ARTÍCULO DE INVESTIGACIÓN

Interpretación de significados en la imagen del mundo de representantes de diferentes culturas desde el punto de vista psicolingüístico

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Resumen

El objetivo de nuestra investigación es identificar fragmentos específicos y significativos para la sociedad de la capa cultural y semántica de la cosmovisión de los representantes de las culturas ucraniana y alemana y su interpretación desde el punto de vista de la psicolingüística. En la investigación se utilizaron los siguientes métodos: método descriptivo: para describir la capa semántica, imágenes del mundo reflejadas en las culturas de los pueblos antiguos y sus seguidores modernos; se aplica el método lógico abstracto y sus técnicas para generalizar el material teórico; se utilizó el análisis etimológico para revelar el significado original de conceptos culturalmente definidos; las características cuantitativas de fragmentos de invariantes de la cosmovisión antigua se determinaron mediante el método de muestreo continuo; El experimento asociativo se utilizó para identificar fragmentos de sistemas de significados objetivos y verbales que son significativos para la sociedad moderna. Un experimento asociativo con escolares alemanes y ucranianos demostró que los estudiantes ucranianos tienen más significados sociales en áreas importantes para la sociedad moderna que los estudiantes alemanes como representantes de su sociedad. Al mismo tiempo, los escolares ucranianos destacaron la forma en que la sociedad aborda los problemas que deben resolverse dentro de la propia sociedad.

Palabras clave: cosmovisión, capa semántica, invariante de cosmovisión, sistema de significados sociales, imagen del mundo.

Abstract

Interpretation of meanings of the world view by representatives of different cultures from the standpoint of psycholinguistics

The objective of our study is to identify specific and significant for the society fragments of the cultural and semantic layer of the world view among representatives of Ukrainian and German cultures and to interpret them from the standpoint of psycholinguistics. The following methods were used in the study: a descriptive method was used to describe the semantic layer, the world pictures, reflected in the cultures of ancient peoples and their modern followers; abstract-logical method and its methods was applied for the

synthesis of theoretical material; etymological analysis was used to reveal the original meaning of culturally defined concepts; continuous sampling method was used to establish quantitative characteristics of fragments of ancient invariants of the world view; associative experiment was applied to identify fragments of systems of object and verbal meanings that are significant for modern society. An associative experiment with German and Ukrainian schoolchildren showed that Ukrainian pupils have more social meanings in the important for modern society spheres than German pupils as representatives of their societies. At the same time, Ukrainian pupils highlighted society's appealing to problems which should be solved within the society itself.

Keywords: the worldview, semantic layer, invariant of the worldview, system of social meanings, the world picture.

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1. Introduction

In the psychological science, A. Leontiev was the first who considered the category of "the world view" in the 70's of the twentieth century. At that time he developed the theory of activity (Leontiev, 1979). Since then, this concept has been constantly updated and interpreted from different points of view. In the 80′s of the twentieth century the issue of the world view was studied by V.P. Zinchenko (Zinchenko, 1983), A.N. Leontiev (Leontiev, 1983), V.V. Petukhov (Petukhov, 1984), S.D. Smirnov (Smirnov, 1981); in the 90′s – E.Yu. Artemyeva (Artemyeva, 1999), in the 2000's – V.E. Klochko, E.V. Halazhynskyi (Klochko, Halazhynskyi, 2009), Yu.K. Strelkov (Strelkov, 2000) and others. The scientists have studied the structure of the world image and its determinism.

Numerous foreign researchers deal with different aspects of world view (Koltko-Rivera, 2006; Paulhus, Carey, 2011; Rousseau, Billingham, 2018; Stetsenko, 2016). They established a theoretical foundation for the psychology of world views and studied a personality along with the world view.

Recent publications by N.K. Akymenko (Akymenko, 2018), D.S. Lyukshina (Lyukshina, 2019), L.K. Spyrydonova (Spyrydonova, 2015), L.M. Terentiy (Terentiy, 2018), I.S. Sharapa (Sharapa, 2008), E.I. Shuleva (Shuleva, 2018) highlight theoretical issues in the development of the category of "the world view", as well as the practical results of studies of the formation of the world view in various social, ethnic, age and professional groups of population.

In addition, the concept of the world view has been borrowed by the related scientific spheres such as psycholinguistics (Chernyshova, 2014), ethno-psycholinguistics (Kurganova, 2009, 2010), ethno-psychology (Belousova, Tushnova, 2011), psychosemantics (Petrenko, 2005).

Introducing the concept of "the world view" in psycholinguistics, A.A. Leontiev defined the subject of psycholinguistics as the correlation of personality with the

structure and functioning of speech activity, on the one hand, and language as the main factor in shaping the view of the human world, on the other hand (Leontiev, 1997: 19). He wrote that through one of its basic concepts – the concept of meaning – psycholinguistics is directly related to the problem of mental reflection, namely, the concept of the world view (Leontiev, 1997: 21).

Science distinguishes the invariant of the world view and the variant of the world view. Its invariant functions through socially produced bases, with the meanings above all. For society, ethnicity, and socio-cultural groups, the invariant is unique and has common features in the vision of the world (Leontiev, 1999: 272). A variant of the world view is a view of the world of an individual, filling it with personal meanings (Leontiev, 1993: 19). A.A. Leontiev also pointed to the obvious continuity of object meaning with verbal meaning (Leontiev, 1997: 271). Further, we will refer to the meanings that reflect the subject and verbal structures in the variant view of the world as personal meanings, and the meanings that function in society as an invariant of the world view as social meanings. Of course, the invariant and variant of the world view do not exist in isolation. They intersect in the segment of human perception and acceptance of social meanings, or when the society perceives, does not deny the expansion of personal meanings into socially significant spheres (a known phenomenon of authorial neologism).

The principle of unity of consciousness and activity, as well as the provisions on the transformation of different forms of experience into mental structures, make it possible to reconstruct the world view as a system (Serkin, 2017). E.Yu. Artemyeva calls the semantic layer of the world view (between superficial, perceptual and basic structures) "the world picture" (Artemyeva, 1999: 20). E.F. Tarasov notes that the concept of the world picture has been borrowed from other sciences (for example, linguistics, lingual-cultural studies) as formed by the derivatives "linguistic picture of the world", "national picture of the world" (Tarasov, 2008). Usually the linguistic picture of the world consists of the following segments: the model of the universe; a human being, people, the people; marriage, family; nature; time; space; size (Levytskyi, 2008: 405-444). Thus, the linguistic picture of the world gives access to the invariant of the world view, the system of social meanings.

In addition, psycholinguists A.A. Leontiev, R.M. Frumkina pointed out the inseparable connection of denotations and meanings with a particular type of culture. A.A. Leontiev wrote about a certain cultural "core", one for all members of a social group, which is fixed in the notion of meaning (Leontiev, 1997). R.M. Frumkina stated that meanings were determined by culture (Frumkina, 2003).

The objective of our study is to identify specific and significant for the society fragments of the cultural and semantic layer of the world view among representatives of Ukrainian and German cultures and to interpret them from the standpoint of psycholinguistics.

The tasks of the study are: 1) to analyze the determinant of the invariant of the world view in the culture of ancient Germans and ancient Ukrainians by factors of their lives; 2) to identify cultural meanings of the world picture that are determined by main activities of ancient Germans and ancient Ukrainians; 3) to investigate special cases of application of the system of social meanings in the spheres important for modern society

(people, motherland, war, peace, Ukraine, Germany); 4) to identify possible inheritance and continuity of the world view in these cultures.

2. Research methods

The following methods were used in the study: a descriptive method was used to describe the semantic layer, the world pictures, reflected in the cultures of ancient peoples and their modern followers (Ukrainian and German cultures); abstract-logical method and its methods (analysis, ascent from concrete to abstract, hypothetical prediction) was applied for the synthesis of theoretical material; etymological analysis was used to reveal the original meaning of culturally defined concepts; continuous sampling method was used to establish quantitative characteristics of fragments of ancient invariants of the world view; associative experiment was applied to identify fragments of systems of object and verbal meanings that are significant for modern society

3. Research results and discussions

Researchers determine the world view through society and culture (Leontiev, 1986), ethnos (Obukhov, 2003), way of thinking and peculiarities of the environment (Gachev, 2015), the way of life (Serkin, 2017; Klochko, Halazhynskyi, 2009).

The way of life of ancient Germans is described in great details by ancient authors Julius Caesar (50 BC), Cornelius Tacitus (1st century AD), Plutarch (46-127 AD). During their history, Germans waged constant wars. All spheres of their economy served military activity. Even in marital relations there was a military attribute: the bridegroom gave the bride a weapon at the wedding. Military affairs gradually became the most prestigious activity (Caesar; Tacitus).

It was the god of war who was the supreme deity of the Germans, first - Tiv (Tiu, Tsio) and then Odin. As V.V. Levytskyi (Levytskyi, 2010) showed, Germ. *tiwaz originated from Indo-European *dejeu- that originates from Indo-European *dej-/di- "shine". Thus, the supreme deity of the Indo-Europeans was the god of sky and light (the Sun). The Germans turned this supreme deity into a god of war.

Also anthroponyms and ethnonyms show great interest of the Germans in military activity. They had a few words to denote the terms "man, people, the people": Volk in German means "people": Ancient High German *folc* "*military detachment, crowd*" < *German *fulka- "crowd, squad"*; *herr "army, people"*, in *Ancient English* and *Ancient Frisian here*, in *Ancient High German hari, heri* (Levytskyi, 2010). E.V. Rosen writes that the very word "Germany" is of Latin origin, but it is based on the ethnonym *der Germane* of Celtic origin: ger (Ancient High German Gêr, in German gaizza) is an ancient German weapon. (Rosen, 1991: 8). There were aggressive names of the tribes: *garuda* in Sanskrit garuda means "the one who devours, swallows", *the Eburones* from eber "boar", *the Saxons* from sahs "short sword", *viking* from German *wih-/*wig means "to fight", the Irminones and Hermunduris were named after the god of war. Vandali is genetically linked to the root *wand-/*wind- and meant "spear" (Levytskyi, 2010).

Military-related anthroponyms prevailed in quantitative terms. The continuous sampling method showed that of 75 personal names in Snorri Sturlusson's work "The

Earth's Circle" (Sturlusson, 2012), the etymology of 40 names reflects military concepts. In the Nibelung Song (Das Nibelungenlied, 2005) of 45 personal names, 24 names are related to hostilities *(Gurröðr (from gunnr/gurr – "battle, the name of Valkyrie", Indo-European *Guhen* means "to beat"; -röðr – from rödd,* from Icelandic *rödd,* from Ancient High German *rarta - "voice"). Ragnhildr (rögn, regin* means *"gods, creators and rulers of the world"; hildr* means *"battle, the name of Valkyrie"))* (Levytskyi , 2010).

The words that reflected the concepts related to hostilities, danger, death functioned in each fragment of the world picture (*agriculture, everyday life: Messer* "knife" Ancient High German mezzisach (Ancient English *Mete-seax* "sword for food"); *nature: Bär* "bear" björn – bear in Proto-Germanic *Bernu, in Ancient English *beorn* – "warrior, chieftain"; *time: kveld* (Norwegian) "Evening", in Ancient Icelandic *Kveld (<*kwaliđa-)* "evening", "end of day", "death of the day", in Ancient English *cwield* "death, destruction").

Thus, the world view of the Germans is a view of the world of a warrior whose main activity is art of war. He recognizes himself as part of a nation-military structure, his way of life subordinates to military actions and preparation for them.

And the Slavs were interested in the issues of the world order. This is proved by the fact that since the times of Trypillia culture the world image tree has come to us as a symbol of cosmology and an orderly world. Its cupola (crown) symbolized the kingdom of heaven (the world of the gods), the trunk was associated with the earth (the world of man and animal), and the roots of the tree represented the "underground kingdom as the world of underground deities and dead ancestors" (Sharmanova, 2015: 12). As N.M. Sharmanova states, the very mythological image of the tree served as the embodiment of the universal concept of the universe in the representations of ancient Slavs (Sharmanova, 2015: 63; Tkach, 2008: 133).

Ukrainians used common Slavic nomenclature to mark the sides of the world. Since ancient times, people have been oriented in the space by the sun, so it influenced the names of such directions of the world as *"sunrise", "sunset"* (*west, as "decline, fall"*), *"north" "(Midnight)," south"(noon)*. In addition, in the ancient literary language there were names *"east"*, which is Old Slavic, *"siver" – "north"*, *"ug" ("yug") – "south"*. It should be noted that the dialect word *"north"* was used in the sense of *"north wind"* and *"ug"* meant *"south wind"*. The terms *"summer east"* (sunrise) and *"winter east"* were also used to refer to the sides of the world, specifying the direction, given that the sun does not rise from one point during the year (Ukrainian Sky, 2014: 179). V.V. Levytskyi

deduces the origin of the word *"west"* as follows: lat. *vesper "evening"*, lithuanian *vãkaras*, ukr. evening; <* u̯esperos/u̯ekeros Indo-European *auə-/u̯es-*. He assumes that *west-"west"* can be reduced to Indo-European *au̯ə-/uē- "to blow, wind"*, while asserting that often the names of the sides of the world, such as "Latin *Favōnius* (German > Föhn) is *"the west warm wind that brings thaw"*, *aquilo is "the north, the north wind that darkens the sky"* (Levytskyi, 2010).

In human consciousness and in the perception of the world, space is of great importance as one of the basic categories. According to V.M. Bohutskyi, "the isomorphism of the basic spatial models for many languages of the world, the structure of which is determined by the antonymic subframes *"front/back", "top/bottom", "left/right", "far/close"*, is explained by their formation in the practical activity of man in the earliest stages of the development of human culture, so man used… his own body and a horizontally oriented geographical space (that is, the surface of the earth) ″ (Bohutskyi: 16).

According to V.V.Levytskyi, the concept of "right" in the Indo-European languages is associated with the root **deks-* (Levytskyi, 2010). Investigating the spatial representations of the Slavs, V.M. Bohutskyi considers "positive connotation of spatial orientations *right, to the right* and, accordingly, the negative axiology of spatial orientations *left, to the left"*, which is conditioned by the "universality of the structure and physiological functions of the human body" (Bohutskyi:17).

The history of Slavic terms of cognation was studied by O.M. Trubachov. The nomens of cognation in the Ukrainian language were studied by A.A. Buryachok, M.V. Hrymych, V.S. Tarasunko and others (Nakhapetova, 2014).

According to V.V. Levytskyi, the notion of *"father"* comes from Indo-European **pəter "father"* (Greek *ater*, Latin *pater*; Ancient Indo-European *pitár*). The researcher studied the origin of Indo-European concept of *mother *mātér* from which the Ancient Indo-European *mātár* originates, Latin *māter*, Ukrainian мати (< Late Slavonic **mati*).

The concept of *"son"* as one of the terms of cognation in the Indo-European languages, V.V. Levytskyi relates to the root **seu̯-/su-/sū- "to give birth"*, therefore *"born"*: Ancient Indo-European *sūtē "gives birth" sūh "father", sūnuh "son"*, Lithuanian *sūnus*, Ukrainian син (<**synъ*) < Indo-European **sūnus "born")"* (Levytskyi, 2010). With regard to the origin of the concept of *"daughter"* in the Indo-European languages, the researcher provides the following data: Ancient Indo-European *duhitár-*, Ukrainian дочка, Ancient Slavonic *dъšti*, Late Slavonic **dъkti*; < Indo-European **dhug [h] ətēr*.

According to N.M. Sharmanova, the word mother is *"the most sacred unit"* because *"the image of the mother has long been deeply revered by Ukrainians"* (Sharmanova, 2015: 63). Modifications of this word are characterized by a significant emotional and expressive meaning, such as: mother, mummy, mammy, dear (Kononenko, 1999: 12), mother, mammy, little mother, dear mother, dearest mother (Nahapetova, 2014). V.V. Zhaivoronok states that the *"the lexical unit daddy (father) as a man in relation to his children"* in the Ukrainian linguistic consciousness has a number of affectionate respectful names - father, daddy, dad, dear father, papa (Zhayvoronok, 2007: 16-17). "This is due to the fact that since ancient times the father acts as the head of the kinship, its spiritual leader. In the family cult that held the family together, parents have always been the basis of it" (Sharmanova, 2015: 64). Researchers have argued that the introvert character of ancient Ukrainians is manifested in their peacefulness.

Therefore, the world view of ancient Ukrainians is a view of the world of people who value their family, above all their parents, and hard work and love for nature are integral signs of ethnicity.

The interpretation of meanings is included in the tasks of psycholinguistics. For the purpose of interpreting the culturally significant meanings of modern society, we conducted associative experiments with the students of Kropyvnytskyi secondary school No 25 and the real school in Saterland (Germany). 28 Ukrainian teenagers (11-12 years old) and 31 German teenagers (13-16 years old) participated in the experiment. The choice of the age group of respondents was conditioned by the fact that at this age the mental processes and functions were already formed, but the children had not yet had enough life experience. Therefore, there is a strong likelihood that students operate social meanings that have not yet made the transition to personal meanings.

All words which are responses to stimuli, we divided into 5 groups: 1) personal meanings (close meanings for a student in his personal experience – self-identification of student, family, parents, friends, education; words "I", "we", "my", "our"); 2) conditionally-personal meanings (student's experience of social processes, but in limited personal experience. Here we have included non-standard associations, as well as combinations with the words "people", "native"); 3) social meanings A (far from the student's experience meanings, that is standard concepts: symbols, language cliches, conventional verbal formulas, common word combinations); 4) social meanings B

(meanings that are strange to the society, often with a negative connotation); 5) incomprehensive meanings.

The quantitative division of associations into groups is given in Tables 1 and 2. Frequency use of social meanings is shown in Tables 3 and 4.

Table 1.
Quantitative characteristics of associations of German students

Stimulus words	Personal meanings		Conditionally personal meanings		far from experience meanings		Strange meanings		Incomprehensive meanings	
	qty	examples	qty	examples	qty	examples	qty	examples	qty	examples
people	11	origin/ faith/ Germany	35	all together language / persons	108	population/ citizens/ community	5	refugees/ Jews/ war	0	
motherland	72	place of birth/ ancestors	10	rigid/ flowers/ animals	72	Multinational / eagle/coat of arms	0		0	
peace	15	family/ love/ children	19	Everyone can do something	118	protection/ no violence/ progress	0		0	
war	1	Germany	11	people/ bad/not needed	141	pain/ bombs/ evil	4	Syria/ Arabs/ Afghanistan	0	
Ukraine	1	Daryna (a teacher from Ukraine)	5	upset/ nice people/ beautiful women	114	Eastern Europe/ breadbasket/ independence	0			
Germany	27	motherland/ at home/ family	11	taxes/ dear/ rigid	114	democracy/ innovations/ large	3	refugees	0	

(author's development)

Table № 2.
Quantitative characteristics of associations of Ukrainian students

Stimulus words	Personal meanings		Conditionally personal meanings		far from experience meanings		Strange meanings		Incomprehensive meanings	
	qty	examples	qty	examples	qty	examples	qty	examples	qty	examples
people	7	we/ our/ our country	36	people/ all are relatives, but some	88	open/ bread-salt/ one whole	0		0	

				are cunning					
motherland	49	Place of birth/ Our people/ Kropyvnytskyi	15	native land/ native language	64	soldiers/ wheat/ joy	0		0	
peace	5	I+Katya+ motherland/ love/ birds' singing	20	Good relations/ happy people	97	safety/ support/ bird of peace	0		2	piggy/ kingdom (of Heaven?)
war	0		7	rigid/ badly/ offences	125	tragedy/ grenades/ defeat of the country	4	Enemy countries/ intruders	1	emptiness (without people?)
Ukraine	20	home/ our/ utility services (payment)	12	nice people/ dear	102	united/ yellow-and-blue flag	0		2	cat/ dog
Germany	23	German class/ Inna Mykhailivna (a teacher)	7	Nice people/ beautiful country	89	well-organized/ punctuality/ a lot of beer	16	nuclear weapon/ Hitler	1	green colour (nature?)

(author's development)

**Table 3.
Frequency of use of social meanings by German students.**

stimulus words	words-associations	number of uses	words-associations	number of uses	words-associations	number of uses	words-associations	number of uses
people	nation	4	community	4	traditions	4	customs	3
	culture	3	population	3	government	3	citizens	2
	democracy	2	residents	2	country	2	city	2

	crowd	2	polite	2	freedom	2		
mother land	large	5	protection	5	peace	4	beautiful	3
	connectedness	3	safety	2	ready to help	2	Europe	2
	roots	2	order	2	job	2	peace	2
peace	peace	7	safety	5	well-being	5	happiness	5
	merriness	4	pigeon	4	friendship	3	future	3
	world	3	freedom	3	the Sun	3	war	2
	harmony	2	ready to help	2	satisfaction	2	Nature protection	2
	safety	2	keeping	2	understanding	2	equality	2
	fairness	2	silence	2	tolerance	2	getting together	2
war	death	19	weapons	11	blood	10	fear	8
	destruction	4	poverty	3	bombs	3	killing	3
	loss	3	sadness	3	grief	2	pain	2
	Hitler	2	sorrow	2	angry/war	2	destroy	2
	plane	2	violence	2	unprotected	2	hate	2
	Syria	2	tears	2	argue	2	tanks	2
Ukraine	war	14	large	9	Klychko	8	poor	6
	Kyiv	5	Russia	5	rich	4	poverty	4
	beautiful	4	Crimea	4	infamous	4	the Black sea	4
	yellow-and-blue	3	country	3	geography	2	dear	2
	Europe	2	Poroshenko	2	argues	2	East	2
	TV	2						
Germany	beer	6	large	4	Merkel	4	freedom	4
	rich	3	refugees	3	money	3	wealth	2
	bureaucracy	2	merriness	2	Hitler	2	Europe	2
	satisfaction	2	law	2	country	2	rules	2
	attractive	2	football	2				

(author's development)

Table 4.
Frequency of use of social meanings by Ukrainian students.

Stimulus words	words-associations	number of uses	words-associations	number of uses	words-associations	number of uses	words-associations	number of uses
people	friendship	5	merry	4	kind	3	peace	3
	angry	2	beautiful	2	president	2	clever	2
	pigs	2	village	2	wonderful	2	happiness	2
motherland	land	4	arrow-wood	3	beauty	3	peace	3
	field	3	tank	2				
peace	calmness	12	Kindness	10	happiness	9	life	8
	joy	6	pigeon	5	peaceful sky	5	kindness	3
	friendship	3	no war	3	light	3	clear sky	3
	land	2	sky	2				
war	death	16	blood	9	weapons	7	evil	6
	tanks	6	enemies	5	tears	5	horror	4
	anger	4	loss	3	shooting	3	fear	3
	aggressor	2	battle	2	hate	2	panic	2
	parting	2	sorrow	2	killings	2	cold arms	2
	intruders	2						
Ukraine	country	5	beauty	5	lard	5	borsch	4
	dumplings	4	arrow-wood	4	flag	3	war	2
	beautiful	2	anthem	2	life	2	song	2
	field	2	president	2				
Germany	cars	9	BMW	8	sausages	7	beer	6
	Audi	5	Volkswagen	5	Hitler	4	Mercedes	4
	order	4	fascists	4	country	2	accuracy	2
	peace	2						

(author's development)

German students have the largest number of social meanings on the word stimulus "Ukraine". It is clear from the students' answers that they know little about Ukraine. Basically, this knowledge is limited to information from the media about the war. Syrian refugees have also updated social meanings associated with war. That is why the association area "war" ranks second in number. None of German students rated the war positively. Some associations are related to nazism (Hitler, Nazi). The least number of social meanings was caused by the word-stimulus "Motherland". Immediately there is the greatest number of personal meanings. One Nazi and one racist association are

represented in this area. There are no negative assessments of the motherland. The largest number of negative associations was caused by the word stimulus "people" (17): sheep, mass, citizens, cunning, stupid. Ukraine and Germany have 12 and 10 negative associations, respectively. The first has "dirty", "no electricity", "homeless". The second has "bureaucracy", "homelessness" that flourish, it is "unlovable." The word "Ukraine" stimulates, first of all, the associations "war", "Klychko", then "yellow-blue flag". "Germany" is associated first with beer (!!!) and Merkel, and then with the social heritage (freedom, wealth, law).

As for Ukrainian students, the largest number of social meanings is the word "war". This is understandable, because children escaped the horrors of war, did not survive them personally. It should be noted that there is no positive association with this social phenomenon. The word "motherland" has the lowest number of social meanings, with the highest number of personal meanings. There are three war-related associations and one negative characteristic (motherland is lazy).

There are most negative associations in the sphere of the people: people are poor, people are greedy, people are crowds, people are bastards, people are flocks, etc. In the sphere of peace, there are no negative associations. It is obvious that adolescents perceive the world as a completely positive phenomenon. Regarding the stimulus words "Ukraine" and "Germany", the priority should be given to the positive associations associated with food (national dishes, borsch, bacon, dumplings/beer, Bavarian sausages). Associations of Ukraine are national symbols (flag, blue-yellow colour, anthem, coat of arms), and for Germany they are car brands (BMW, Audi, Volkswagen, Mercedes). With the concept of "Germany" students also have foreign concepts and associations, which are not in the realities of Ukraine (Hitler, fascists, rude language). In the association area of "Germany" we observed the phenomenon that R.M. Frumkina called a "semantic burnout syndrome" (Frumkina, 2003): one student wrote nothing but machine brands, four students mentioned machine and fascist brands.

From the frequency tables, it is clear that, with approximately the same number of associations (from 138 to 155 associations per word-stimulus), German students (and, probably, society as a whole) operate with fewer social values than Ukrainian students (and society as a whole). Of the total number of associations, the first provided 114 words with repetitions, and the second 80 words.

Moreover, such associations of German students as "people – race", "people – Fuhrer", "motherland – the world" (cosmopolitanism?), "motherland – Europe", "motherland – Nazi", "motherland – power (Macht)", "war – the Bundeswehr", "war – the Nazi methods", "war – the thirst for power", "Ukraine – frightened", "Germany – money", "Germany – frightened world (weltverscheut – scheuen "to scare"), etc. All the facts make one think that in German society, albeit in implicit form and limited scope, there are meanings that demonstrate a country's willingness to satisfy its interests beyond its borders.

4. Conclusions

The lifestyle of ancient Germans and ancient Ukrainians has considerable differences. The Germanic tribes practiced hostilities as their main activity and expanded

into neighbouring territories in order to obtain material benefits. Military affairs were prestigious and leading in their lives, which is reflected in the system of social meanings. This is proved by their self-identification and the worldview: personal names of people, the names of tribes and ethnic groups in general, the names and functions of the gods, as well as a large array of social meanings related to military activity in the world picture.

The way of life of ancient Ukrainians was more peaceful. Thus, according to the researchers, they were introverts. Their activity was aimed at transformation within their society. The main value was the family, and the purpose was to get benefits for the family.

The results of the associative experiment with German and Ukrainian students showed that they possess invariants-meanings in the most important spheres for the society: people, motherland, war, peace, Ukraine, Germany. It turned out that Ukrainian school students, as representatives of the Ukrainian society have more social meanings than German students as representatives of their own society. The number of repetitive associations has shown that German students use more patterned social meanings.

It is interesting that both groups of representatives have shown almost the same attitude towards their people, motherland, war and peace. Most associations were of adequate character and did not carry additional "extreme" load. At the same time, Ukrainian students showed the society's commitment to problems and their solutions within the society itself, which was also characteristic of the life of ancient Ukrainians. The same orientation was demonstrated by most German students, but the statements such as "motherland – power (Macht)", "war – Bundeswehr" and functioning of meanings in the society related to Nazism give reason to conclude that German society has retained the traces of the world view of ancient Germans. Similar meanings function as strange ones in the system of meanings of the Ukrainian society. In this regard, further research would need to analyze other relevant spheres of social significance and personal meanings of representatives of both cultures.

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