

LINGUISTIC AND CONCEPTUAL WORLD VIEWS

<https://doi.org/10.5281/zenodo.18295868>

Yigitaliyeva Shohsanam Isag'ali qizi

Teacher of Kokand State University

Xamidova Kamola Mamirovna

Associate Professor, Kokand State University

Shohsanamyigitaliyeva742@gmail.com

Абстрактный

В данной статье представлены различные взгляды на лингвистические и концептуальные картины мира. Естественный язык является основной формой, в которой отражаются наши знания об окружающем мире, и в то же время он является основным инструментом человека для приобретения и обобщения своих знаний, их корректировки и передачи обществу.

Ключевые слова

лингвистика, концепт, понимание, концептуальные ландшафты, сознание, картина мира, мышление.

Abstract

In this article, different views on linguistic and conceptual views of the world are presented. Natural language is the main form in which our knowledge about the world is reflected, and at the same time, it is the main tool for a person to acquire and summarize his knowledge, correct it and transfer it to society.

Key words

linguistics, concept, understanding, conceptual landscapes, consciousness, world image, thinking.

INTRODUCTION. Any, including ordinary knowledge (as opposed to skills), requires linguistic formalization. The interaction of reflective thinking with objective reality has placed the problem of the interaction of language and the world around us in one of the central places among the problems of general linguistics. The need to understand the problems of linguistic consciousness through the linguistic picture of the world, to connect language and national culture, and to present speech from the perspective of cognitive structures located deep in the consciousness of the individual is associated with the emergence of a discursive paradigm in new cognitive linguistics that has emerged in the last decade. [1.Kubryakova 1995].

A person, as a subject of knowledge, is the bearer of a system of certain knowledge, ideas, and thoughts about objective reality. This system has various names - a picture of the world, a conceptual system of the world, a world model, a world image, and is considered in various aspects.

The concept of "worldview" (hereinafter CM) is one of the basic concepts, expressing a person and his existence, his relationship with the world, the most important conditions for his existence in the world. In the minds of people belonging to a particular national community, a picture of the world, his own image of the objective reality surrounding them, is formed and passed on from generation to generation. According to many modern linguists, the true global picture of the world is the basis of the human worldview, its carriers express the essential features of the world in their understanding and are the result of all human spiritual activity. "The picture of the world as a subjective image of objective reality, without ceasing to be an image of reality, is objectified in the forms of signs, without being fully reflected in any of them" [2.Tildagi inson omilining roli, 1988: 24-25].

The picture of the world is a subjective image of objective reality created by man - not a mirror image of the world, but always some kind of interpretation of it. The picture of the world can be understood as an individual idea of the world in relation to an individual, as well as a generalized idea in relation to all of humanity, a set of universal knowledge about the world. The picture of the world is created due to the cognitive activity of a person and his ability to reflect thinking, therefore it is described as a cognitive category in a number of disciplines that study the organization of human knowledge. It is noted that the picture of the world has a dual nature: as a non-objective element of human consciousness and vital activity, and as objective formations, objectified in the form of "traces" left by a person in the process of vital activity. The tasks of the picture of the world arise from the nature of the human worldview and the purpose of a person in life, an integral part of which is the picture of the world [2.Tilda inson omilining o'rni. 1988: 24-25].

The holistic picture of the world is formed by two main types of worldviews: conceptual and linguistic. The conceptual picture of the world is much broader than linguistics, since various types of thinking, including non-verbal ones, are involved in its creation. The concept of "conceptual picture of the world" (hereinafter CMC) is studied by various disciplines, each of which considers the essence of this concept within its own problems and categories. In linguistics, it is called the picture of the world - KM (B.A. Serebrennikov, E.A. Kubryakova). Linguistics establishes the connection between CM and language, studies the methods of determining mental content through language. Language is not only

part of the picture of the world as one of the semiotic systems presented in consciousness, but also forms a linguistic picture of the world on its basis. Finally, the knowledge obtained by individuals with the help of language becomes intersubjective and can participate in communicative processes. The traditional point of view is that language was and remains a single and universal basis of thinking (a single logical and intellectual basis) on which various conceptual systems are built. Logic considers the essence of the conceptual system (CS) in connection with the problem of fixing certain information in it (R.I. Pavilenis). Neurophysiological and psychological studies analyze the picture of the world and try to explain the mechanisms that accompany human cognitive activity (A.N. Leontiev, V.P. Zinchenko, F.E. Vasilyuk). For example, neurophysiological studies prove that the language in which information is transmitted in the brain does not correspond to the language used by linguistic individuals to communicate with each other. Therefore, thinking does not take place in a national language. Based on this, supporters of this theory deny national views of the world and, based on the existence of a single logical basis, prove the possibility of reflecting any topic in any language, despite the uniqueness of language systems. However, studies by cognitive psychologists have shown that representatives of different cultures have differences in psychological processes, which form the specificity of psychoperception. When any thought is expressed in speech, the speaker almost always considers not only the delivery of information to the listener, but also the extent to which this thought will affect the listener.

In philosophy, the problem of the picture of the world is considered in the context of philosophical categories: individual consciousness, worldview, thinking, etc. (L. Wittgenstein, R.F. Abdeev, E.V. Ilenkov). It should be noted that there is no unity in understanding the "picture of the world", "linguistic picture of the world" and "national picture of the world", as well as in describing the ways in which these pictures are formed. Of course, the specificity of the problem lies in the different approaches to interpreting these concepts. The picture of the world is created in thinking, while language does not have such an ability. Just as language itself cannot be equated with thinking, the "linguistic picture of the world" (LPM) cannot be equated with the picture of the world. A similar point of view is put forward by B.A. Serebrennikov: "Language does not reflect reality, but shows it in a symbolic form" [2.Tildagi inson omilining roli. 1988:6]. The result of the representation is concepts (meanings). As A.A. Zalevskaya notes, "the tendency to rely exclusively on the linguistic picture of the world in the study of concepts is characteristic of both domestic and foreign authors," the linguistic picture of the world "focuses on

the fact that the only primary source of information for describing concepts is available and recognized as reliable." [3.Zalevskaya 2001: 33].

The worldview is an extremely complex, changing phenomenon. At the same time, it has constants that are inherent in each individual, ensuring mutual understanding between people. "By the linguistic worldview, we understand two different aspects of the consideration of semantics: either its general integral picture, the sum of all linguistic content that is relatively constant, slowly developing, or the specific features of the semantics of a particular language, that is, what distinguishes it from all other languages." [4.Karaulov 1976: 245].

CONCLUSION. Authors who consider the linguistic picture of the world historically formed in the common consciousness of a particular language community and reflected in the language to be a set of ideas about the world, a certain method of conceptualization, take a slightly different position. A linguistic picture of the world is created on the basis of the "objectification" of the results of the reflection of the world in the language. In other words, the carrier of consciousness is language, in which (in lexical meanings) the "folded" ideal form of the existence of the objective world, its properties, connections and relationships is expressed (A.A. Leontiev), it forms national consciousness and national culture as a whole» [5.Dmitryuk, Dovgal 2002: 6].

Mentality is closely related to the concept of the people. However, these concepts are different objects, and different approaches are required to study and describe them. Researchers define the field of understanding as a sphere of knowledge, a sphere of thought, and a spatial formation. [7.62] Sternin to some extent defines the mentality of people: "The psychic units that make up the sphere of national concepts are the basis for the formation of cognitive stereotypes - judgments about reality. On the other hand, the national mentality controls the dynamics of the formation and development of concepts - existing stereotypes affect the content of emerging concepts, give certain assessments to phenomena that are fixed in concepts) [6.Popova, Sternin 2001:67]. The conceptual sphere is gradually formed through the cognitive and communicative activities of the individual.

REFERENCES:

1 Кубрякова Е. С. Эволюция лингвистических идей во второй половине 20 века (опыт парадигмального анализа) /Е. С. Кубрякова //Язык и наука конца XX века. - М., 1995.

2. Роль человеческого фактора в языке: Язык и картина мира.-М.,Наука, 1988. -С. 24-25.
- 3.Залевская А. А. Текст и его понимание /А. А. Залевская. - Тверь: Тверской государственнй университет, 2001. -С. 33.
4. Караулов Ю. Н. Общая и русская идеография /Ю. Н. Караулов. - М.» 1976. -С. 245.
5. Дмитриук Н. В. Языковое сознание русских /Н. В. Дмитриук, Л. П. Довгаль //Язык и мышление: Психологические и лингвистические аспекты: материалы Всероссийской научной конференции. -М; Пенза, 2002. -С. 6.
- 6.Попова З. Д. Очерки по когнитивной лингвистике /З. Д. Попова, И. А. Стернин. -Воронеж: Истоки, 2001. -С. 67.