

Newspaper Headlines as a Marker of a Language Picture of the World

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Abstract

Background/Objectives: The study deals with the headlines, which reflect the linguistic picture of the world which has a main place in communication between the author and the reader. **Methods/Statistical Analysis:** Several methods and techniques have been used in the study: Collection and contextual analysis of theoretical material on the subject of research, as well as a comparison, compilation and statistical analysis. **Findings:** This article discusses the study of the nature of a language picture of the world, which is based on the historical development of the formation of the concept, its ethno-cultural characteristics and differences in the cognitive world. These differences demonstrate language feature and its influence on the formation of the language person who contributed to various environmental factors in the perception of the world and representatives of the two peoples of the same ethnic group, who are at different ends of the world. This was the nature of the prerequisites for opening a language picture of the world that has more relevance on this point. A study of this issue on the basis of journalistic headlines helps to visualize the relationship between language, picture of the world and the time; because it is the newspaper headlines that are the linguistic structures that most clearly and immediately reflect all the innovations and trends in this area. **Application/Improvements:** The novelty of the proposed method consists in the fact that this issue has not yet been studied properly, and the consideration of newspaper headlines as the object of research will help to achieve new results in the comparison and analysis of the interrelation between language and particular of world view of the people.

Keywords: Language Picture of the World, Newspaper Headlines

1. Introduction

Expression of thought, an instrument of communication and keeping culture is the language, but also a much more complex structure, which determines the views of the world. Let's, for example, point to the well-known fact that there are colors as "sinii" and "goluboi" in the colors of the Russian language and in other languages, for example in the English language, these two colors are transferred one word "blue". A similar phenomenon is observed in the Kazakh culture: In spite of the fact that there are such concepts as "kök" ("blue") and "kögildir" ("light-blue"), the first one is more frequent and can be

used instead of the second one. But "blue" can never be replaced with "light-blue". In addition, in the Kazakh linguistic perception of colors, green is often called "kok" ("blue"). That's why the Kazakhs, being nomads in previous centuries, every summer moved to a "dzhailau" (summer pasture) where the grass seemed blue from afar, and therefore, when the grass starts growing people say "kok shykty", which literally means "the blue has come out". This example clearly shows that the language and culture of the people are closely interrelated.

It is on the basis of such differences and contradictions in the worldviews and cultures of the peoples, that such a thing as "the linguistic picture of the world" has

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appeared in modern linguistics and is gaining increasing importance in the researches of contemporary linguists.

2. Concept Headings

The purpose of the article is an analysis of the pragmatic and the informative opportunity of the language picture of the world that is based on the journalistic headlines. The main tasks to achieve this goal are the following:

- To study and analyze the features of a language picture of the world on the basis of previous scientific works in this field, to define the role of language in society and its impact on the thinking and outlook.
- Show the description of the linguistic nature of the world in headlines.
- To analyze the Kazakh newspaper titles reflecting the linguistic nature of the world of the Kazakh society.
- To prove the influence of the language interacting with the neighboring cultures on the thinking of a certain social community based on a comparison of the Russian-language headlines of periodical publications in Russia and Kazakhstan.
- For the analysis of pragmatic possibilities of this structure.

It is important to compare the national, cultural and national values of a particular ethnic group to analyze the language world picture, with the same values of other nations. While searching for them in nonfiction titles and determining the significance of the pragmatic potential in these structures of language, it is also important to take into account the mental nature of newspaper articles, their “focus” on the recipient, as well as the functional role in establishing a discourse between the addressee and the addresser. Therefore, we used methods such as deductive, descriptive analysis, observations, comparisons and colligation facts.

3. Methodology of the Linguistic Conceptualization of the World

Language picture of the world or the perception of the world through the prism of the language is little-studied by modern linguistics. In foreign linguistics, the issue of a linguistic view of the world was studied by a number of scientists led¹⁻⁷. Their works are devoted to studying the

role of language in the life of a particular society and its thinking, consideration of a language picture of the world as a whole, its differences from a conceptual picture, as well as to the search for specific examples and facts that reveal the multifaceted language peculiarities of perceiving the world.

Representatives of the Kazakh linguistics study the nature of language as a whole from the cognitive aspects: They analyze the role and influence of language on human thinking, similar and distinctive features of the perception of the world in several languages, as well as general features of this concept⁸⁻¹¹.

Modern linguistic research problem is the world perception of human through language or the so-called “linguistic picture of the world”. Before giving a definition of this term, we will focus on the concept of the “picture of the world”.

The term “image of the world” was introduced by¹² “Tractatus Logico-Philosophicus”, who supposed that “Logic is not a body of doctrine, but a mirror image of the world. The sign through which we express the thought I call the propositional sign. And the proposition is the propositional sign in its projective relation to the world”. Many scientists tried to give their “precise” definition of this concept, but they all agreed that the picture of the world is a view of the world in accordance with the logic of its understanding typical for a particular society or person.

According to¹³ “the picture of the world is a certain image of the world, which is never its mirror reflection”.

The reality can be objective and subjective. In fact, the subjective reality is a reflection of the objective one in human consciousness. Hence, there is a difference between the world views of both: Individuals and the whole ethnic groups and peoples.

Later, scientists from around the world began to pay attention to the so-called linguistic conceptualization of the world, which is specific for a particular culture, language and ethnos. The basis of this theory consists of the works of linguists and philologists.

German philologist Wilhelm von Humboldt, highlighting the fact that different languages provide not only different definitions for the same object, but also represent its various visions, made the following conclusion: “Via the latter, qua character of a speech-sound, a pervasive analogy necessarily prevails in the same language; and since alike subjectivity also affects language in the same notion, there resides in every language a characteristic

world-view. As the individual sound stands between man and the object, so the entire language steps in between him and the nature that operates, both inwardly and outwardly, upon him. He surrounds himself with a world of sounds, so as to take up and process within himself the world of objects. These expressions in no way outstrip the measure of the simple truth. Man lives primarily with objects, indeed, since feeling and acting in him depend on his presentations; he actually does so exclusively, as language presents them to him. By the same act whereby he spins language out of himself, he spins himself into it, and every language draws about the people that possesses it a circle whence it is possible to exit only by stepping over at once into the circle of another one”.

This theory was further developed in the writings of American linguists, who in the 30s of the 20th century developed the concept of linguistic relativity. E. Sapir wrote: “Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression in their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection: The fact of the matter is that the ‘real world’ is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached... Even comparatively simple acts of perception are very much more at the mercy of the social patterns called words than we might suppose... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation.” American ethnolinguist Benjamin Lee Whorf supported the views of his teacher and shared an interesting observation which he made during his work on gasoline factory. In his observations, he said that around the storage of petrol, the behavior will tend to a certain type, requires attention and great care, while around a storage of empty gasoline tanks, will have a tendency to carelessness, a little danger during smoking or throwing a cigarette. Although the “empty” tanks are more dangerous than they contain explosive vapor. The actual situation is dangerous, but from a linguistic point of view, the word “empty”, which inevitably means

the absence of danger. The word “empty” is used in two linguistic models: as a virtual synonym for the words “unreal”, “negative”, “inert”, in analyzing physical situations, it is considered as such, the steam, liquid residues or wandering debris in the container. Such an understanding of American Scientists is analyzed in the principles of linguistic determinism and linguistic relativity. According to the first principle, language reflects the structure of language of the thinking of its representatives, to the second principle there is the existence of the verbal differences in one language, does not imply their presence in another language. In simple words, Kazakh or Russian people think not like the French people, because they speak different languages. Thus, the Sapir-Whorf concept has pointed to the fact that the language is not only a means of thoughts reproduction, but it also has a direct impact on their formation and causes the difference in worldviews of people across the planet.

The term of “linguistic picture of the world” was introduced by the German linguist Leo Weisgerber. He supposed that “each language represents a specific outlook of the native speaker”.

Let us take a look at the famous example mentioned for the first time¹⁴ about a large number of words designating snow in Eskimo languages, while there are practically no such words in African countries. Other researches, already on Sami languages of Finland, Norway and Sweden, show that there are about a thousand words meaning “deer” in these languages. The Kazakh and Kyrgyz languages, for example, have more than ten notions related to the age groups of horses. All this reflects the worldview of the people.

S. Levinson conducted an experiment to determine the relationship of language and thought, and define the spatial “reference system” carriers of different languages of the world. To solve this problem he has been chosen speakers of different national, cultural identity, among whom were representatives of the “absolute” language groups. This feature distinguishes the group as opposed to “relative” language it is that there is no such thing direction as “right” and “left.” To identify areas immediately apply the concept of “north”, “south”, “east” and “west”. At first, scientists put the toys in a certain order, and then asked participants to play again the same order after the location change. As a result, researchers have paid attention to the fact that unlike “relative” languages representatives “absolute” language much better oriented in space. With this experiment, the author points out, not

only in the spatial system of the language, but also on the “spatial thinking”¹⁵.

This practical experiment is continued in the study of cognitive psychologist¹⁶. In her work “How Language Shapes Thought” the author describes the research performed. Together with colleagues she gave to recipients sets of pictures with situations occurring in a particular time sequence. They show a growing person, a growing crocodile. At first scientists shuffle pictures, students of experiment were asked to arrange them in a certain unfolding of time.

During the experiment, every participant performed the procedure twice each time addressing to a various cardinal direction. When performing the task, the English-speakers, put a card from left to right and in Hebrew speakers - from right to left: So they find particular of writing and presentation of the concept of time. While representatives of the Kuuk Thaayorre (the language in which there is no concept of “right” and “left” and instead use spatial concepts) are placed the cards in the direction from east to west. The experiment consisted in the fact that, if they were sitting face to the south, the cards were laid out from left to right; to the north - from right to left; to the east - to themselves, to the west - from himself. Scientists did not inform the participants of the experiment, as the focus points of the compass: They were guided and spontaneously used the direction in space for the formation of temporary structures¹⁶. This experiment proved once again the impact of the language features of human thinking.

Israeli linguist¹⁷ also dedicated his work to the study of this issue. In his “Through the Language Glass”, analyzing and summarizing previous works of famous linguists, he focused to the close interrelations between language and culture. In one of the examples the author interested in the fact that there is the notion of “blue” [*Rus. siniy*] and “light-blue” [*Rus. goluboy*] in the Russian language, but in English, these colours has one meaning “blue” and light-blue is accepted as a shade of blue. At the same time these two colors characterize in the wavelengths of the color scale.

Although the world is in fact only one for the entire population of the planet, its image in every social group is special, not like in the other ones, because the reality and its vision is not the same thing. Differences in the view of the world exist primarily due to the fact that each ethnic group has its own language, its culture and heritage, distinguishing it from the others and making it unique.

Thus, the language can be considered as a magnifying glass, through which the man explores the environment, discovering new horizons, and the presence of other “magnifiers” serves as a means for new discoveries.

According to many scientists, the linguistic picture of the world is “naive”, as it is often different from the scientific point of view. Nevertheless, we cannot say that they cannot “get along together”. As an example, let us reconsider the word “pearl”. If you ask “What is it?” many people will tell you that it is a “jewel” or “white stone hidden in a shell”, but only few are aware that it is a hard object extracted from the shells of certain mollusks, it is classified as a mineral of organic compounds class. All these statements are true and well coexisting with each other.

However, it should be noted that scientists from around the world in addition to the linguistic allocate another picture of the world: Conceptual. The picture representing a holistic view of the surrounding world is a conceptual picture of the world. It forms the basis of human consciousness. Conceptual pictures of the world of different people may be different, depending on the social/age groups, the era in which they live, their background knowledge and other factors. In contrast to the linguistic picture of the world, the conceptual one exists in the mind of a particular individual. It combines the universal and the individual, the national and the personal.

Language fulfills its main function mainly because it is closely related to the conceptual picture of the world. As already noted¹⁸ “a language is not a code for encoding pre-existing meanings. Rather, it is a conceptual, experiential and emotional world”. It is interesting to note the nature of the language picture of the world, which reflects the human life and its relationship with nature, consciousness and identity, at the same time, human perception of the nature comes directly through its own language, expressing his thinking. This fact was noted also who stated that “the “language of thought” is influenced by the “surface” language of the community” We cannot but recall the famous statement of the French philosopher “Since I had discovered the world through language, for a long time I mistook language for the World”.

Linguistic picture of the world is also a product of global thinking about the words. It activates wider systems of knowledge which are called lexical notions. This was mentioned by the scientists in their domain theory. Cognitive scientists state that we perceive the world

around us as concepts. "We know the meaning of the words "hot" and "cold" mainly due to our tactical experience when learning the thermal system; otherwise we would not have such concepts. Just like without complex of "visual" experience we would not distinguish color, without hearing experience it would be impossible to distinguish sounds and tones, without osmatic experience we would not distinguish smells; in the same way, we would not be able to give correct information about time without having knowledge about this system, and so on".

In the culture and life of a particular ethnic group can see the specifics of a language picture of the world. If we take for example the standard girlish beauty of Kazakhs and many Eastern nations is the moon, give an example from the lyric-epic poem "Kyz Zhibek": "*A sama, sama ona - slovno polnaia luna, kak serebrianyi sazan, razы-gravshiisia v vode, gnet ona svoi gibkii stan*" (And she is like the full moon, like the silver carp playing in the water, she bends her supple figure) and the prevalence of female names with the root "ai" ("Moon")¹⁹. While in cognitive thinking of the Russian people will not find this metaphor: the girl's standard of beauty they have a berry. For example: "*Rosla v sadu iagida, Vse kalina s malinoi. Ne byt chuzhomu batiushke suprotiv rodnogo*" (There were berries growing up in the garden, Viburnum with raspberries. My own father will always be more important than someone else's one), "*Zagorelas vo pole kalina, Zabolelo u molodtsa serdtse Na chuzhuiu zhenu moloduiu*", "*Kalina krasnaia, kalina vyzrela, ia u zaletochki kharakter vyznala...*" ... (A viburnum is burning in the field. The heart of the young man longs for another man's young wife", "Red viburnum has ripened, I have learned my lover's character...")²⁰.

Many Russian linguists²¹⁻²³ distinguish the conceptual and linguistic picture of the world, opposing them each against other.

Linguists together with²⁴ have repeatedly pointed to the fact that the language picture of the world cannot fully cover the conceptual one and only shows a certain part of it. The same idea can be found in the works²⁵ who points to the embeddedness of a language picture of the world into the conceptual one: "The linguistic picture of the world is seen as an important part of the general conceptual model of the world in the human mind, that is the aggregate of concepts and knowledge of the person about the world, integrated into a certain entire and helping the person in his future orientation in the world perception and learning".

In this study²⁵ had noted three zones "of the language impact on formation of concepts and notions". These are zones, which manifest discrepancy between conceptual outlook and linguistic one: The author describes them as contiguous, embedded into each other circles of different sizes, different diameters. The first zone reflects the direct impact of language on concepts and notions being formed; the second zone represents the indirect impact trough generalizations and abstractions, formed on the basis of the properties of linguistic signs and their functioning on the basis of meanings derived from the language forms and then abstracted, and the third zone has no verbal expression.

In²⁶ believes that the "conceptual picture of the world is much richer than the linguistic one, as the conceptual picture of the world can be represented by a spatial (up - down, right - left, east - west, distant - close), time (day - night, winter - summer), quantitative, ethical and other parameters. Its formation is influenced by the language, traditions, nature and landscape, education, training and other social factors. The picture of the world can be comprehensive (such as mythological, religious, philosophical and physical pictures of the world), and it may also reflect some fragment of the world, i.e., to be local".

Unlike other linguists, the Russian scientist-lexicographer²⁷ clearly underlines the fact that it is not correct to oppose the linguistic and conceptual pictures of the world, "because of the formal difference and multi-directionality of these terms. The term "linguistic picture of the world" indicates that the bearer of the world picture is the language, whereas the term "conceptual picture of the world" shows what elements the discussed gnoseological object is composed of".

However, it is very difficult to define and draw a precise line between these two pictures of the world. If the language of the world is a reflection of the environment in the individual mind, his view of the world; the linguistic picture of the world is the same information, but already processed and recorded in the given language. The bearer of both conceptual and linguistic pictures of the world is the specific language person (individual) or linguistic community (collective).

The complex relationship between the real world and its linguistic reflection in the human mind can be seen in the fact that knowledge of the world around the person is not protected from errors and mistakes. And if the conceptual picture of the world is actively and dynamically modified, the linguistic picture of the world for a long

time stores and transmits this “inheritance” from generation to generation, as evidenced by the following phrases from our everyday vocabulary: “it snows”, “it rains” “the sun rose”, “the sun went down”.

In²⁷ also indicates sources of objective reality forming in the conscious of human/society:

- Indigenous knowledge: At the level of the indigenous knowledge the person is no different from the animal.
- Knowledge gained by the person as a result of his practice: Experience of human interaction with nature and society.
- Knowledge gained from the texts read by the person during his life.
- Knowledge developed in the process of thinking.
- Knowledge indoctrinated by native language: “Cognitive inheritance, start-up capital provided by ethnos”.

As we can see, a person receives information about the world through various channels. The language picture of the world is based on knowledge gained through linguistic units and the forms of native language. But we should not forget about the dual characteristic of the language picture of the world already mentioned above, the fact that any intellectual equipment of a particular individual to a certain extent depends from the language he speaks.

According to²⁷, the picture of the world is a mental formation, although it is practically impossible to detach the thinking from the language, because it is one of the guises of mental and lingual complex along with consciousness and language. Key elements of the picture of the world are informemas or information units. Conceptual picture of the world is reflected in language, gestures, in the fine arts and music, rituals, things, etiquette, mimic, fashions, housekeeping methods, things technologies, socio-cultural behavioral stereotypes, etc. And the linguistic picture of the world, in turn, is a mental-lingual formation consisting of concepts, i.e., indicated informemas. It is determined by the ethnic language.

The term “linguistic picture of the world”- the metaphor and ethnic and cultural features of the language, which store and transmit the historical and cultural experience of a particular social group, it doesn't only reflect the specific “coloring” of the world, also it creates for the representatives of the language an unique view of the world, which is generated by the specifics of behavior, lifestyle and national culture of the people.

We cannot contradict the fact that the language and culture of a particular ethnic group develops and expresses his thinking and attitude to the world, and that world view of different people are different from each other.

Each language reflects a special feature of the world, and this feature is reflected first of all in its vocabulary. However, we cannot say that it is limited to the vocabulary of the language: grammar, morphology, syntax and other language structures also reflect this feature.

The article discusses the features of a language picture of the world through the example of perhaps the most flexible in terms of the time innovations language structure: Newspaper headline.

Newspaper headline is supposed as the most important structures of both the publicistic article and the whole issue. In²⁸ gives the following definition of publicistic headline: “The headline is a unique type of a text. It has a range of functions which specifically dictate its shape, content and structure. It summarizes the whole story in a minimum number of words, attracts the reader to the story and, if it appears on the front page, attracts the reader to the paper”. Its main functions are information value and relevance to the content. That is to say, whether the recipient will read an article in the newspaper or not mainly depends on the headline.

Journalists began to focus more attention to give a more interesting and intriguing title of the article to attract the attention of readers, in connection with the development of periodicals. In this situation important advantage of a language picture of the world is appeared.

One of the main fragments of national and cultural text is the stereotypes that are expressed in the national feature of perception of the world. Different cultures have different lexical and grammatical features of knowledge for expressing their thoughts in their own way. For the determination of such features we consider journalistic titles of periodicals in different countries concerning the Kazakh boxer Gennady Golovkin: “*Golovkin - üzдіk bokschі*” (“Egemen Qazaqstan”, hereinafter “EQ” - 05.08.2014), “*Golovkinniñ kezektіjeñisi*” (EQ - 21.10.2014), “*Qarsilasın şalqasınan tūsirdi*” (Ana tili - 23.10.2014), “*Stīvenstī sabadı*” (“Sariarqa samalı”, hereinafter “SS” - 05.11.2013), “*Kūrzi judiriqtі Gena tağı bir әlem čempionin sulatip tūsirdi*” (SS - 28.07.2014), “*Kazakhstanskii bokser Golovkin v dvenadtsatyi raz zashchitil titul chempiona mira*” [The Kazakhstan boxer Golovkin defended the World champion title for the 12th time] (“Argumenty i Fakty”,

hereinafter "AiF" - 19.10.2014), "*Gennadii Golovkin v boiu s Denielom Guilom zashchitil titul WBA*" [Gennadii Golovkin defended the WBA title against Daniel Geale] (AiF - 27.07.2014); "*Nothing can stop Gennady Golovkin, not even a punch to the face*" ("Washington Post", hereinafter "WP" - 27.07.2014), "*Runyonesque Flurry Spans Two Arenas*" ("New York Times", hereinafter "NYT" - 22.07.2014).

In Kazakh language the headlines often transmitted as denominative proposals or through literary color, which makes it more expressive. Russian authors limited to the usual transfer of information on the topic. American journalists described Gennady Golovkin using the methods hyperbole and imagery, focusing their attention to grammatical construction of the headlines.

"The linguistic picture of the world reflects not only the traditional elements of the language (phrases, proverbs and sayings), which are inherent to the whole society, but also ideolectical unconventional combinations, and last but not least, extra-linguistic facts, i.e., the facts that come from different spheres of knowledge about the world"²⁹.

A distinctive feature between the linguistic picture of the world we find articles in Russian, published by Russian and Kazakh periodicals. The relationship between the cultures of the two nations who lived under the same roof for a long time, could not help affect the thinking and worldview of ethnic Russian in Kazakhstan. We can see them in the examples: "*My zhdem medalei ot nashikh paluanov: V Londone nashu stranu budut predstavliat sem bortsov volnogo stilia*" [We expect medals from our wrestlers (*paluan* - in Kazakh): In London, our country will be represented by seven freestyle wrestlers] ("Kazakhstanskaia Pravda", hereinafter "KP" - 28.06.2012), "*Etnoaulu "Khan Shatyr"*" [To Ethno village (*aul* - in Kazakh) "Khan Shatyr"] ("KP" - 07.07.2012), "*Da budet toi! Torzhestva i korporativy glazami artistov*" (Let there be celebration (*toi* - in Kazakh)! Celebrations and corporate events through the eyes of artists) ("Karavan" - 28.11.2014). In this title authors give an example from the Kazakh language, even though they have equivalent in Russian: *paluan* - wrestler, *aul* - village, *toi* - celebration.

Also, in the titles of the articles we can often find lacunae, which are words that do not have equivalents in the translated language. This is also explained by the close relationship between the culture and household of the two peoples. For example: "*Kurt s pristavkoi "bio"*" (Kurt with the prefix "bio") ("KP" - 16.08.2012), "*A byl li*

alchik?" (Was there an alchik?) ("Express K", hereinafter "EK" - 11.12.2014), "*Baiga! Kak mnogo v etom slove...*" (Baiga! How much within that word there lies...) ("KP" - 20.05.2011).

Other tools for reflecting picture of the world are the precedent texts. Most often these are proverbs, sayings, phrases from famous movies or songs, idioms, etc. Let us consider the headlines of Russian newspapers: "*Tsena vysokogo poleta*" [The top flight price] ("Rossiyskaya Gazeta", hereinafter "RG" - 21.04.2009), "*Klitchko prichel, uvidel, pobedil*" [Klitchko came, saw, conquered] ("Komsomolskaya Pravda", hereinafter "KP" - 08.07.2014), "*Rabota ne volk*" [Work is not a wolf] (RG - 20.01.2011). The same precedent texts can be found in the titles of Kazakhstan articles: "*Muzy visokogo poleta*" (The top flight Muses) (EK - 10.12.2014), "*Prichel, uvidel, otsledil*" [I came, I saw, I traced] (EK - 09.12.2014), "*Zhambylskaia oblast. Rabota - kak volk: ne dognat, ne poimat*" [Zhambyl region. Work is like a wolf: Cannot be got, cannot be caught] (K - 06.12.2014).

However, in the titles of Kazakhstan articles we can often see precedent texts which are "well known" only in the territory of the country. For example: "*Vazhno dlia tebia - vazhno dlia strany*" [It is important for you - it is important for the country] (KP - 14.01.2012), "*Postroim budushchee vmeste! Kazakhstan - 2020*" [Let's build the future together! Kazakhstan - 2020] (KP - 19.03.2011), "*Kto vy, Korkyt-ata?*" [Who are you, Korkyt-ata?](KP - 21.01.2011). The effects of reading these headlines by a Kazakhstani and the recipient of Russian origin will be different, as a citizen of Russia will just not understand that these journalistic headlines imply party and strategies slogans, as well as the title of a movie famous in Kazakhstan.

Journalists of Kazakhstani periodicals often use a word game by using Kazakh words and phrases in the state (Kazakh) language and their translation or similar concepts in Russian in the same headline, for example: "*Jol joq to corruption*" [No to corruption] (KP - 11.08.2012) ("*jol joq*" means "no way for the existence of something"), "*Bolashaq - ustremlennyi v budushchee*" [Bolashak - headed for the future] (KP - 17.04.2013) ("*bolashaq*" means "future"), "*Shekteu*" will limit debtors" (KP - 27.10.2011) ["*shekteu*" - "to limit"]. Everyone will not be able to see the cunning move to the author, that is, to understand its meaning, have to have the same linguistic picture of the world, like the ethnic Russian in Kazakhstan.

This method of transferring title of the article, using such words and phrases associated with the fact that recipient is reading and understanding the title of the article is aware that they belong to this environment. As you can see, unlike Russian Russia, he feels his own, overcoming language barriers. So, the writer “inadvertently” gets the reader the opportunity to feel like “at home among strangers”, a universal linguistic persona, thereby significantly reducing distance between the author and recipient.

It is interesting to note the fact that the journalists of Kazakhstani newspapers when preparing titles for their articles, in many respects adhere to linguistic norms, while Russian commentators more easily experiment with the native language tools using the word game and occasionalisms: “*Nedoreformatory. Ukrainskim pravitel'stvom budet rukovodit Soros?*” [Rudimental reformers. Will Ukrainian government be governed by Soros?] (AiF - 09.12.2014), “Pristrelite dollar!” [Shoot the dollar!] “*Kak Iran “ustakanil” svoiu valiutu v usloviakh sanktsii*” [How Iran made its currency “settle down” in conditions of sanctions] (AIF - 11.12.2014), “*Krym otfutbolili?*” [Has Crimea been bounced?] (AIF - 11.12.2014). Such a phenomenon is quite normal for Russian readers, while for the Russian recipients of the other countries, this may seem unusual and even weird.

4. Conclusion

Thus, we see that the language is the basic tool of human thinking by which it is transmitted worldview. Conclusion made by a group of linguists led by W. von Humboldt, E. Sapir and B. L. Whorf about the fact that language takes a direct role in shaping the thinking and the cultural life of certain people is reflected in its language picture of the world is well founded. Not only with the language feature of perception of the world, the structure of thinking and other activities of different nations are associated, also a peculiar culture and mentality. To all the above, we can add that people, living in different parts of the world, but belonging to the same nationality, social and linguistic group, also have differences in the perception of the world. Studies have shown the close interactions between human thinking and perception of the world with language abilities of certain people.

The linguistic picture of the world is also reflected in newspaper headlines which is in turn an important struc-

ture of the journalistic text: The main element of one of the leading mass media. In the article you can see the examples of the name of journalistic articles of various countries, written in one language, which differ in the lexical-semantic and pragmatic aspect. Therefore, journalists are trying to call your articles informative and engaging accordingly with the worldview and feature of recipient's thinking.

Analyzing journalistic titles of periodicals in several countries, you may notice differences in the perception of the world not only at the lexical, but also at the grammatical level. Examples from Russian and Kazakh newspapers, in turn, demonstrate the fact that the thinking of society is not only related to the language, but also directly depends to factors such as geographic location, co-existence with local ethnic people and interaction with their culture, traditions and other national values.

Thus, reading the newspaper today, we not only receive information, but also draw our attention to headlines, which occupy an important role not only in the transmission of the content of the articles, but also ethnic and cultural characteristic of worldview of particular social groups.

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