

THE LINGUOCULTURAL PICTURE OF THE WORLD IN LINGUISTICS

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Annotation. *The picture of the world is an ancient and complex puzzle that human thinking has not yet fully solved. The worldview is closely connected with language. Although in ancient times humanity did not have a clear understanding of language, people used certain sounds and symbols to convey information about their culture, traditions, religion, and way of life. These were preserved and passed down to the present day through carvings on stones, pottery, and drawings on cave walls. Even though the concept of linguistics did not exist in those times, the images engraved on rocks and the special symbols used by early humans have transmitted their cultural practices, lifestyle, and understanding of the world to modern times. This shows that the world and language are deeply interconnected. In the process of understanding, interpreting, and describing reality, language plays a fundamental role. From this perspective, the concept of the “linguocultural picture of the world” is regarded as a distinct field within linguistics. The world is infinitely complex, magnificent, and at the same time orderly; with primitive sensory perception and boundless intellectual capacity, human beings continuously strive to uncover the components of this complexity, to comprehend its grandeur, and to discover the underlying order of existence—finding satisfaction in this never-ending pursuit.*

Keywords: *picture of the world, language, linguoculture, linguistics, culture, thinking, reality, symbols, rock art, human cognition.*

TILSHUNOSLIKDA LINGVOKULTUROLOGIK DUNYO MANZARASI

Annotatsiya. *Olam manzarasi bu qadimdan inson tafakkuri hali to'liq yechip bo'lmagan murakkap jumboq hisoblanadi. Olam manzarasi til bilan uzviy bog'liq. Qadimda insoniyat til haqida tushunchaga ega bo'lmagan bo'lsada qndaydir maxsus tovushlar va belgilar asosida o'sha davr madaniyati, urf-odatlar, dini va yashash tarzi haqidagi ma'lumotlarni toshlar, sopol buyumlar va g'orlarga chizilgan suratlar orqali hozirgi kungacha yetip kelgan. Tilshunoslik haqidagi tushuncha o'sha davrlarda bo'lmagan bo'lsada qoyatoshlarga o'yip ishlangan rasmlar va mahsus belgilar o'sha davr madaniyati, yashash tarzi va olam haqidagi tushunchalarni hozirgi davrga yetkazip berdi. Bundan ko'rinib turibdiki olam va til bir-biri bilan uzviy bog'liq. Insoniyat borliqni bilish, uni tushunish va tasvirlashda til asosiy o'rin egallaydi. Shu jihatdan olip qaralganda “olamning lingvomadaniy manzarasi” tushunchasi tilshunoslikda maxsus bir yo'nalish sifatida qaraladi. Olam nihoyasiz murakkab, muhtasham va ayni paytda muntazam voqelikdir; inson bolasi ibtidoiy sezgi organlari va intiho bilmas aqliy zakovati bilan bu murakkablikning tarkibini aniqlashga, bu muhtashamlikning hashamlarini idrok etishga, bu muntazamlik asosidagi mavjud intizomni kashf qilishga tinimsiz urinish mashaqqatidan huzur qilib yashaydi.*

Kalit soʻzlar: *olam manzarasi, til, lingvomadaniyat, tilshunoslik, madaniyat, tafakkur, borliq, ramzlar, qoyatosh rasmlari, inson tafakkuri.*

ЛИНГВОКУЛЬТУРНАЯ КАРТИНА МИРА В ЛИНГВИСТИКЕ

Аннотация. *Картина мира представляет собой древнюю и сложную загадку, которую человеческое мышление до сих пор полностью не разгадало. Картина мира тесно связана с языком. В древности человечество не имело чёткого представления о языке, однако с помощью определённых звуков и символов люди передавали сведения о своей культуре, традициях, религии и образе жизни. Эти сведения дошли до наших дней благодаря изображениям на камнях, глиняных изделиях и наскальным рисункам. Несмотря на отсутствие в те времена понятия о лингвистике, изображения, высеченные на скалах, и специальные знаки донесли до современности представления о культуре, образе жизни и мире древних людей. Это свидетельствует о том, что мир и язык неразрывно связаны между собой. В процессе познания, понимания и описания реальности язык играет ключевую роль. С этой точки зрения понятие «лингвокультурная картина мира» рассматривается в языкознании как особое направление. Мир бесконечно сложен, величественен и в то же время упорядочен; человек, обладая первичными органами чувств и безграничным интеллектуальным потенциалом, постоянно стремится раскрыть состав этой сложности, постичь её величие и выявить существующий порядок, находя удовлетворение в этом непрерывном познавательном процессе.*

Ключевые слова: *картина мира, язык, лингвокультура, языкознание, культура, мышление, реальность, символы, наскальные рисунки, человеческое мышление.*

INTRODUCTION

The picture of the world formed in the human mind is naturally not a completely fixed or unchanging structure; it can evolve and become more refined in connection with the development of thinking, the progress of society, scientific achievements, and the improvement of methods of cognition. The totality of knowledge, perceptions, and cultural views about the world—formed through language and transmitted from generation to generation within a particular people—constitutes the linguocultural picture of the world. Every nation has its own language and worldview, and information about them is conveyed to representatives of other nations through language. Linguoculturology is a field that studies the world as a whole and the way of life of humanity. Interest in this field mainly began after the 20th century. In linguistics, the main reason for studying the picture of the world is

the growing interest in exploring the relationships between the languages and cultures of different nations. In this field, it is emphasized that language is a product of human thought and is closely connected with culture. In the 21st century, new branches of linguistics have emerged that study language not merely as a means of communication or a result of thinking, but as a key to a nation's culture. Language not only performs the function of reflecting reality, but also adapts and conveys the surrounding world and environment to human consciousness. For this reason, Western philosophy has developed over the past millennium based on the process of language use. Language is interpreted not only as a means of expressing the inner world of modern nations, but also as a tool that conveys the worldview of ancient people, as well as their understanding of society and the universe.

LITERATURE REVIEW

Language functions not only as a means of communication, but also as a tool for conceptualizing the world. In every language, the historical, cultural, philosophical, and psychological experiences of a society are embodied, and they are scientifically analyzed through the concept of the "linguistic picture of the world." The linguistic picture of the world is a system of representations about the world constructed through language, forming a unique conceptual universe for each language. Thus, just as individuals living in the same place may perceive the world differently, speakers of different languages also construct different linguistic pictures of the world. Each language creates concepts specific to its cultural environment and shapes them semantically. Many scholars have proposed various theories regarding the linguocultural picture of the world. For example, according to G. Brutyan, the linguistic picture of the world varies from language to language in terms of marginal or peripheral information—namely, the elements that lie beyond the boundaries of the conceptual picture of the world. R. Abdullayeva also argues that the linguistic picture of the world encompasses language, its historical development, the influence of culture on language, and, in general, all phenomena and processes united under the concept of language. There are also scholars who claim that the scope of the linguistic and conceptual pictures of the world is equal. This viewpoint can be observed in the works of G. Kolshanskiy, who argues that, from a gnoseological

perspective, it is not the “language–thought” relationship that is primary, but rather the “linguistic thought–reality” relationship. Therefore, it is more appropriate to speak not simply of the linguistic picture of the world, but of the picture of the world related to linguistic thinking. However, Kolshanskiy later acknowledged that the linguistic picture of the world is a secondary manifestation of the objective picture of the world, and that this secondary nature reflects the fundamental dependence of language on thought. According to later theories, there is a group of scholars who argue that the conceptual picture of the world is broader than the linguistic one. This viewpoint is found in the works of many linguists. In particular, Z. Boynazarov suggests that the first stage is the conceptual picture of the world, while the second is the linguistic picture of the world; since language represents the world through a specific system of signs, the scope of the linguistic picture of the world is considerably narrower than that of the conceptual picture.

METHODOLOGY

According to G. Pocheptsov, the linguistic representation of the world is not fully complete in terms of information and may be somewhat vague. Explaining this, the scholar notes that it is not the entire world that is reflected in language, but rather its most prominent aspects—that is, those elements that seem most important, most relevant, and most capable of describing the world comprehensively from the speaker’s perspective. The linguistic picture of the world is a way in which people understand and explain the world through language. The word “picture” refers to an image or representation. Just as the picture of the world can be drawn with a pen and various colors, the linguistic picture of the world is expressed differently in the diverse languages of different peoples around the globe. Each nation, based on its historical experience, social life, and culture, interprets the world in its own way and shapes these understandings through language. This set of concepts is referred to in linguistics as the “linguistic picture of the world.” Various terms have been used for this concept, such as “the intermediate world of language,” “the linguistic representation of the world,” “the linguistic model of the world,” and “the linguistic picture of the world.” This theory began to be widely discussed in linguistics from the late 20th century.

European scholars have also expressed different views on the linguocultural picture of the world. Edward Sapir defines language as a social phenomenon closely connected with human culture. In his view, language is not only a means of communication among people but also a reflection of the cultural experience of society. As he states, "language is a cultural, not biologically inherited, function." Through this idea, Sapir emphasizes that language is not biological but cultural in nature. He further notes: "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols." According to this view, language is a system of symbols created by humans, which expresses not only information but also emotions and experiences. Sapir also explains the relationship between language, culture, and society, emphasizing that each language reflects the cultural worldview of a particular society and influences how people perceive reality. According to Sapir, language cannot exist outside culture, as it is a socially inherited set of skills and ideas that characterize our way of life. Although language is a component of culture as a human activity, it also stands alongside culture as a form of thought and a means of communication.

RESULTS

Benjamin Lee Whorf, in turn, connects language with thought. In his view, individuals perceive nature and reality through the categories present in their language. As he states, "We dissect nature along lines laid down by our native languages." This means that people understand nature according to the structure defined by their language. From this, it can be concluded that speakers of different languages perceive the world differently. Whorf also emphasizes that language plays an important role in shaping human thought and influences the way reality is perceived. In the field of linguoculturology, scholars from different nations have conducted research with diverse perspectives. One of the Russian scholars, Viktor Maslova, explains the concept of the "linguistic picture of the world," arguing that language preserves and transmits human cultural experience. According to Maslova, the linguocultural picture of the world is formed through the interaction of language, culture, and human thought. Apresyan presents the concept of the linguistic picture of the world as a model that reflects how people conceptualize the world through

language. In his view, language serves as a tool for understanding and classifying the world based on social and historical experience, and he refers to this model as the “linguistic representation” or “linguistic model” of the world. T. Ya. Yakovleva interprets the linguistic picture of the world as a scheme of perceiving reality that exists in language and is specific to the community that uses that language. The linguistic picture of the world can also be understood as a set of languages, dialects, and their interactions within a given region, reflecting the social, cultural, and geographical aspects of language.

DISCUSSION

Maslova also defines linguoculturology as a field that emerged at the intersection of linguistics and cultural studies. It examines the manifestation of culture as reflected and закреплён (embedded) in language. This field is not merely a simple combination of two disciplines, but rather a new scientific direction that overcomes the limitations of narrowly specialized studies and offers new interpretations and explanations. In her research, Maslova also explains the concept of “concept” in language, noting that it includes not only the content of the object being described, but also attitudes and evaluations. It encompasses universal, national-cultural, socially conditioned, age- and gender-related characteristics, as well as individual experience—forming a complex whole. Uzbek scholars have also paid great attention to this field. A. E. Mamatov emphasizes that language plays a fundamental and active role in culture and cognition. It is a unique feature that distinguishes humans from the rest of the world. According to him, the perception of the native language determines the natural way of acquiring it; a person begins to acquire their mother tongue from birth, together with their mother’s milk.

CONCLUSION

While some of the above-mentioned scholars emphasize that language plays an important role in human perception of the world, Maslova analyzes these ideas from the perspective of linguoculturology and explains the concept of the linguocultural picture of the world. Language is a mirror of human thought and culture. The linguistic picture created through each language reflects the conceptual understanding of the world held by its speakers. Language, as a mirror of culture,

reflects not only the real world surrounding a person and the conditions of real life, but also a people's social self-awareness, mentality, national character, way of life, traditions, customs, morality, values, and worldview. It is language that creates the subjective picture of the world. In modern approaches, the unity of language and culture occupies a central place in the linguistic picture of the world. The culture of a particular people is expressed in language through verbal and non-verbal means. Due to the diversity of languages in the world, the linguistic picture of the world is also diverse. It is emphasized that values play a key role in shaping the linguistic image of the world in human perception. The linguistic picture of the world is evaluated through values, and both universal and national-cultural values are reflected in language. In linguistics, the study of the linguocultural picture of the world serves not only to reveal the semantic and structural aspects of language, but also to uncover the general model of human thought and culture. This approach connects linguistic research with other disciplines such as philosophy, psychology, and cultural studies. Thus, the linguocultural picture of the world can be understood as the conceptual world created through language, reflecting human culture and thought.

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