



Linguistic Image of the World: The Main Concept of Cognitive linguistics

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<http://dx.doi.org/10.18415/ijmmu.v9i2.3605>

Abstract

The article deals with the issue of definition of the main concept in cognitive linguistics linguistic image of the world. There exist diverse types of images of the world in modern science and the issue demands wider and concrete limits in distinguishing linguistic image of the world.

Keywords: *Linguistic Image of the World; Cognitive Linguistics; Category; Concept; Conceptosphere*

Introduction

The emergence of cognitive linguistics can be treated as the creation of a new linguistic paradigm. By years, cognitive linguistics has set its subject, internal structure and categorical apparatus. Closely connected with the development of cognitive linguistics is a new understanding and vision of language through the prism of human cognition.

Mostly used categories of cognitive linguistics are "mind", "cognition", "conceptual system", "concept", "conceptosphere", "linguistic image of the world", "categorization", "image of the world".

The term "image of the world" (previously also "model of the world") began to be used as early as the beginning of the 17th century in philosophical research works. The consistent study of the image of the world, which began in the second half of the 19th century, subsequently actively expanded in the 20th century and has become one of the most popular scientific problems.

The Main Results and Findings

The image of the world continues to interest specialists in various fields of knowledge. Different approaches to understanding the image of the world are united by the idea of it as a philosophical and worldview construction that has a scientific and philosophical character. There are as many linguistic images of the world as there are thousands of national languages in the world. The linguistic image of the world represents a complex process of ethnic thinking, embodying a system of cultural and social relations.

Currently, the term "image of the world" is actively used in the art sciences (humanities), sociology, natural and exact sciences. Despite the similarity of the general definitions of the "image of the

world", the multifaceted nature of the defined object inevitably leads to numerous differences in the detailed interpretations of this concept.

The cognitive image of the world is part of the direct image of the world and is a "set of the concept sphere and stereotypes of consciousness that are set by culture" [7; 37].

"Linguistic image of the world" - a concept that is so important for linguists, has received many interpretations and definitions. In the environment of cognitive scientists, there is still no unambiguous idea about this phenomenon. The linguistic image of the world performs the function of an intermediary in the development of language and speech activity.

Blokh M.Ya. defines the image of the world as a metaphorically designated reflection of the world by consciousness, each element of the world can become the subject of a concept, insofar as the image of the world can be defined as set of concepts. But concepts, as you know, are combined into concept spheres, that is, into associative sets concepts related to certain parts of the world, reflected by consciousness. Hence, the image of the world in this sense can be defined as a set of concept spheres. Conceptospheres can be represented as frames - nomenclature schemes, which are varieties of semantic fields— just like the concepts themselves.

The concept and, consequently, the conceptosphere are formed on the basis of language, since the conceptual and mental activity of a person as such is significantly mediated by language. It follows from this that the image of the world in the above sense is language-mediated. Such mediation gives rise to some philosophers and linguists to consider language itself as containing in own reflection of the world, that is, a linguistic image of the world. So, in modern linguo-philosophical knowledge, two interconnected, but different images of the world are distinguished, namely, a conceptual, conceptual, image of the world, mediated by language, and a linguistic image of the world, contained within the language itself. [10]

Kornilov O.A. in the monograph "Языковые картины мира как производные национальных менталитетов (Linguistic worldviews as derivatives of national mentalities)" puts forward plurality as a characteristic feature of the term "linguistic worldview". He distinguishes between the scientific linguistic image of the world, the linguistic image of the world of the national language, the linguistic image of the world of an individual. "The linguistic image of the world is subjective and captures the perception, comprehension and understanding of the world by a specific ethnic group at the stage of language formation" [5; 14].

The study of the linguistic image of the world is carried out in parallel with the consideration of the scientific image of the world.

To date, two main approaches to the study of the linguistic image of the world are being actively developed:

- 1) a naive linguistic image of the world, which determines the conceptual system of a person at the primary, initial stage of language development and includes ontological and empirical knowledge expressed by lexical units of specific semantics and acting as carriers of mandatory, conventional information about the structure of the world. Within this direction Boldyrev N.N. proposes a new terminological designation - "the actual language model of the configuration and representation of knowledge about the world". This model assumes a stable, universal and abstract language system of knowledge classification, necessary for orientation in the surrounding world;
- 2) a national linguistic image of the world, which forms a system of vision of the real world in the process of development of a separate linguocultural society. It is characterized by specific lexical

units, constants of a particular culture, grammatical models. Unlike the “naive” one, the national image of the world turns into an active and functional system of conceptualization and categorization of a single objective world in different ways, that is, in different languages. [1; 10]

According to the views of scholars, the linguistic image of the world in each language is unique. According to these views, modern scholars propose to compare the linguistic image of the world in different languages, to understand the linguistic image of the world (LIW), to study the worldview of another nation using other factors.

In order to study the linguistic image of the universe of another people, it is necessary to enter into this LIW and collect objective information pertaining to the object being studied in that language. LIW is a linguistically expressed set of these matrices in which the methods of national perception of existence and the national character formed as a result are expressed. Without knowing this system of matrices, it is difficult to study the ethical, moral and significant elements, associative thinking, systems that make up national culture [5;80].

At the present time, linguists are faced with the important task of determining the difference between the conceptsphere and the linguistic image of the world. The conceptsphere is a sphere of thought, a set of concepts consisting of imaginary images. Cognitive "classifiers" also belong to the conceptsphere. The linguistic image of the universe, on the other hand, is a collection of linguistic units, meanings, of the conceptsphere.

A certain part of the conceptsphere of the nation is reflected in the linguistic image of the world, and this concept is accepted as the subject of study of cognitive linguistics.

In the process of studying the linguistic image of the world of different peoples, the conceptsphere of different nations has great differences in terms of the structure of concepts and the principles of their structure. Linguists have identified these differences in the process of translation theory, the typology of world languages, and foreign language teaching.

One of the basic rules in linguistics is that the structure of one language cannot be studied by the structure of another. Concepts in different languages are divided into different groups by each nation according to their characteristics.

In a comparative study of the linguistic image of the world of different nations, one can see similar aspects of the representation of being in the human imagination, and at the same time specific national aspects.

Both the conceptsphere and the linguistic image of the world are the same in nature, they are the object of thought. The conceptsphere can be both in language and in a separate lexeme; the conceptsphere can be the name of another genre, an aspect of human existence, and a social status. Some scientists believe that these aspects of the conceptsphere are also characteristic of the concept. The similarities between the terms concept and conceptsphere are seen in their appearance in the human mind and in the description of any image [8;10].

Popova Z.D., Sternin I.A. point out the following aspects of the formation of the linguistic image of the universe:

- 1) through the nominative means of language — lexemes, fixed nominations, the absence of nominative units of language (lacunae of different types);

- 2) functional units of language - through the most widely used lexicon and phraseology, existing in the language system;
- 3) figurative means of language - through figurativeness, metaphor, internal form of language units of national character;
- 4) through the phonosemantics of language [7; 64].

The linguistic image of the world can be described as follows:

- To express the division of being reflected in language through language paradigms;
- Show the national characteristics of language units (semantic differentiation of words with the same meaning in different languages);
- Find units (lacunae) that do not exist in the language system;
- Identify endemic units (shown in only one of the languages being compared) [7;65].

The study of the linguistic image of the universe has a linguistic content, in which the elements present in language and in what order they are arranged are studied. However, if the researcher conducts his research in a cognitive direction, then it is necessary to resort to linguocognitive research to describe the linguistic image of the universe. The conceptual description of the conceptsphere and being is studied.

According to Zalevskaya A.A., language units, words are the only way to the human information base, but also language units and words are a method of determining the cognitive structure [3; 91].

Maslova V.A. describes the linguistic image of the world from the point of view of linguocultural studies as a process of depicting an object, an event, a process in its own colors based on its national significance [6;67].

Interest in the linguistic image of the world is also found in the works of Wilhelm von Humboldt. In his view, different languages are their own unique way of thinking and knowing for the nation. By the end of the twentieth century, many scientific works devoted to this problem had emerged [2; 4].

As people integrate into society, they see the world according to the parameters of a given image of the world. Lotman writes, "The world of ideas is inseparable from the world of people, and ideas are inseparable from everyday reality" [11]. Apresjan emphasized the prescientific nature of the LIW, calling it a naive image. In his view, the LIW supplements the objective meanings of reality, often distorting them [9].

Conclusion

Naive, however, does not mean primitive. The naive image of the world is the experience of many generations, so naive is related to the reflection of everyday life, the ordinary perception of things, which is contrary to their scientific understanding and explanation. It is constructed by a human being, subjective, adapted to social needs and an ethnocentric mentality. In Apresjan's term, language is a specific way of conceptualizing reality (worldview), which is partly universal, partly nationally specific.

Hence, the study of the linguistic image of the world requires a balanced approach to the conceptual image of the world that expresses human characteristics and its way of life. While human activity is symbolic, it is both universal and national in nature.

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