

## THE NOTION OF LINGUISTIC WORLD PICTURE" AS A LINGUISTIC PROBLEM

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### Abstract

This article explores the concept of the "world picture," a central notion in understanding human cognition and perception, and the role of language in shaping it. The world picture represents a structured system of knowledge about reality, influenced by cultural, historical, and cognitive factors. Language, as both a tool of perception and communication, plays a pivotal role in forming what is known as the "linguistic world picture," a verbal representation of the conceptual world picture. Additionally, it highlights the functional roles of the linguistic world picture - interpretative, regulative, nominative, identifying, and sociocultural. The article concludes by underscoring the dynamic interaction between the conceptual and linguistic world pictures and their significance in the broader context of human sciences, including linguistics, cultural studies, and psychology.

**Keywords:** world picture, concept, linguistic picture, cognition, human mind.

### Introduction

The concept of the world picture is central to the broader understanding of human cognition and perception. Language plays a pivotal role in shaping and reflecting the world picture in two distinct ways. First, at the core of this phenomenon lies the linguistic world picture, which constitutes one of the deepest layers of the overall human world picture. Each culture constructs its own unique world picture, often complex and challenging to comprehend from an external perspective. The notion of the world picture is a fundamental construct in understanding human existence, encapsulating the relationship between humanity and the world. It serves as a representation of the world, arising from all forms of human intellectual activity and shaped by human interaction with the world.

### Literature Review

The concept of the world picture was first introduced by Heinrich Hertz, who referred to it in the context of the physical world. Hertz described it as "a set of internal images of external objects, from which we can logically derive information about the behavior of these objects." In contrast, Aleksandr Humboldt distinguished between two key concepts: the "intermediate world" and the "world picture." The intermediate world, a static outcome of linguistic activity, determines a person's perception of reality, with its unit being the spiritual object or concept. The world picture, however, is dynamic, emerging from the

interaction between language and reality through speech acts. Humboldt was among the first to highlight the role of language in shaping reality, viewing language as the perpetual labor of the human mind (Gumboldt, 1984).

The notion of the world picture, or "conceptual world picture," is particularly relevant to cultural linguistics, as it addresses the processes of cognition, conceptualization, and categorization of the world. The world picture reflects the real world and its intricate relationships, yet it is not merely a mirror image of reality. Rather, it is a structured vision, shaped by human cognition (Maslova, 2004). This conceptual world picture is a product of human cognitive activity, encompassing all scientific and pre-scientific knowledge, and reflects the cultural and cognitive experience of individuals (Popova & Sternin, 2007; Kolshanskiy, 1990).

As a structured system of knowledge, the conceptual world picture encompasses the various dimensions of human consciousness, including cognitive, moral, and aesthetic values. It integrates these values into all aspects of human activity, such as science, ethics, law, and art.

In linguistics, the relationship between language and the world picture has been extensively explored. Franz Boas, a pioneer of the American school of ethnolinguistics, posited that the traditions and worldview of a nation are reflected through its language. This idea was further developed by Sapir and Whorf, who hypothesized that individuals from different linguistic and cultural backgrounds perceive the world differently. Humboldt also proposed that each language, in conjunction with cognition, generates a subjective picture of the objective world. Thus, speakers of different languages perceive the world in distinct ways, and their linguistic output reflects these differences (Ahurova & Galieva, 2008)

The term "world picture" is one of the basic concepts of cognitive linguistics. From the point of view of V. I. Postovalova, this term is used in linguistics to express the specifics of a person, his relationship with the world, the conditions of his existence in this world [V. I. Postovalova, 1998]. V. V. Morkovkin defines the world picture from the point of view of mental education, although he explains that "the picture exists not only in the plane of consciousness, but also in the plane of language, since thinking outside of language is impossible" he ways of forming a world picture, namely its composition, are determined differently by linguists. G. V. Kolshansky considers the world picture to be an ideal representation of a person about all objective processes and objects of reality, the main ways of realizing the world picture are individual consciousness and public consciousness in one time period or another.

Consequently, the world picture is "the totality of knowledge of mankind in a certain historical period".

V. V. Morkovkin identifies the following sources of the formation of the world picture: innate knowledge, knowledge acquired through practical and professional activities, knowledge obtained from studied materials, knowledge obtained through thinking, and knowledge from the native language. It is accepted that each natural language

corresponds to a unique linguistic world picture –a set of representations about the world that has developed in the consciousness of a linguistic community, a specific way of perceiving and organizing the world. The term "linguistic world picture" was introduced into the scientific terminological system by L. Weisgerber in the early 1930s, although during this period there were other terms considered synonymous: "linguistic intermediate world," "linguistic representation of the world," "linguistic model of the world" [Chizhova,2011].

L. Weisgerber noted that the world picture of a particular language is its transforming force which shapes the understanding of the surrounding world through language as an "intermediate world" for its speakers, and the linguistic world picture of a specific linguistic community is its common cultural heritage. Perception of the world is carried out through thinking but with the involvement of the means of the native language. The way reality is reflected in it has a specific ethnic character and corresponds to the static form of the language.

Essentially, the scientist emphasizes the ability of humans to establish a correlation between several points of view -their own and others', that is, to consider, compare, contrast, and apply different perspectives on objects and events: "There is no doubt that many of our deep-rooted views, ways of behavior, and attitudes turn out to be 'learned', that is, socially conditioned, as soon as we trace the sphere of their manifestation throughout the world" [J.L.Weisgerber,1993].

A thorough contribution to the differentiation of the concepts of the world picture and the linguistic world picture was made by E. Sepir and B. Whorf, who argued that "the idea that a person navigates the outside world, essentially, without the help of language and that language is just an accidental means of solving specific problems of thinking and communication is just an illusion". In fact, "the real world is largely unconsciously built on the basis of the linguistic habits of a particular social group."

Ashurova and Galieva (2019) argue that the linguistic world picture is the verbal representation of the conceptual world picture, facilitating the transmission of information about the world, people, and relationships. Considering the different definitions, it is possible to conclude that the linguistic world picture is a way of representing both general and specific knowledge about the world, surroundings, emotions, and worldviews through language. Language serves as a medium of communication, perception, and the expression of cognitive and emotional structures. The connection between the conceptual and linguistic world pictures is particularly important in this context. Kolshanskiy (1990) emphasized that the conceptual world picture is a product of human cognitive activity, structured as a system of knowledge about the world. The language not only reflects the conceptual world picture but also shapes and influences its formation in the human mind (Ashurova & Galieva, 2008).

The linguistic world picture also interacts with the national world picture, a concept studied in cultural linguistics. Every ethnic group, through its language, reflects a unique world picture shaped by specific perceptions of reality and distinct linguistic means.

Consequently, individuals from different cultures may perceive the same object or phenomenon differently. The linguistic and national world pictures are closely interconnected, and their interaction is influenced by both global and culturally specific perspectives.

The linguistic world picture fulfills several essential functions, including interpretative (offering access to world perception), regulative (orienting individuals in the world), nominative (assigning names to objects, signs, and phenomena), identifying (recognizing world phenomena), and sociocultural (referencing culture). These functions demonstrate the inseparable link between the linguistic and conceptual world pictures, which are interrelated as mental representations and their verbal expressions.

### Conclusion

The concept of the linguistic world picture is interpreted in various ways, owing to the differences in how languages represent the world. These linguistic differences reflect the cultural and national characteristics of their speakers. At the current stage of linguistic development, linguistic models of the world are examined and interpreted within a broader framework of human sciences, incorporating aspects such as folklore, mythology, culture, history, customs, and psychology. The world picture, as reflected in language, serves as a critical medium for understanding the complex relationship between language, cognition, and culture. Through its linguistic representation, the world picture becomes a dynamic, culturally influenced construct that both reflects and shapes human experience.

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