and the growth of national consciousness. There is a need for peoples to comprehend their essence, analyze the historical path of development and develop a concept of the future structure of society. And this is quite a natural phenomenon, since in transitional periods a situation arises in society that causes the activation of the vital activity of the nation. The main cultural problem of the twenty-first century will be that the process of globalization that has begun does not result in the loss of the national identity of peoples, so that individual voices (even the quietest) do not "drown" in the sounds of the modern "world choir" of culture.

The best guarantee of preventing the loss of national identity of peoples is the awareness of the self-worth of national languages as a reflection of unique ways of thinking, whose "deep, calm research... It opens the eyes of every nation to the abyss of beauty, strength and irreplaceable value of the culture of another nation, fosters reverent respect for its uniqueness." The theoretical analysis of language as an integral object is primarily engaged in general linguistics, and the question naturally arises whether the author of this work is going to offer his own version of the philosophy of language, masking it with the name "philosophical analysis"?

Scientific Research Methodology

The methodological basis of the research of this article is the dialectical method, as well as philosophical and general scientific principles of cognition, such as the principle of universal connection of phenomena, the

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principle of determinism, the principle of development, the principle of reflection, the principle of representation, the principle of unity of the world. Strictly speaking, any version of the philosophy of language, despite all the advantages that it may possess, is initially subject to the same dangers as any philosophical concept, here it is possible to replace the scientific study of the issue with arbitrary hypothetical constructions; separation from factual data and experimental base, etc. However, this does not mean that there is no place for philosophical discourse within the framework of theoretical understanding of the phenomenon of language (Kaipanova, 2024).

Firstly, language occupies a very special place in the sphere of human culture: in order to understand its relationship with other forms of culture, to reveal its own specifics, to determine its place and meaning in human existence, it is generally necessary to go to the philosophical level of analysis - only linguistic, even broader scientific analysis here will be clearly insufficient. Secondly, a number of tasks of linguistics, its complex problems require a philosophical categorical apparatus, which is used as a metalanguage, allowing you to set the ultimate concepts in the scientific paradigm.

In general linguistics, such limiting theoretical foundations include, for example, the concepts of "communication", "information", "meaning". Thus, the concept of "meaning", like a "point" in geometry, is located at the center of linguistic problems, is a key term that largely defines the general outlines of linguistic concepts, but any attempt to define it inevitably leads to going beyond pure linguistics and turning to a philosophical paradigm (Ergazina, 2022).

Results

The fact is that a theoretical linguist, turning, say, to the concept of meaning, becomes a philosopher, i.e. uses philosophy as a metalanguage of linguistics, and the final result of his work depends on how consciously he does it. This paper provides a philosophical analysis of language as an integral object. Here it is necessary to state quite clearly the following important point: we are not going to produce a philosophical analysis of the entire language, we also do not intend to give a philosophical analysis of the most important elements of language - our task includes only a philosophical analysis of language as an integral object. From Plato to Humboldt, the theories of language were not divided into philosophy of language and linguistics. From classical antiquity to the end of the XVIII century. linguistics was not separated from logic and its subject (as part of the then logic and philosophy) were considered to be unified universal ways of expressing thought.

The separation of linguistics occurred in the 19th century and is associated with the development of an evolutionary view of language, which made it possible to identify the subject of linguistics - various languages in their history - as an independent subject, different from the subject of any other science. In the course of the development of linguistic teachings, the following main directions can be distinguished, which consistently replaced each other as dominant: logical, comparative-historical, structural and constructive. The first of them equally belongs to philosophy proper (the period from the 5th century BC to the beginning of the 19th century). At the same time, since the theories of language were developed by philosophers, they are usually included in their general philosophical systems and are associated with metaphysical and epistemological attitudes; the latter depend on the ideas of time (Osanova et al., 2023).

The beginning of the philosophical analysis of language and culture was laid in the Western hermeneutical tradition. The latter philosophically comprehended the genesis of language, based on "the study of the entire nature of an individual and the general position of the human race depending on time and space." The philosophy of language, considered broadly, is represented by several national variants, national schools, each characterized by its own favorite themes.

The Anglo-Saxon school centers mainly around the problems of logical and linguistic formalization of language and speech activity — interdisciplinary research involving mathematical model theory, logical proof theory, various concepts of truth, analysis of the links between language and metalanguage, the concept of "possible worlds", research on denotation and reference, etc.

The French school, which is experiencing a period of intellectual excitement and uplift after the "May youth revolution" of 1968, sees its "center of interest" in another — in the problems of "discourse"; in the social, mental and psychoanalytic relations of "I" and "You"; in "intersubjectivity"; in the analysis of "Ego"; in the problems of arbitrariness and involuntariness of a linguistic sign; in the analysis of "new essayistics", a new "literary" text formation ("writing") with the disappearance of "fiction" itself in the traditional sense, etc.

The school is characterized by a striving for subtle "conceptual analysis", its extensions in the form of "logical analysis of language", linguistic and philosophical analysis and a renewed interest in the foundations of the latter, primarily the legacies of the patristics of the Eastern Church, the "Great Troika", Russian symbolism and modernism (Voloshina, 2022).

The widespread use of formal structuralist methods of language learning in its history and in its current state at the end of the twentieth century did not change the initial tendency to philosophical generalizations. As before, the Russian linguistic school strives to search for the deep semantic mythological and cultural symbolic foundations of language; moreover, unlike Western schools, language, as a rule, is represented as a process, an activity, and not as a static dictionary and static grammatical picture. This is also our attitude towards language.

There is a relationship of "family similarity" between the three schools, consisting in the fact that some features (themes and methods) of one school also belong to another, some (not necessarily the same) features of another school belong to the third, and some features of the third belong to the first again. In the concept, attention is drawn to the topic "language and culture", which emphasizes the constructive essence of language, an approach to it as an activity of the subject. Such a view reflects the linguistic attitude in the understanding of language in modern foreign philosophy, where not only an object, an instrument, the person himself, but also a word, sign, action, attitude - any element of human culture can act as a value (Prokaeva, 2023).

In the literature, the works of philosophers on the analysis of language and culture are mainly devoted to the problems of analytical philosophy. There were discussions about the "symbolic organization of the spiritual world of man." Linguistic creativity, like any kind of activity, is characterized by uniqueness, originality and socio-historical uniqueness. This approach allows us to take a deeper look at the nature of the world and time as a universal form of being. The integrative function of language and culture is manifested in communicative processes. It is not just about the communication of individuals, but much more broadly about the dialogue of cultures. A similar view is being developed by modern literary studies and philosophy.

A special way of organizing culture, similar to the structure and functioning of natural language, can be understood as a "language" that has a normative and integral level, and based on the rules of which culture can "create" its own texts, language models. Linguistic models arise at every level of the organization of cultural consciousness, starting with unconscious folklore creativity and up to the awareness of higher forms of values and meanings. The style of scientific thinking is also connected with the organization of culture. The research of this problem analyzes the style of scientific thinking in a dialogical aspect in various linguistic structures of science, they also articulate the expression of the meanings of cultural phenomena underlying a particular culture (Salimova et al., 2024).

Thus, in recent years, philosophers, cultural scientists, and art historians have done a lot of successful work to clarify the multidimensional nature of culture. At the same time, in our opinion, the problems of dialectics of language and culture have not been sufficiently developed, and their development, in our opinion, will bring social practice closer to theoretical analysis. Based on the relevance of the problem under consideration and its weak elaboration, the topic of this study is determined.

The idea of qualitative changes in the forms of human language caused by fundamental shifts in the history of society. A fairly simple and quite logical conclusion followed from this idea, which he hurried to make: if a socialist revolution took place in the country and a new social formation arose, then the "real history of mankind" began, which was predicted by the German classics, therefore, the language is undergoing a qualitative change ("leap"), its radical transformation will occur. But that's exactly what didn't happen. If the idea was correct, then it could mean only one thing: the denial of the reality of the social upheaval. Naturally, it was "life-threatening" to allow such an understanding of the situation, therefore, quite naturally, the idea was recognized as erroneous. As a matter of fact, this was the real reason why the school was destroyed (Kovecses, 2019).

Since that time, Soviet linguistics has tirelessly emphasized its commitment to the Marxist method of cognition, but it often did not go from declaration to actual implementation. Now it is no secret to anyone that under the officially imposed banner of Marxism, those areas of research that stood (in essence, the methods used, and not according to the declared guidelines) were fruitfully developing much closer to the modern Western philosophical schools than to dialectical materialism. For example, the structuralism trend has received a powerful development in our country, which continued the traditions of the Russian school of the 20s and 30s.

Now the situation has changed radically: Marxist philosophy has ceased to be officially recognized as dogmatics and has taken its definite place among other philosophical schools (Motsarenko, 2019).

The removal of the ideological press allows us to use the achievements of Western philosophical thought in combination with those methods of studying systems of organic integrity that were developed in Marxist philosophy. Nowadays, the idea of synthesizing various lines of thought and ideological trends is becoming not just popular, but urgently necessary, especially in the field of humanitarian knowledge. In the history of philosophy, various approaches to this principle can be distinguished - sequential or spiral, which allows us to approach the philosophy of language as cultural studies. He was the first to express this attitude

The two—fold relations outlined here constitute the very essence of language as a subject of modern philosophy: on the one hand, language is included in the line of evolution of sign systems and, ultimately, is only a step in this evolution, on the other hand, it includes all sign systems in a mental, informational sense. It is this feature that makes it possible to introduce various philosophical systems into the context of modern philosophizing, in particular, those belonging to the authors just named (Ryabova, 2022).

For us, they are neither the end nor the only variant of the "philosophy of language" or the "variant of philosophy based on language". In accordance with our task, we must consider the possibilities provided by the language for such activities. And this consideration itself cannot be detached from the philosophical approach. From what has been said, it is clear that the language in the study is understood broadly, covering, in essence, everything that can be called by this word.

Man is a social being. He lives in a society and, therefore, can and should communicate with other members of this society. Let's pay attention to the common root: society, communication. And the word communication is of the same root, only Latin: communication from communis is common. Words connect people, unite them through communication.

There is no society without communication, there is no social person without society, there is no cultural person, intelligent person, homo sapiens. Words, forming into a language, distinguish a person from the animal world. No science, no specialty can do without words. They are needed in order to formulate knowledge and experience, preserve it and pass it on to the next generations (Mardiyana et al., 2023).

Communication governs people, their lives, their development, their behavior, their knowledge of the world and themselves as part of this world. And any attempt to comprehend communication between people, to understand what hinders it and what contributes to it, is important and justified, since communication is a pillar, a core, the basis of human existence. The problem of human communication with special attention to language as the main means of communication, as the main factor in the formation of a person and the essence of the whole culture.

Such an attempt is especially important now, when the mixing of peoples, languages, and cultures has reached an unprecedented scale, and the problem of fostering tolerance for foreign cultures, awakening interest and respect for them, overcoming feelings of irritation from redundancy, insufficiency, or simply the dissimilarity of other cultures has become more acute than ever. This is the reason for the universal attention to the issues of intercultural and international communication (Makarov & Seleznev, 2020).

Language is one of the original semiological systems, which is the main and most important means of communication for members of a given human collective, for whom this system also turns out to be a means of developing thinking, transmitting cultural and historical traditions from generation to generation, etc.

So, all the definitions of representatives of different eras, countries and schools agree on the main thing: language is a means of communication, a means of expressing thoughts. Of course, it has other functions, but these two are the most basic. Language serves communication, it is the main, most explicit, most official and socially recognized of all types of communicative behavior. "Language is a communicative process in its purest form in every society we know."

The word culture has many meanings in all European languages. Due to this, stylistic games, linguistic polyphony and, accordingly, a wider range of linguistic expression are possible (Grebenyuk, 2020). Cultural studies like any fundamental science, strives for maximum objectivity and refrains from assessments. Therefore, from this point of view, it would be more correct to say not "a set of achievements", but "a set of performance results".

The definition of intercultural communication is obvious from the term itself: it is the communication of people representing different cultures. So, language does not exist outside of culture as a "socially inherited set of practical skills and ideas that characterize our way of life." Language is 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

Language as the main specific feature of an ethnic group can be viewed from two sides: in the direction "inward", and then it acts as the main factor of ethnic integration; in the direction "outward", and in this case it is the main ethno differentiating feature of an ethnic group. Dialectically combining these two opposite functions, language turns out to be an instrument for the self-preservation of an ethnic group, and the separation of "one's own" and "others" (Matczak, 2022).

Thus, the relationship between language and culture is a complex and multidimensional issue. This work is devoted to the problems of relationships, interconnection, mutual influence and interaction of language and culture in the process of human communication. This area of knowledge is especially important for foreign language learners, since the use of foreign languages as a real means of communication is possible only with extensive background knowledge of the cultures involved, their development and interrelationships — in other words, with knowledge of culture.

Language and man are inseparable. Language does not exist outside of man, and man as homo sapiens does not exist outside of language. Accordingly, a person cannot be studied outside of language, and language cannot be studied outside of a person. Language is an instrument of cognition, with which a person learns about nature. Language is an instrument of culture: it shapes a person, determines his behavior, lifestyle, worldview, mentality, national character, ideology. Language is a strict and incorruptible teacher, it imposes ideas, ideas, models of cultural perception and behavior embedded in it (Saprykina, 2017).

In a sense, a person is a slave to his native language: from infancy he falls under the influence and power of the language of his parents and, together with the language, assimilates the culture stored in it of that speech collective, of which he quite accidentally, having no choice, turned out to be a member. The problem of the correlation of national culture and personality is of interest to representatives of different sciences: psychologists, cultural scientists, sociologists. In the book "Language and Culture", has long become a classic for teachers of foreign languages in general as a foreign language in particular, it is said this way:

"A person is not born either Russian, German, Japanese, etc., but becomes one as a result of being in the corresponding national community of people. The upbringing of a child goes through the influence of national culture, the bearers of which are the surrounding people." However, we must not forget about the huge role that language plays in education and personality formation, which is inextricably linked with culture.

A person was born and from the first minute hears the sounds of his future native language. Language introduces him to the world around him, imposing on him that vision, that picture that was "painted" before him and without him. At the same time, through language, a person gets an idea of the world and the society of which he has become a member, about its culture, that is, about the rules of the hostel, about the value system, morality (Feng, 2018).

It is impossible to separate the passive, "reflective", and active, formative functions of language, that this is only a conditional heuristic technique necessary for research. Continuing to use this technique, fully aware of its conventionality, let's look at the material of the Russian and English languages, how language forms a personality, to what various means from its arsenal it resorts to this. At the same time, as a rule, a person does not realize the active role that language plays in shaping his (a person's) character, behavior, attitude to life, attitude to people, etc.

So, the language forms its native speaker. Each national language not only reflects, but also forms a national character. In other words, if a language forms a representative of the people — a native speaker, and forms him as a person, then he must play the same constructive role in shaping the national character. Before delving into this problem, let's consider the very concept of national character.

A similar view is based on the national character as "a set of specific psychological traits that have become more or less characteristic of a particular socio-ethnic community in specific economic, cultural and natural conditions of its development." Linguoculturology has recently become increasingly widespread as a branch of language science directly related to the study of culture.

Linguoculturology is a new philological discipline that studies a certain selected and organized set of cultural values, explores the living communicative processes of speech generation and perception, the experience of a linguistic personality and national mentality, provides a systematic description of the linguistic "picture of the world" and ensures the fulfillment of educational, educational and intellectual learning tasks...

Thus, linguoculturology is a complex scientific discipline of a synthesizing type, studying the relationship and interaction of culture and language in its functioning and reflecting this process as an integral structure of units in the unity of their linguistic and extra-linguistic (cultural) content using systematic methods and focusing on modern priorities and cultural institutions (systems of norms and social values)" (Lugowska, 2020).

Discussion

The relevance of all issues related to the problem of interaction between language and culture has now acquired unprecedented acuteness. This is explained by:

-increased interest in the study of the language and culture of different peoples, the advancement to the forefront of cultural studies, which until recently had a miserable existence on the margins of the history of philosophy, philology;

- the flow of publications on the topic of dialogues and especially cultural conflicts;

- the organization of societies and associations uniting researchers of language and culture problems;

- holding conferences, symposiums, congresses on language and culture issues;

Unfortunately, behind this boom there are not only and not so much noble and creative motives of interest in other cultures, the desire to enrich one's culture with the experience and originality of others, but completely different reasons, sad and disturbing. In recent years, social, political and economic upheavals on a global scale have led to unprecedented migration of peoples, their resettlement, collision, mixing, which, of course, leads to a conflict of cultures.

At the same time, scientific and technological progress and the efforts of a reasonable and peaceful part of humanity are opening up new opportunities, types and forms of communication, the main condition for the effectiveness of which is mutual understanding, dialogue of cultures, tolerance and respect for the culture of communication partners (Al-shloul, 2023). All this taken together — both alarming and encouraging — has led to particularly close attention to issues of intercultural communication. However, these questions are eternal, they have worried mankind since time immemorial.

The millennial historical experience of the people is crystallized in a culture, the most important part of which is language and the ability to use it. V. Humboldt's approach to understanding the nature of language was very peculiar for its time, anticipating many areas of modern linguistics (psycholinguistics). Language is not something frozen, dead, created, it is the activity of the spirit, and created at every moment, both permanent and transitory. Being an eternally repetitive work of the mind striving for the sound expression of thought, it represents that common, as we would now say, regular, which is repeatedly produced in speaking. But to become a linguistic (and not a speech) phenomenon, regularity is not enough.

The words and rules that are usually called a language, being chaotically isolated from speaking, can only represent a separate one that is not characteristic of the entire language. The highest and subtlest features of a language can be comprehended not through its individual elements, but in coherent speech, through the totality of all utterances, which is language.

Thus, the language is considered in two senses: as an activity, speech behavior that creates an ever-increasing set of statements in which the spirit of nations lives and embodies (here Humboldt dissolves language in the speech-thinking process), and language as something "the highest subtlest", in which the originality of the individuality of the spirit of the people is expressed. To understand Humboldt's point of view on the origin of language, his ideas about the course of the historical process are important. The forces of concatenation of events by cause and effect operate in it, which makes it possible to restore the lives of past generations, to explain the actions of subsequent, in particular great, personalities.

But there are other internal forces that are renewed, embodied in an external action. And these new internal forces could no longer be taken into account. In other words, the observed cause-and-effect relationships of

events are interspersed in the activities of people with spontaneous manifestations of the internal forces of individuals and nations. Such an outburst of people's inner action, which turned into external action, was the act of spontaneous, unconscious, free, but not instinctive formation of language. All cultural states are found in the language. And at the same time, language is independent. It appears as an emanation, a reincarnation of the spirit, as a gift to humanity from its inner nature.

Language is a product of collective inspiration. The internal prototype of language inherent in the soul of each person, as an internal action, turns into external behavior as a result of the joint action of the mental forces of individual people, which (forces) were supported by everyone's confidence that they would understand. This act of creative power is performed by the whole mass of the people, in which an individual is drowning (Salim & Purwaningtyas, 2023).

And despite this, it embodies the depth of her individuality, as well as the originality of the culture of the people as a whole. If we consider the existing ideas about language as an object of understanding and research, we will see that these ideas are not identical in various theories of language. At the same time, for more than two thousand years of the European tradition of language research, philosophical and empirical theories of language have not had a strict distinction, and only in the last two centuries have differences in approaches been formed into independent areas of research, both within philosophy and in positive science. We will try to characterize several theories of language used by various branches of philosophy and trace their interactions and transformations in connection with the development of theoretical philosophy proper.

The main difference between linguistics and logic is that the subject of research in linguistics is natural languages, whereas logic is interested in formal languages. The relative simplicity of the languages studied by logicians allows them to figure out the structures of these languages more clearly than is achievable for linguists analyzing exceptionally complex natural languages. Due to the fact that the languages studied by logicians use relations copied from natural languages, logicians are able to make a significant contribution to the general theory of language.

In the work "The Philosophy of Symbolic Forms" identifies several types of symbolic forms: "Cognition, language, myth and art: none of them is a mere mirror, simply reflecting images of inward or outward data; they are not different media, but rather the true sources of light, the prerequisite of vision, and the wellsprings of all formation." (Liu & Wang, 2022).

At the same time, talking about all forms, he uses precisely the linguistic paradigm of terms ("sign", "signification", "content", "meaning"), applying them to both art and myth: "It is not the case, however, that the symbolic signs which we encounter in language, myth, and art first "are" and then, beyond this "being", achieve a certain meaning; their being arises from their signification. Their content subsists purely and wholly in the function of signification".

The concept is based on an understanding of the special role of language in culture, which is why the first volume of his Philosophy of Symbolic Forms is entitled "Language" and is entirely devoted to the analysis of language. Although we do not accept the general idea of the existence of symbolic forms as a priori constructions, that the elements of the language system ("signs") perform a universal function. The signs carry out the primary processing of the available material and lay down the general contours of further development of the extra-linguistic space. From this point of view, the whole world, all things that appear in the field of a person's spiritual vision, in the field of his consciousness, appear significant and meaningful to him, i.e. every object can really be considered as a sign indicating to a person a certain content, a certain cultural experience.

A person surrounds himself with a world of sounds in order to perceive and process the world of things. These expressions of ours in no way go beyond the simple truth. Man predominantly-and even exclusively, since his sensation and action depend on his ideas-lives with objects as they are presented to him by language. By the same act by which he weaves (herauspinnt) language from within himself, he weaves (einspinnt) himself into it; and each language describes a circle around the people to whom it belongs, from which a person is allowed to exit only insofar as he immediately enters the circle of another language."

In any attempt to understand the relationship between culture and cognitive processes, it is necessary, first of all, to consider the problem of language. Language is not only the means by which we get most of the information about culture and cognitive processes, but also the main factor determining our thought processes. That language is a means of cognition does not require proof. A person receives all the data about culture from sources accumulated by previous generations.

The statement that language is a factor determining our thought processes requires detailed discussion and explanation, as it even contradicts common sense in some ways. Most people believe that language is a means by which a person expresses his feelings and thoughts, and it does not matter where a person was born. What role does the fact that a person speaks this particular language, and not some other one, play?

At the highest level of generalization, two components are distinguished in the language: semantic and syntactic. Most researchers trying to experimentally figure out the relationship between language and thinking have always focused on the semantic side in the spirit of the works of Benjamin Lee Whorf. In this case, the linguistic variable is taken to be the richness of the vocabulary that the language has to describe this area of reality. It is possible to perceive and structure the world in different ways, and the language that a person learns in childhood determines the way of seeing and structuring the world.

This view was strongly supported and developed by an American researcher specializing in Indian languages, Benjamin Wharf, who formulated his concept in this way: "It was found that the basis of the language system of any language (grammar) is not just a tool for reproducing thoughts. On the contrary, grammar itself forms thought, is the program and guide of an individual's mental activity." From the point of view of Whorf's theory of linguistic relativity, language is a system of interrelated categories that, on the one hand, reflects, on the other, captures a certain view of the world. It is argued that if in a certain language there is only one word as a symbol of some phenomenon, then this word easily becomes a classification principle for native speakers of this language.

Here are two additional examples given by Whorf: the Hopi people use the same word to denote all flying objects except birds (for example, airplanes, insects, pilots), while in most languages there are separate concepts for all these things. On the other hand, Eskimos use a number of different words to refer to snow: falling snow, melted snow, dry snow — whereas they usually use one word.

Whorf's hypothesis about the relationship between culture and cognitive processes actually contains two propositions. First, groups of people who speak different languages perceive and comprehend the world in different ways. This statement is called linguistic relativity. The second position goes beyond the simple assumption that there are differences in cognitive processes related to language. This doctrine of linguistic determinism means that there is a one-way causal relationship between language and cognitive processes. The interaction of language and culture is a key topic of philosophical analysis, which touches on many aspects of human life and understanding of the world (Farese, 2022).

Conclusion

The interaction of language and culture is a fundamental aspect of philosophical research, leading to a number of conclusions:

Language shapes thinking and perception. Each language carries unique semantic, grammatical, and structural features that define ways of expressing thoughts and understanding the world. This forms a special cultural matrix through which people interpret and interact with the world around them.

Language as a repository of cultural values: Not only vocabulary and grammar are encoded in the language, but also values, ideas about time, space, social roles and much more. Therefore, learning a language allows you to better understand the peculiarities of the culture that owns it. Culture defines language practices. Social customs, traditions, and social structures shape the context in which language is used. This is reflected in differences in the formality of communication, in the use of different dialects or language registers, depending on social status or situation. The dynamics of interaction and change. Language and culture interact and change over time. Globalization and migration flows promote cultural exchange and linguistic borrowing, which leads to the evolution and diffusion of linguistic elements and cultural practices. Philosophical aspects and interpretations. Philosophy studies how language and culture interact in the formation of identity, understanding of meaning and values. She also analyzes how these interactions affect human consciousness, social structures, and political processes.

Thus, a philosophical analysis of the interaction of language and culture allows for a deeper understanding of the foundations of intercultural interaction, the diversity of linguistic and cultural practices and their impact on human life and society as a whole.

Scientific Ethics Declaration

The authors declare that the scientific ethical and legal responsibility of this article published in EPESS journal belongs to the authors.

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Author Information

Yerzhan Yergeshov

Military Institute of Land Forces
Kazakhstan

Zhanat Bissenbayeva

Military Institute of Land Forces
Kazakhstan

Contact e-mail: zhanat_2006@mail.ru

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