



# ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

**KHOREZMSCIENCE.UZ**





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## LINGUISTIC AND CONCEPTUAL PICTURES OF THE WORLD

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**Annotatsiya:** Insonning olamni anglashi bevosita til yordamida amalga oshiriladi. Borliqni, obyektiv voqelikni tafakkur qilish, uni anglash jarayoni so'zlar orqali aks etadi. Olamning lisoniy manzarasi insonning voqea-hodisalarni idrok etishi va ularni ma'lum belgilar tizimida verballashtirishi natijasida shakllanadi. Ushbu maqolada inson tafakkurida aks etgan lisoniy manzara, uning konseptuallashuvi va bu xususida turli olimlarning fikrlari keltirib o'tilgan. Shuningdek, dunyoning lingvistik manzarasi uning konspetual manzarasidan nechog'lik farq qilishi tahlil qilingan.

**Kalit so'zlar:** lisoniy manzara, konseptual manzara, til, tafakkur, borliq, idrok, madaniyat

**Аннотация:** Понимание человеком мира осуществляется непосредственно через язык. Процесс мышления об объекте, объективной действительности и осмысления ее выражается словами. Языковая картина мира формируется в результате восприятия человеком событий и их вербализации в определенной системе знаков. В данной статье рассматривается языковая картина мира, отраженный в человеческом мышлении, ее концептуализация, а также взгляды различных ученых на эту тему. Также анализируется, чем языковая картина мира отличается от ее концептуальной картины.

**Ключевые слова:** языковая картина, концептуальная картина, язык, мышление, бытие, восприятие, культура

**Annotation:** Human understanding of the world is carried out directly through the language. The process of thinking about an object, objective reality and





understanding it is expressed in words. The linguistic picture of the world is formed as a result of a person's perception of events and their verbalization in a certain system of signs. This article discusses the linguistic picture of the world, reflected in human thinking, its conceptualization, as well as the views of various scientists on this topic. It also analyzes how the linguistic picture of the world differs from its conceptual picture.

**Keywords:** linguistic picture, conceptual picture, language, thinking, cognition, perception, culture

**Introduction.** Language is the most essential means through which human knowledge about the world is formed and maintained. A person fixes the results of cognition in the word by reflecting the objective world in the process of activity. A linguistic picture of the world is a collection of pictures, concepts, standards, stereotypes, and symbols that express a group of people's understanding of the world. This knowledge is appraised according to societal preferences and standards and is documented in the meanings of linguistic units [13, 214-237]. To put it another way, the linguistic picture of the world is made up of cultural representations that are mirrored in the language at various levels.

The "picture of the world" phenomena is as old as man himself. The emergence of the first images of the world in man occurs at the same time as anthropogenesis. Mythology, religion, philosophy, and art all claim to depict the universe in a holistic manner. Mythological consciousness was historically the first type of worldview consciousness, within which a sophisticated picture of the world was produced. The myth expresses the world model that formed during the age of archaic society. Historical endeavors to develop a picture of the world took undertaken in the mainstream of philosophical investigation from the era of ancient philosophy until the creation of natural-philosophical ideas in the nineteenth century.

G. Hertz coined the phrase "picture of the world" to describe the physical representation of the world. M. Planck popularized the term "picture of the world," referring to the physical picture of the world as a "image of the world" created by physical science and reflecting natural principles. M. Planck distinguished between a practical and a scientific understanding of the world. He linked the idea of a person about the world around him, which develops over time as a result of his experiences, with a practical depiction of the world.

"A person seeks in some adequate way to establish in himself a simple and clear picture of the universe in order to break away from the world of sensations, in order to to some extent try to replace this world with a picture formed in this way," A. Einstein wrote. Parallel to the scientific development of the concept of an image of the world, the picture of the world was investigated in cultural and linguo-semiological works.

The ethno-national differences in cognitive views of the world are most clearly expressed in what are known as features in the linguistic division of reality, which can be explained by ethno-national differences in linguistic conceptualization of the world. Languages differ in how they emphasize meanings, as well as in how they perceive and comprehend the environment. This concept has evolved in numerous forms and variants throughout the recent history of linguistics.



**Literature review.** Researchers from various schools and trends have constantly focused their attention on the difficulty of reflecting reality in the human mind and the role of language in this process. The concept of W.Humboldt's "interior form" of language is of special importance in this study. "Each language has an original paradigm," he said, and the uniqueness of each language is defined by the "linguistic awareness of the people" who speak it [4,169]. The basic structure of language, according to W. von Humboldt [5, 373], already contains the sense of the surrounding world and stereotypes of behaviour characteristic of this or that culture.

A.A. Potebnya, E. Sapir, B. Whorf, L. Weisgerber, and A. Vezhbitskaya were among W. Humboldt's numerous followers who studied the impact of language on people's thinking and worldview. W. von Humboldt's concepts were rethought in a psychological perspective by A.A. Potebnya. He was researching the relationship between thinking and language, as well as its historical context. A.A. Potebnya, like V. von Humboldt, based his theory of word meaning on the idea that language is a spiritual power, and the meaning of a word is a mental expression conveyed in language content. A.A. Potebnya argued that the national language had an impact on not only the creation of people's worldviews, but also the deployment model itself. [11,260].

**Research methodology.** In response to the dilemma of the relationship of language and thinking, E. Sapir and B. Whorf proposed the linguistic relativity hypothesis, which states that language determines the way individuals think when they speak it. People, according to this argument, are mainly at the mercy of the unique language that has emerged as a medium of communication in a given society, which not only reflects but also recreates the world, organising it according to its own conceptual categories. "We dismember the world, organize it into concepts, and distribute meanings in this way rather than any other, mostly because we are signatories to the agreement that mandates such a systematization. This agreement applies to a certain language community and is set in stone. This agreement is true for a certain language community and is enshrined in our language's model system" [14, 147]. As a result, "the worlds in which different communities live are different worlds, and not at all the same world with different labels attached to it" [12, 261], and "the worlds in which different communities live are different worlds, and not at all the same world with different labels attached to it." In other words, the structure of language predetermines the picture of the world as it appears to consciousness. Later critics challenged this idea for attempting to uncover unambiguous correspondences between language and reality. Despite the equivocal appraisal of the linguistic relativity theory, nearly no study in the field of language and thought interaction and mutual effect is complete without mentioning the work of E. Sapir and B. Whorf.

**Analyses and the results.** The German physicist Leo Weisgerber was the most renowned successor to E. Sapir and B. Whorf's concepts. L. Weisgerber's concept expresses the neo-Humboldtian perspective and is based on the concept of linguistic world knowledge. In his opinion, linguistic being determines all real being and transforms it into man's spiritual universe. Language has a significant impact on the development of people's spirits, creating a "intermediate world" between consciousness and reality. At the same time, the scientist places a direct emphasis on the language not



only in terms of thinking, but also in terms of individuals speaking that language's knowledge of the world.

According to E.S. Kubryakova's definition, the linguistic picture of the world includes "concepts that exist primarily in habitual association with their linguistic shell, and abstractions induced by the forms of language or the general organization of language systems, but do not have direct linguistic correlations and are directly correlated not so much with individual linguistic forms as with "pulled out" common denominators". The researchers are particularly interested in the fact that the language representation of the world represents just those ideas that are relevant to a specific group of people who are linked by a common culture or profession.

"Value attitudes characteristic of a given culture are consciously emphasized by a native speaker and a name creator and, thus, find expression in acts of culture self-reflection, i.e. are a kind of statement of culture about itself" [6, 32].

Thus, one of the roles of language is the "picture-forming" function, which entails the construction of a holistic image of a particular people about the world in the collective linguistic consciousness, as well as the formation of their distinctive "point of view on the world" [7, 3].

W. von Humboldt's followers claimed that particular conceptual systems underpin specific languages. Language does not reflect the reality that surrounds a person in the same way that a mirror does; rather, it offers a subjective impression of objective reality. Language, according to S.G. Vorkachev, "reflects just a national linguistic personality's manner of reflecting (conceptualizing) the universe" [3, 67]. To put it another way, the language picture of the world is not the same as the conceptual or cognitive model.

A holistic global image that underpins a person's worldview, arising in the course of his different connections with the world, and that is the product of all spiritual activity of a person is defined as a conceptual picture of the world. The linguistic picture of the world, according to E.S. Kubryakova, is subordinate to the conceptual one: "If the language represents the world divided into different entities - objects, events, signs, phenomena and processes, it, as it were, already asserts the existence in reality of individual bodies, persons, their attributes, etc." [9, 22] "Language divides reality, just as our consciousness divides it, and splits it into such components that it picked out and identified." J. Searle takes a similar stance, claiming that "the way in which language represents the world is an extension and realization of the way in which consciousness describes the world" [8, 31].

Many modern researchers (S.G. Vorkachev, V.V. Vorobyov, V.V. Krasnykh, E.S. Kubryakova, L.A. Manerko, A.R. Luria, G.G. Slyshkin) feel that studying the linguistic picture of the world outside the terms of the cognitive approach to language is, in theory, impossible. Furthermore, successful world orientation is only achievable on the basis of and with the assistance of cognitive models based on prior social and current individual experience [10, 105]. "Language is by far the best window into knowledge," writes Chafe, "since we use language to express it all the time... Language is both observable and analyzable, and we like to assume that it provides an excellent chance for analysis and knowledge" [8, 27].



**Conclusion.** As a result, the conceptual picture of the world is broader than the language one, and all sorts of thinking, including nonverbal ones, contribute to its construction. The linguistic representation of the world is used to express the conceptual representation of the world, which emerges through "the interaction of thinking, reality, and language as a way of expressing thoughts about the world in acts of communication" [13, 179]. According to Yu.D. Apresyan, the "meanings" represented in the language are shaped into a cohesive system of views, a kind of collective philosophy, that is forced on all native speakers as a requirement. "Speakers of different languages can experience the world a little differently, via the prism of their languages" [1,39].

The aforementioned researchers begin by defining the importance of language in terms of its impact on a specific people's awareness, thinking, and culture. However, many academics believe that culture is the key to comprehending and learning a language, according to another point of view.

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