



LINGUISTIC VIEW OF THE WORLD IN LINGUISTICS

Perdebay Aymanovich Najimov

Doctor of Philology, Professor

Republic of Uzbekistan Academy of Sciences,
Karakalpakistan Branch

Karakalpak Institute of Humanities Research, Nukus

Annotation. *The article is devoted to the language view of the world, which is one of the current problems in linguistics. In modern linguistics, worldview is the result of human spiritual development, and all ways of human mental development are understood as interdependence and separation of worldview. Applying the results of science, which is a tool of knowledge that changes the world view, cannot be done without the help of language. Changes in the world can be understood and expressed only in language. The appearance of the world in language is closely related to consciousness in language, it determines the education and social, psychological differences of a certain group of people, and it is based on the specific characteristics of the language. comes out. The world's view of languages has its own differences. The importance of the linguistic view of the world is special in the embodiment of the world through language and the formation of the linguistic view of the human world.*

Keywords: *linguistic worldview, language and cognition, worldview formation, language and consciousness, conceptual world picture, language and society, worldview differences, linguistic relativity.*

Every language serves all the socio-cultural needs of the speaker of that language, which is a reflection of the culture of a certain ethnic group in language. All knowledge acquired in life becomes a unified system in human consciousness, referred to in scientific literature as the "image of the world."

Although the emergence of the first "image of the world" in humans dates back to very early times, the term "image of the world" has gained scientific and

philosophical significance and has only recently begun to become a scientific research problem. The term "image of the world" began to be used in relation to physics in the late 19th and early 20th centuries. V. Hertz was among the first to use this term in relation to the physical world, interpreting it as "the totality of internal appearances of external objects," from which logical information about the movements of these objects can be obtained [4,208;].

In modern linguistics, the worldview is understood as an indivisible representation of the world, the result of a person's entire spiritual life, in the formation of which all aspects of human mental activity are involved.

One of the linguists who first paid attention to the linguistic picture of the world was V. Humboldt. According to V. Humboldt, «язык – это исторически закреплённая система значений, посредством которой происходит преобразование внеязыковой действительности в объекты сознания. Язык не есть ряд готовых этикеток к заранее данным вещам, а «промежуточная реальность», сообщающая не о том, как называются предметы, а, скорее, о том, как они нам даны». Language reflects not the essential properties of the non-linguistic world, but humanity's relationship to this world. In his research, V. Humboldt aims to clarify the relationship between languages and the world of "manifestations" and the "general content of languages" [5,316].

The German scientist I. Herder is considered one of the founders in this matter. In Russian linguistics, the study of this issue was carried out in connection with the study of the lexical sphere of linguistics [8,246;]. By the end of the 20th century, numerous studies dedicated to this issue began to emerge. Such works include S.A. Vasilev, G.V. Kolshanskiy, N.I. Sukalenko, M. Black, D. Hymes, "The Human Factor in Language." The collective-authored monograph "Language and the Picture of the World" can be cited. This problem was also addressed by Yu.D. Apresyan, A. Vezhbitskaya, V.V. Vorobev, V.G. Gak, A.A. Gvozdeva, M.V. Zaynullin, A.A. Zaliznyak, O.A. Kornilov, V.V. Krasnykh, V.A. Maslova, Z.D. Popova, V.I. Postovalova, T.B. Radbil, Z.M. Raemgujina, Yu.A. Rylov, L.G. Sayaxova, Yu.S.

Stepanov, I.A. Sternin, V.N. Teliya, S.G. Ter-Minasova, E.V. Urison, N.Yu. Shvedova, R.X. Xayrullina, E.S. Yakovleva, and others. According to Z.D. Popova and I.A. Sternin, the view of the universe is proposed to be understood as an ordered collection of knowledge about everything that has taken shape in the general form, in the consciousness of society (as well as groups, individuals) [13,51]. Yu. According to D. Apresyan, every natural language reflects a certain way of perceiving and organizing the world ("conceptualization"). The meanings expressed in it constitute a unique unified system of views, a unique collective philosophy, which is mandatory for all native speakers. The worldview reflects simple concepts about the inner world of a person, embodying the experience of self-observation (introspection) of dozens of generations, and therefore serves as a reliable guide for this world [1,39]. M.V.Zaynullin and L.M.Zaynullina understand the view of the universe as a) a collection of knowledge about the world obtained as a result of human activity, b) methods and mechanisms for interpreting new knowledge [6,89-90].

A.A. Gvozdeva considers the view of the universe to be the core of human understanding of the world. «Исходным пунктом для понимания природы и сущностных свойств картины мира является тот факт, что она представляет собой создаваемый человеком субъективный образ объективной реальности. Мир бесконечен, а человек конечен и ограничен в своих возможностях миропостижения. Любая картина мира, создаваемая за счёт видения мира через определённые интерпретационные призмы, всегда с неизбежностью содержит черты человеческой субъективности, специфичности. Картина мира составляет ядро мировидения человека и несёт в себе его основные свойства.» [3,5;].

The concept of "linguistic picture of the world" reflects the relationship between humans and the world. The formation of the linguistic picture of the world is impossible without the help of language, which is a tool of knowledge and encompasses the result of this knowledge. Only language can reflect the national

characteristics of understanding the world. The concept of "linguistic view of the world" is interconnected with the concept of "linguistic consciousness," which is defined as "the specific characteristics of a particular human community's culture and social life, defining its psychological specificity and reflected in the specific features of that language" [2,439;]. According to T.V.Matveeva: «Отражение в языковых формах и категориях представления народа, говорящего на этом языке, о действительности и человеке по отношению к действительности. Возникший как научная метафора термин картина мира не отличается понятийной строгостью, но востребован в качестве обобщения, подчёркивающего масштабность явления. Картина мира – это целостная совокупность выраженных в языке понятий и представлений о мире, которая формируется в зависимости от экономических, политических, культурных факторов»[12,140;].

The concept of "linguistic representation of the world" has several terms: "interlingual world" (V. I. Abaev), "linguistic representation of the world" (T. M. Dridze), "linguistic representation of the world" (B. A. Serebrennikov), "linguistic model of the world" (V. Humboldt), etc. Among these, the term "linguistic view of the world" is used more frequently than other terms. In some cases, the term "linguistic model of the world" is used synonymously with the term "linguistic picture of the world," however, these terms differ from each other. According to S. V. Ivanova, a model represents another object, expresses its schema, and describes a device. Therefore, the linguistic model of the world demonstrates how the world works. The linguistic worldview and the linguistic model of the world are irreplaceable terms, and at the same time, they are different [7, 14].

World model according to V. N. Toporov «В самом общем виде модель мира определяется как сокращённое и упрощённое отображение всей суммы представлений о мире внутри данной традиции, взятых в их системном операционном аспекте. Модель мира не относится к числу понятий

эмпирического уровня (носители данной традиции могут не осознавать модель мира во всей её полноте)»[4,208;].

M.M.Makovsky, comparing the terms "world model" and "worldview," concludes that the worldview is included in the world model. Accordingly, language represents the model of the world that constitutes the worldview. [10,329;].

V.V. Krasnykh contrasts the worldview with the linguistic worldview: "The worldview and the linguistic worldview should be clearly distinguished" [9, 17].

V.A. Maslova states:... "there are complex connections between the representation of the world as a reflection of the real world and the linguistic representation of the world as a fixation of this representation. The image of the universe can be expressed through spatial (up and down, right and left, east and west, near and far), temporal (day and night, winter and summer), numerical, ethical, and other parameters. It is shown that language, customs, traditions, nature and landscape, upbringing, education, and other social factors influence its formation [11,64;].

The linguistic representation of the world is a collection of ideas about reality embedded in linguistic units at a certain stage of a people's development. The idea of reality reflected in the meanings of linguistic signs is the linguistic division of the world, information about the world included in the linguistic and systemic meanings of objects and phenomena, and words.

According to V.I. Postovalova, "language directly participates in two processes related to the perception of the world." Firstly, on its basis, the linguistic picture of the human world is formed. Secondly, language itself expresses and reveals other manifestations of the human world, which, with the help of a special dictionary, additionally introduce features of humanity and culture into the language. With the help of language, knowledge acquired through experience by a person becomes collective wealth, collective experience" [14,11, 33;].

Analyzing the definitions given above by scholars to the linguistic representation of the universe, the following main characteristics can be

distinguished: a) a schema of understanding reality, a model (in other words, a collection of knowledge); b) the result of knowledge accumulated by people over centuries of experience; c) its reflection in language; d) orienting a person towards a specific approach to the universe; e) temporal variability; f) national identity; g) simpler than the scientific representation of the universe.

Thus, the linguistic representation of the world is a collection of knowledge, accumulated over centuries of human experience, simpler than the scientific representation of the world, changing over time, reflected in language, and possessing national identity.

Used literature

1. Апресян Ю.Д. Избранные труды. Т. II. Интегральное описание языка и системная лексикография. – М.: Школа, 1995. – С. 39
2. Ахманова О.С. Словарь лингвистических терминов. – М., 1969. – С.439.
3. Гвоздева А.А. Языковая картина мира: лингвокультурологические и гендерные особенности: Автореф.дисс. канд. филол. наук.–Краснодар, 2004. – С. 5.
4. Герц В. Принципы механики, изложенные в новой связи // Жизнь науки. Антология вступлений к классическому естествознанию. – М., 1973. –С. 208.
5. Гумбольдт В. фон Избранные труды по языкознанию. – М.: Прогресс, 2000. – С. 316
6. Зайнуллин М.В., Зайнуллина Л.М. Общие проблемы лингвокультурологии: Курс лекций. – Уфа: РИЦ БашГУ, 2008. – С. 89-90.
7. Иванова С.В. Лингвокультурологический аспект исследования языковых единиц: Автореф. дисс. докт. филол. наук. – Уфа, 2003. – С.14.
8. Караулов Ю.Н. Общая и русская идеография. – М.: Наука, 1976. – С. 246.
9. Красных В.В. «Свой» среди «чужих»: миф или реальность? – М., 2003.– С.17.

- 10.Маковский М.М. Язык – Миф – Культура. Символы жизни и жизнь символов. – М., 1996. – 329 с.
- 11.Маслова В.А. Лингвокультурология: Уч. пос.для студентов высших учебных заведений. – 2-е изд., стереотип. – М.: Академия, 2004. – С. 64.
- 12.Матвеева Т.В. Полный словарь лингвистических терминов. - Ростов-на Дону, 2010. – С. 140.
- 13.Попова З.Д., Стернин И.А. Когнитивная лингвистика: Учебное издание. – М.: АСТ: Восток – Запад, 2007. – С.51.
- 14.Постовалова В.И. Картина мира в жизнедеятельности мира // Роль человеческого фактора в языке. – М., 1988. – С. 11, 33.
- 15.Топоров В.Н. К символике окна в мифопоэтической традиции // Балтославянские исследования. – М.: Наука, 1992. – С. 161.