

DUNYONING ILMIY-LINGVISTIK TASVIRI TUSHUNCHASI

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Annotatsiya: Bugungi kunda zamonaviy tilshunoslikda olamning ilmiy-lingvistik tasvirini terminokonseptuallashtirish dolzarb muammolardan biridir. Termin konsepsiyasini juda ko'plab tilshunoslar o'rgangan bo'lib, ularning har biri bu muammoli tadqiqotni o'zlarining konsepsiyalari va misollari bilan tadbiq qilishgan. Mazkur tadqiqot ishida ham olamning ilmiy-lingvistik tasvirini terminokonseptuallashtirish masalalari muallif tomonidan misollar bilan tushuntirilgan.

Kalit so'zlar: terminokonseptuallashtirish, olamning ilmiy tasviri, olamning lingvistik tasviri, termin konsepsiyasi, dunyoning sodda lingvistik tasviri, etnik til.

ПОНЯТИЕ НАУЧНО-ЯЗЫКОВОЙ КАРТИНЫ МИРА

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Аннотация: Терминологическая концептуализация научно-лингвистической картины мира является сегодня одной из актуальных проблем современного языкознания. Понятие термина изучалось многими лингвистами, и каждый из них применял это проблемное исследование на своих понятиях и примерах. В данной исследовательской работе вопросы терминологической концептуализации научно-лингвистического образа мироздания автор поясняет на примерах.

Ключевые слова: термин-концептуализация, научная картина мира, языковая картина мира, термин-концепт, простая языковая репрезентация мира, этнический язык.

THE CONCEPT OF A SCIENTIFIC AND LINGUISTIC PICTURE OF THE WORLD

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Annotation: Terminological conceptualization of the scientific-linguistic image of the world is one of the urgent problems in modern linguistics today. The concept of the term has been studied by many linguists, and each of them has applied this problematic study with their own concepts and examples. In this research work, the issues of terminological conceptualization of the scientific-linguistic image of the universe are explained by the author with examples.

Key words: term-conceptualization, scientific image of the world, linguistic image of the world, term concept, simple linguistic image of the world, ethnic language.

Introduction. In general linguistics, the problem of the linguistic picture of the world began to be developed in connection with the thesaurus study of vocabulary (the work of Yu.N. Karaulov). This problem was dealt with by G.A. Brutyan, S.A. Vasiliev, G.V. Kolshansky, N.I. Sukalenko, E.S. Yakovleva, M. Black, D. Himes. In 1988, a collective monograph "The Human Factor in Language. Language and the picture of the world" (M, 1988). Currently, the picture of the world is considered in the works of N.D. Arutyunova, Yu.D. Apresyan, A. Vezhbitskaya, V.V. Morkovkina, Yu.S. Stepanova, V.N. Telia, N.F. Alefirenko.

So, the linguistic picture of the world is a mental-lingual formation, information about the surrounding reality, imprinted in the individual or collective consciousness and represented by means of language.

The features of the linguistic picture of the world and its nature are determined by language, since language is the most important way of forming and maintaining human knowledge about the world. In the process of activity, a person learns about the objective world and records the results of knowledge in words. The totality of this knowledge, presented in linguistic form,

is the linguistic picture of the world, which is also called the “linguistic intermediate world”, “linguistic representation of the world”, “linguistic model of the world”. However, the term “linguistic picture of the world” is most often used.

“A huge gain for a person with a developed language”, writes A.M. Luria, is that the world doubles. With the help of a language that designates objects, he can deal with objects that are not directly perceived and that are not part of his own experience... Man has a double world, which includes the world of directly reflected objects, and the world of images, objects, relationships and qualities that are denoted by words” [1, 8].

Literature review. Within the framework of the linguistic picture of the world, there is a connection between language and thinking, the surrounding world, cultural and ethnic phenomena, as well as phenomena within the language itself. “Language is a system of understanding, that is, ultimately, of understanding the world; language is the very understanding of the world”, wrote A.F. Losev [2, 822].

N.D. Shvedova presents the structure of the linguistic picture of the world as an unfolded canvas with a vertex depicted on it and with sections facing it, the components of which are arranged according to the principle of stepwise narrowing. At the top of this image stands a man; two dominant branches are directed towards this peak: “man himself, his life activity and its fruits” and “his environment, the sphere of his existence”. It is this primary division that corresponds to a person’s perception of himself and what exists around him and “for him” [3, 15].

The branches are divided into many separate fragments, each of which is divided into multicomponent sections; within the components there is its own division into component parts in accordance with the hierarchy of relationships. This is how the multi-planarity, multi-fragmentation and hierarchy of the linguistic picture of the world are manifested.

The linguistic picture of the world has a dual nature. On the one hand, people’s living conditions and the material world around them determine their consciousness and behavior, which is reflected in their linguistic picture of the world; on the other hand, a person perceives the world primarily through the forms of his native language, its semantics and grammar, which determines the structures of thinking and behavior. The linguistic picture of the world is a subjective image of the objective world; it carries within itself the features of the human way of comprehending the world, that is, anthropocentrism, which permeates all language.

The linguistic picture of the world is a holistic, global image of the world, which is the result of all spiritual activity of a person; it arises in a person in the course of all his contacts with the world.

The linguistic picture of the world performs two basic functions: interpretative, providing a vision of the world, and regulatory, serving as a guide for a person in the world. In addition to the basic ones, the following functions are distinguished: naming (objects, features, phenomena, processes, states, relationships, situations, events, etc.); explication of the results of categorization of phenomena of reality; identification of world phenomena; orientation in the surrounding world, socialization, belonging to a certain culture, to a certain society.

Each natural ethnic language has a special picture of the world, i.e. reflects a certain way of perceiving and organizing the world. The linguistic personality organizes the content of the utterance in accordance with the linguistic picture of the world, and this manifests a specifically human perception of the world, recorded in language.

The presence of specific languages leads to the emergence of specific linguistic pictures of the world among representatives of different nations. But there are also individual pictures of the world that differ from person to person. And this should be taken into account when talking about the typology of linguistic pictures of the world.

In the scientific literature (Apresyan Yu.D., Maslova V.A., Postovalova V.I.) various typologies of linguistic pictures of the world are proposed. In general, the classification of linguistic pictures of the world, in our opinion, is possible on the following three grounds.

Discussion and result. 1. According to the subject (carrier) of the linguistic picture of the world.

“There are as many pictures of the world as there are observers in contact with the world” [7, 32]. There is a distinction between individual linguistic pictures of the world, or pictures of the world of a linguistic personality, and collective, or “Sofia”, linguistic pictures of the world. It should be taken into account that individual linguistic pictures of the world in their totality form an integral linguistic picture of the ethnos. At the same time, the ethnic linguistic picture of the world is a timeless, constant, basic component of the world picture of a linguistic personality. The largest collective linguistic picture of the world is ethnic, but group linguistic pictures of the world can be distinguished within it: territorial, social, professional communities, as well as linguistic pictures of the world of adults and children.

2. According to the object displayed by the linguistic picture of the world.

The linguistic picture of the world always reflects the objective reality, the surrounding world. However, it can represent either the entire world, in all the diversity of its connections and conditions, or a fragment of this world:

a) According to the volume of the displayed object, a holistic, global linguistic picture of the world is distinguished - these are mythological, religious, philosophical, general scientific ones - and local linguistic pictures of the world. The latter include professional and private scientific pictures of the world: physical, chemical, biological, geological, technical (scientific picture of the techno-sphere), sociological, cybernetic, mathematical, information, etc. In this regard, they talk about the picture of the micro-world, macro-world, mega-world. In accordance with the nature and result of the activity of the subject-contemplator, interpreter, rationally processed pictures of the world (functional, informational, probability-theoretic, etc.) and picture-figurative (artistic) are recognized [4, 27].

b) Based on the quality of the displayed object, they distinguish between scientific and naive language pictures of the world.

A naive linguistic picture of the world is the knowledge of an “ordinary” person about the world in which he lives and acts; it reflects an integral “naive” view of the world, this is a “spontaneously developing idea of the external world, enshrined in everyday practice” [5, 17]. The meanings expressed in it form a single worldview system for speakers of a given language, which includes naive physics of space and time, naive physiology, naive ethics, naive political science, etc. Yu.D. Apresyan emphasized the pre-scientific nature of the naive linguistic picture of the world, noting that it does not coincide with the scientific picture of the world, but retains archaic ideas, for example: the sun rises, sets; It is raining. A naive picture of the world is created by everyday human thinking, which is “incapable of deeply penetrating the essence of objects and phenomena,” in contrast to scientific thinking, “usually content with the results of superficial observations” [6, 106].

3. According to the methods of linguistic representation (exponents) of the linguistic picture of the world.

Linguistic pictures of the world are identified that correspond to the components of the national language: the literary linguistic picture of the world and those that are territorially, socially, and professionally limited. It is also possible to distinguish linguistic pictures of the world that are correlated with the functional varieties of the literary language. Even linguistic pictures of the world of individual situations, lexical-semantic variants of a polysemantic word as micro-worlds, etc. are noted. The linguistic picture of the world is represented by all levels of the language system of a particular ethnic group: “The components of the picture of the world are words, formats and means of communication between sentences, as well as syntactic constructions” [6, 107].

The nature of the linguistic picture of the world is most clearly represented in vocabulary, because it is thanks to it that it is possible to “divide” reality, to highlight individual objects in the macrocosm and microcosm, which are the focus of the native speaker’s attention. The connection between the picture of the world and the word is due to the direct appeal of the lexical system to the life of society, social orientation, which determines its other specific features: openness, permeability, multiplicity of constituent elements.

Recognizing the leading role of vocabulary in creating a linguistic picture of the world, researchers warn that one should not exaggerate the role of a single word in the overall canvas

of the linguistic picture of the world. So, Yu.N. Karaulov notes: “A separate word, from the point of view of its position in the hierarchy, is similar to an “elementary object” and therefore, like an atom, is “indistinguishable” at the level where the “picture of the world” is formed, although the point is to consider each individual word as an element of the picture peace, there is no fundamental mistake” [8, 268].

Considering the leading role of vocabulary in the formation of the linguistic picture of the world, we should not forget about the various texts that are the “embodiment” of the linguistic picture of the world: poetic, scientific, philosophical, journalistic, proverbs and sayings. In passing, we note that in semiotics, any form of realization of the picture of the world: linguistic texts, social institutions, monuments of material culture are called a text. Thus, the linguistic picture of the world is represented both at the level of a language unit and at the level of various kinds of texts interpreted broadly.

Conclusion. The picture of the world, representing the worldview and worldview of a linguistic and cultural community, determines the mentality of its members, which is manifested in their assessment of the state of the environment and the possibility of changing it, in a person’s position, his attitude towards the world (nature, animals, himself, towards other people), in behavior person. The reflection of the world in human consciousness is not passive, but active.

The meanings expressed in language form a certain unified system of views, a kind of collective philosophy, which is implicitly inherent in the entire linguistic and cultural community.

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