

The Linguistic Picture of The World: Language, Thinking, And Linguocultural Interference

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Abstract: The article analyzes the concept of the “linguistic worldview” from linguistic and cognitive perspectives. According to linguists, every language reflects a unique worldview and shapes the perception of reality through linguistic images that are directly connected to human thought and culture. Through language, individuals represent the surrounding reality in their consciousness, which forms the basis of their linguistic worldview. The article explores the differences between worldviews in different languages, their cultural and mythological roots, as well as instances of interference in intercultural communication. In particular, it examines how the cognitive features of the linguistic worldview are transferred from one language to another in the speech of bilingual individuals, either from the native language to the newly acquired one or vice versa. Using examples, the paper reveals the significance of these differences in the processes of translation and language learning. This approach helps to better understand the complex relationship between language and thinking, and underscores the relevance of linguocultural approaches in linguistics.

Keywords: Linguistic worldview, language and thinking, linguoculture, interference, cognitive structures, mythological images, bilingualism, linguistic relativism.

Introduction: We all live in a world that is shaped and perceived through the prism of language. Linguistics, the science of language learning, studies the interaction between language and our understanding of the world. In linguistics, the “linguistic worldview” refers to how language influences our perception and interpretation of the surrounding reality. According to linguists, language not only reflects the cultural traits and ideas of the world but also actively shapes them. Unlike the static picture of the world, the linguistic worldview is dynamic and changeable, influenced by time and cultural shifts. As noted by R. Lado, differences in linguistic worldviews are reflected not only in the forms of expression but also in the meanings characteristic of the vocabularies of different languages. It is important to understand the reasons behind these differences to grasp them more deeply. In the process of learning a new language, learners often interpret content based on ideas formed by the linguistic worldview in their minds, which may unconsciously influence the newly acquired language.

This highlights the importance of addressing such interferences.

The linguistic worldview is an essential part of human culture, and describing and studying it is one of the key tasks of linguistics. As mentioned above, preserving linguistic diversity and understanding its essence serves not only linguistics but all of humanity. In today’s era of globalization and technological advancement, describing the linguistic worldview and studying the relationships between languages is more important than ever. Scholars who have reflected on the concept of the world as represented in human consciousness have used various terms to describe it. For instance, linguists such as B. Whorf and G. Kholshanskiy refer to it as the “worldview,” D. Potebnya as the “image of the world,” and G. Gachev uses terms like “national cosmos” or “Cosmo-Psycho-Logos.” In fact, this terminology originates from the physicist H. Hertz and was later referred to as the “image of the world” by M. Planck in the context of scientific perception. The term “linguistic worldview” was introduced into linguistics

by L. Weisgerber. According to him, if a particular linguistic sign (i.e., a phonetic expression) does not exist in a language, then the corresponding concept cannot exist either. Thus, people who speak different languages live in different conceptual worlds.

Each of us lives in a world shaped and perceived through the lens of language. Linguistics, as a field of study, explores the interaction between language and our understanding of reality. In linguistics, the concept of the “linguistic worldview” reflects how language influences the way we perceive and comprehend our surroundings. As noted by linguists, language not only reflects the cultural characteristics and ideas of a society but also plays an active role in their formation. The renowned linguist Wilhelm von Humboldt stated: “Every language contains a worldview of its own, and we perceive reality only through our own language.” This means that language is not merely a means of communication, but also a tool for perceiving and understanding reality.

Each language possesses its own unique worldview, and speakers are compelled to construct meaning based on this worldview. In this process, a speaker’s unique perception of the world is revealed through their language. Language is a crucial factor in the formation and existence of a person’s knowledge about the world. In the course of activity, individuals reflect the objective world and encode the results of their cognition in words. The linguistic worldview complements objective knowledge about existence. This accumulated knowledge, encoded in linguistic forms, is referred to as the linguistic worldview. The concept of the worldview (including the linguistic one) is based on the study of human perceptions of the world. While the “world” refers to the relationship between people and their environment, the “worldview” is the result of processing information about that environment. Whereas the image of the world represents an indivisible whole, the worldview reflects a set of varying levels of knowledge and attitudes toward the objects of reality.

The linguistic worldview of a particular linguoculture often stems from mythological concepts formed during early childhood. Archetypes are expressed through legends, meaning that the subconscious reflections of the world among speakers are shaped based on ancestral experiences and mythological perceptions. Legends make up an important part of the linguistic worldview and significantly determine its national and cultural characteristics. Practical experience in intercultural communication shows that worldview differences conditioned by national and cultural backgrounds—and the division of people into distinct linguocultural communities—primarily lead to

interference in the linguistic worldview.

Lingvistik interferensiya boshqa tilni o'rganish jarayonida ona tilining ta'siri natijasida o'rganilayotgan tilning me'yorlaridan siljishi tushunilsa, olamning lisoniy manzarasi interferensiya tushunchasi ostida esa, dunyo haqidagi tushunchalarni aks ettiruvchi mental tuzilmalar noverbal o'xshashligi tufayli yuzaga keladigan ikki yoki undan ortiq kognitiv tizimlarning madaniyatlararo o'zaro ta'sirida natijasida namoyon bo'ladigan hodisa sifatida tasavvur qilish mumkin.

According to researchers, while a part of thinking and influence that we perceive is received unchanged through the cognitive “filters” of our consciousness, another part is prone to transformation based on the concepts existing in our subconscious (Lazarev, Pishchalnikova, 2002:10). The understanding of the world in a newly acquired language may not fully or partially correspond to the cognitive structures that have already been formed in the individual’s mind. This results in a state of adaptation to the new cognitive space, which manifests as an attempt by the bilingual person to align their initial cognitive structure with a second one.

For example, Uzbek and Russian speakers form cognitive concepts related to animals through different symbolic metaphors. While Uzbeks may say “healthy as a horse”, Russians associate health with a bull, as in “здоров как бык” (“healthy as a bull”). This illustrates how the linguistic worldview is formed differently in each language. A bilingual speaker may use this primary conceptual scheme in their speech — for instance, a native Russian speaker speaking Uzbek might say “healthy as a bull” (ho'kizdek sog'lom), which causes interference in their speech. This, in turn, leads to the formation of new concepts based on experience and to some extent contributes to the emergence of a new cognitive space.

It should be noted that interference in the linguistic worldview is bilateral: not only can the dominant linguoculture exert influence, but under the effect of interference, the newly acquired language can also impact the linguocultural system of the native language.

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