

LINGVISTIK TASVIR DUNYONING LISONIY MANZARASINING OBYEKTI SIFATIDA

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Annotatsiya: "Lingvistik tasvir dunyoning lisoniy manzarasining obyekt sifatida" deb nomlangan maqolada dunyo lingvistik manzarasining mohiyati, ularning paydo bo'lish manbalari, funksiyalari va tasnifi tushuntirilgan. Konseptik va lingvistik dunyo manzarasining farqlari ularning subyektlarining o'ziga xosligini hisobga olgan holda taqdim etiladi.

Kalit so'zlar: dunyo tasviri, dunyoning lingvistik tasviri, dunyoning konseptik tasviri, tug'ma bilim.

ЛИНГВИСТИЧЕСКАЯ КАРТИНА МИРА КАК ОБЪЕКТ ЯЗЫКОВОГО ОПИСАНИЯ

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Аннотация: В статье «Лингвистическая картина мира как объект лингвистического описания» раскрывается содержание языковых картин мира, истоки их формирования, функции и классификация. Представлены различия концептуальной и языковой картин мира с учетом своеобразия их сюжетов.

Ключевые слова: картина мира, языковая картина мира, концептуальная картина мира, врожденное знание.

LINGUISTIC PICTURE OF THE WORLD AS AN OBJECT OF LINGUISTIC DESCRIPTION

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Annotation: In the article "Linguistic picture of the world as an object of Linguistic description" is explaining the substance of the world linguistic pictures, origins of their formation, functions and classification. Differences of conceptic and linguistic world pictures are presented taking into singularity of their subjects.

Key words: picture of the world, linguistic picture of the world, conceptual picture of the world, innate knowledge.

Introduction. "Language is the key to all knowledge and all nature, the word of all beings contains a picture," wrote G. R. Derzhavin.

The picture of the world in philosophy, linguistics, and psychology is the idea of the world reflected in the human consciousness. Also sometimes synonymous concepts are used: "vision of the world", "image of the world", "world vision", "perception of the world", "model of the world", "image of reality", "thesaurus".

The picture of the world expresses "the specifics of man and his existence, his relationship with the world, the most important conditions of his existence in the world." [1, 11].

The picture of the world reflects the main components of human consciousness - cognitive, moral, aesthetic, which correspond to the spheres: science, morality and law, art. Practice creates a picture of the world and influences it, regulates human behavior.

The history of the formation of the concept of "picture of the world" is connected with the development of physics at the turn of the 19th–20th centuries. The term "picture of the world" was introduced by Ludwig Wittgenstein as a term of philosophy and logic in his "Logic-Philosophical Treatise" to designate a system of images that interconnectedly reflect the totality of the results of knowledge of the world achieved by science. Since the 60s of the last century, the problem of the picture of the world began to

be considered by semiotics (the works of the German scientist Leo Weisgerber) in the study of primary modeling systems (language) and secondary systems (myth, religion, folklore, poetry, cinema, painting, architecture).

Literature review. Interest in the linguistic picture of the world was evident in the works of W. Humboldt. The German scientist I. Herder was considered one of the founders of the modern doctrine of the linguistic picture of the world.

General philosophers (G.A. Brutyan, R.I. Pavilenis) and linguists (Yu.N. Karaulov, G.V. Kolshansky, V.I. Postovalova, G.V. Ramishvili, B.A. Serebrennikov, V.N. Telia and others) distinguish between conceptual and linguistic pictures of the world.

We, following V.V. Morkovkin, believe that the opposition of the conceptual and linguistic picture of the world is not entirely correct “due to the formal diversity and multi-directionality of these terms. The term “linguistic picture of the world” indicates that the carrier of the picture of the world is language, while the term “conceptual picture of the world” indicates what elements the epistemological object under discussion is made up of” [2, 52].

The eclecticism of this opposition is also manifested in the fact that concepts, according to most linguists, are the basic units of the linguistic picture of the world. It seems to us more acceptable to use the term picture of the world, which in this work will be used as a synonym for the conceptual picture of the world.

There are complex relationships between the picture of the world as a reflection of the real world and the linguistic picture of the world as a fixation of this reflection. The boundaries between them seem unsteady and uncertain [3, 271].

Let's try to see the differences between the picture of the world and the linguistic picture of the world. The world is a person and the environment in their interaction. The reflection of the world in the mind, a person's ideas about the world, information about the environment and a person is a picture of the world. Information about the environment and a person, processed and recorded in language, is a linguistic picture of the world.

The bearer of both the picture of the world and the linguistic picture of the world is a person - a linguistic personality or some community - a “Sophian” person. Accordingly, we will talk about individual and collective pictures of the world.

A person's knowledge of objective reality consists of creating a picture of the world. The sources of its formation can be the following (according to V.V. Morkovkin):

- a) innate knowledge - at the level of innate knowledge, a person is no different from an animal;
- b) knowledge gained by a person as a result of his practical activities - the experience of human interaction with nature and society;
- c) knowledge obtained from texts with which a person becomes acquainted throughout his life;
- d) knowledge developed in the process of thinking;
- e) knowledge instilled in the native language - “cognitive inheritance, the starting capital provided by the ethnic group” [2, 32-43].

Discussion. The picture of the world of both an individual and a “Sophian” person is formed on the basis of all the above sources, i.e. information about the world is obtained through various channels. The linguistic picture of the world is based only on the knowledge instilled in the native language, its units and categories. However, it should be borne in mind that any knowledge possessed by a linguistic person is, to one degree or another, conditioned by language.

The picture of the world is a mental formation, although thinking outside of language is virtually impossible, since it is one of the hypostases of the mental-lingual complex, along with consciousness and language [2, 19-23]. The main elements of the picture of the world are information - some informational integrity. The picture of the world is exhibited in language, in gestures, in fine arts and music, rituals, things, etiquette, facial expressions, fashions, housekeeping methods, technology of things, in sociocultural stereotypes of people's behavior, etc.

The linguistic picture of the world is a mental - lingual formation, its elements are concepts, i.e. designated information. An ethnic language serves as an exhibitor of the linguistic picture of the world.

The differences between the picture of the world and the linguistic picture of the world are presented in the table.

As can be seen from the above, the basis for differentiating the picture of the world and the linguistic

picture of the world is the fixity and representation of information in language.

The picture of the world can be global, universal, because it contains the logic of human thinking. In this sense, all people's pictures of the world have common features, since human thinking is carried out according to the same laws. However, representatives of different eras, different social and age groups, different areas of scientific knowledge and professions may have different pictures of the world. People speaking different languages may, under certain conditions, have similar pictures of the world, while people speaking the same language may have different pictures. In the picture of the world, the universal, national, social and personal interact.

The linguistic picture of the world is determined by the ethnic language and is represented in it, therefore, it cannot be global in nature, although universal human elements are certainly represented in it.

Thus, the linguistic picture of the world relates to the picture of the world as a particular to the whole, while occupying a significant space in the picture of the world, since the knowledge instilled in a person by his native language far exceeds in volume and qualitative diversity the knowledge obtained from all other sources combined.

The linguistic picture of the world, being interfaced with the picture of the world and superimposed on it, does not completely cover it. "The linguistic picture of the world is capable of displaying only part of the "image of the world" [4, 46]. This stems from the contradiction between the infinity of the world and the finite number of discrete units of language [4, 43]. E.S. Kubryakova expresses an opinion about the integration of the linguistic picture of the world into the conceptual one as parts into the whole: "The linguistic picture of the world... is considered as an important component of the general conceptual model of the world in a person's head, i.e. the totality of a person's ideas and knowledge about the world, integrated into a certain whole and helping a person in his further orientation in the perception and knowledge of the world" [5, 169].

E.S. Kubryakova identifies three zones of "the influence of language on emerging concepts and concepts," i.e. zones in which there is a discrepancy between the conceptual and the linguistic, depicting them in the form of adjacent, built-in circles of different sizes and different diameters. The first zone reflects the direct influence of language on emerging concepts; the second is mediated by generalizations and abstractions formed on the basis of the properties of linguistic signs and their functioning on the basis of meanings extracted from linguistic forms and then abstracted; the third zone has no verbal expression [5, 145-146].

V.A. Maslova believes that "the conceptual picture of the world is much richer than the linguistic picture of the world" [6, 50]. The proof is given by the fact that the conceptual picture of the world can be represented using spatial (top - bottom, right - left, east - west, distant - close), temporal (day - night, winter - summer), quantitative, ethical and other parameters.

In the process of learning about the world, a person constantly develops and adjusts his picture of the world, and this happens quite quickly. The linguistic picture of the world naturally changes more slowly, it is conservative and retains the archaic elements of early pictures for a long time. These elements serve as the basis for creating a new picture of the world; in the process of cognition, they are filled with new meaning. At the same time, the linguistic picture of the world can contain both outdated and new pictures of the world.

From the point of view of V.B. Kasevich, "differences arise between the archaic and semantic system of the language and the actual mental model that is valid for a given language community and manifests itself in the texts it generates, as well as in the patterns of its behavior" [7, 58]. Such a linguistic continuum ensures the continuity and development of the linguistic picture of the world and the picture of the world.

The object of study of linguistics is, after all, the linguistic picture of the world, since its exponent is language. Therefore, let us dwell in more detail on the features of the linguistic picture of the world.

Conclusion. A person's position, his attitude toward the world (nature, animals, himself, and other people), as well as his behavior, are all influenced by the worldview and world picture that a linguistic and cultural community represents. This mentality is manifested in their assessment of the state of the environment and the possibility of changing it. The way the world is reflected in human awareness is not passive; it is actively reflective.

A kind of collective philosophy is formed by the meanings represented in language and is implicitly embedded throughout the entire linguistic and cultural group.

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