FORMATION OF NATIONAL-SPECIFIC CONCEPTS IN THE LINGUISTIC PICTURE OF THE WORLD

A. Shamakhmudova [1]

Abstract:
A human being is a physical being endowed with sensory organs with which he is able to perceive the world around him: he sees, hears, touches, distinguishes smells. A person born with a pure, information-free consciousness observes and remembers what he sees around him, he absorbs data about the world around him like a sponge. Gradually, in his mind, on a once-clean "white sheet", an picture of the world emerges, or, according to the definition of philosophers, a picture of the world, i.e. a set of ideas about the surrounding reality, a person's worldview.

Key words: the picture of the world, linguistic personality, a social creature, cultural heritage.

M. Heidegger connects the issue of forming a picture of the world with a worldview, arguing that when "the world becomes a picture, a person's position is perceived as a worldview" [6, p. 94]. In his opinion, the picture of the world is an image of "existence", while the worldview reflects a person's attitude to this "existence".

A person, being a social creature, lives in society, creates and uses both spiritual and material values, and exchanges the results of his work with others. As a representative of a certain culture, when he learns about the world and evaluates phenomena, he perceives the basic attitudes of his culture, which form his view of the world throughout his life. The exception is when a person changes his place of residence and adapts to new cultural norms, which leads to a change in his "prism" of perception.

In addition, a person is a linguistic personality. Since childhood, he speaks his native language, which affects his perception of the world and expands his knowledge, but also limits them to the limits set by this language. J.L. Weisgerber calls his native language "the basis of the existence of any national community", comparing it with the thread connecting generations [2, p. 111]. He emphasizes that a person grows up in the context of his native language, which forms his idea of the world. The scientist considers language as the cultural heritage of the people, comparing it with law, customs and traditions. Every person, being a part of a cultural community, is a native speaker of the language, but does not influence its development. Thus, knowledge and phenomena that are not reflected in the language remain individual and are not passed on to the next generations. The linguistic picture of the world, formed on the basis of a specific language, includes only those aspects of reality that are reflected in the language, representing a "nationally specific vision of all things imprinted in the vocabulary", which includes logical comprehension, emotional assessment and perception of both the material world and everything that human brings to it consciousness [5, p. 140].

In the world, there are between 2,000 and 5,000 national languages, each corresponding to a unique linguistic picture of the world that embodies the perspectives of the language's native speakers. This linguistic picture of the world reflects the complex processes of ethnic consciousness that engage with human existence in the world. The

---

[1] *Shamakhmudova Aziza Furkatovna, DSc, professor of SamSIFL*

formation of this intricate system of cultural and social relationships, as expressed in the linguistic picture of the world, is significantly influenced by the nation's way of thinking and its particular logic of perceiving and morally evaluating reality. According to G.D. Gachev, the "national picture of the world" represents a specific "turn" in which existence is presented to a particular people, who perceive the world through a specific "coordinate system" [4, p. 44].

The uniqueness of linguistic picture of the world raises questions about mutual understanding among representatives of different cultural and linguistic communities. Gachev notes that there is a certain limit to understanding that people often cannot surpass, as seemingly identical words and phrases may carry different meanings [4]. Contemporary researchers question the possibility of comparing linguistic picture of the world and understanding other worldviews developed under different conditions and influences. O.A. Kornilov also discusses the permeability of languages and cultures, linking this issue to the conceptual foundations of human consciousness and the so-called "psychological unity of humanity". Perspectives on this matter in modern linguistics are varied: some believe in universal categories that acquire different connotations across various linguistic cultures, while others argue that each people creates its own unique categories and concepts, leading to the formation of distinct mentalities and conceptual spheres. Some authors adopt a middle ground, acknowledging both universal and specific categories. For instance, A. Wierzbicka states, "Alongside a vast array of concepts specific to a given culture, there are also fundamental concepts that must be lexicalized in all languages... While linguistic and cultural systems differ significantly, there are semantic and lexical universals that indicate a common conceptual foundation upon which human language, thought, and culture are based..." [3, p. 321-322]. A similar view is held by Yu.D. Apresyan, who writes that "the way a language conceptualizes reality... is partly universal and partly nationally specific, allowing speakers of different languages to see the world slightly differently, through the prism of their languages" [1, p. 39].

The specificity of the linguistic picture of the world lies in its divergence from the universal and its non-inclusion in a "unified conceptual system". It consists of nuances that emerge from the unique cultural and historical development of a nation over centuries. These nuances can create obstacles to understanding another culture. O.A. Kornilov emphasizes the need to distinguish between the concepts of "comprehensibility" and "penetration" into a foreign linguistic picture of the world. He argues that the process of "penetrating" the unknown will inevitably involve "fitting" it to one's own standards and searching for equivalents within one's own linguistic framework. Thus, it is valid to speak of the comprehensibility of linguistic picture of the world, with the understanding that this process of knowledge acquisition may lead to the formation of a second linguistic identity.

To grasp and understand another's way of perceiving the world, scholars (G.D. Gachev, O.A. Kornilov) suggest employing the principle of "presumption of misunderstanding" or "presumption of ignorance". This means that an individual studying a foreign language should start from their "ignorance" in order to seek the most objective information about the subject of study, rather than fitting facts to existing stereotypes. According to the researcher, the linguistic picture of the world is a "verbalized system of "matrices" that encapsulate the national way of seeing the world, which shapes and predetermines national character. Without knowledge of this 'matrix' system of national consciousness, it is difficult to understand much of what constitutes national culture, particularly ethical, moral, and value priorities, systems of imagery, and associative thinking, among others" [5, p. 80].

O.A. Kornilov argues that the real world, as perceived by humans, is refracted through four components of linguistic consciousness: sensory-receptive, logical-conceptual, emotional-evaluative, and value-moral [5, p. 165]. This process transforms the experiences into what R. Jackendoff calls reflected reality, which, in turn, cannot be independent of linguistic consciousness. The framework proposed by Kornilov illustrates how individuals

process phenomena from the surrounding world: they first perceive reality through their senses (seeing, hearing, feeling), then logically interpret it by assigning a specific lexical name, comparing it to other objects, and categorizing it with similar entities. After this, the object is evaluated emotionally, followed by a deeper, value-based assessment.

In the more advanced stages of forming ethnic consciousness, where the core concepts have already developed, the aforementioned components utilize a ready-made "arsenal of conceptual matrices" to process incoming information. In the early stages of national consciousness formation, when the lexicon of the language is being established, the logical-conceptual apparatus plays a primary role in shaping concepts, which later becomes less prominent after the initial conceptualization process is complete. Subsequently, incoming information is interpreted within the framework of established collective concepts and categories. Thus, the most significant concepts for ethnic consciousness undergo lexicalization and receive names in the language.

References:

[1].   *Апресян Ю.Д. Образ человека по данным языка: попытка системного описания // Вопросы языкознания. – М., 1995. – №1. – С. 37-67.*

[2].   *Вайсгербер Й.Л. Родной язык и формирование духа / Пер. с нем., вступ. ст. и коммент. О.А. Радченко. – М.: Изд-во МГУ, 1993. – 224 с.*

[3].   *Вежбицкая А. Язык. Культура. Познание. / Пер. с англ., отв. ред. М.А. Кронгауз. – М.: Русские словари, 1996. – 416 с.*

[4].   *Гачев Г.Д. Национальные образы мира. –М.: Советский писатель, 1988. – 448с.*

[5].   *Корнилов О.А. Языковые картины мира как производные национальных менталитетов. – 2-е изд., испр. и доп. – М.: ЧеРо, 2003. – 349 с.*

[6].   *Хайдеггер М. Время картины мира // Новая технократическая волна на Западе. – М.: Прогресс, 1986. – С. 93-118.*