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Linguistic Terminology and Ethno-Cultural Features of the Linguistic Picture of The World

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Abstract

The article deals with the problems of the linguistic picture of the world. It notes that the linguistic picture of the world is a set of knowledge about the world that is reflected in the language, and the linguistic picture of the world reflects the national and cultural specifics of the worldview of the people. The relationship of a person with the world around him, the conditions of his existence in the world are among the fundamental concepts, and, consequently, the concept of the world picture. In the article, the picture of the world is considered as a vision of reality, the semantic construction of the world in accordance with a certain logic of world understanding and world representation.

Keywords: *The World, Language, Man, Nature, Consciousness, Painting, Linguistics, Society. Worldview, Language, Language Signs, Vocabulary.*

Language is a means of communication, an instrument of cognition and a form of existence of the socio-historical experience of mankind. The language specifically reflects reality, which is both the object of cognition and the subject of human communication. Language belongs to reality and consciousness at the same time. A thought becomes valid when it acquires a speech expression, when it is addressed to someone, i.e. it turns into the property of people, while retaining, however, the individual form of material embodiment. In other words, the essence of consciousness is a reflection of reality. Reality is realized by a person insofar as it is reflected through the medium of linguistic meanings. Therefore, language is the reified expression of consciousness.

Language is a social phenomenon. It sets and reflects the requirements of collectivity. How can a language arbitrarily constructed by an individual be meaningful? As a product of the creativity of a single individual, language is nonsense. "...Language is a practical, existing for other people and only thereby existing also for myself, a real consciousness." [1].

We can say that language is not invented by anyone and is not invented individually, but is a spontaneous social product of the human collective. "Language is as ancient as consciousness," "language is the immediate reality of thought." Language and thinking form a dialectically contradictory unity. They condition each other, which gives rise to the well-known formula: "As there is no language without thinking, so there is no thinking without language."

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Language is not just a way of expressing the surrounding world, but also a means of forming a picture of the world. Reflecting the objective world in the process of activity, a person fixes the results of cognition in the word. The totality of this knowledge, captured in a linguistic form, is called the "linguistic picture of the world".

It is important to note here that there are different opinions of scientists on the concept of "language picture of the world". Thus, according to Y.N.Karaulov, "the linguistic picture of the world" is the whole conceptual content of a given language taken together."

N.Y.Shvedova interprets the linguistic picture of the world as "the image of everything existing as an integral and multi-part world, developed by the age-old experience of the people and carried out by means of language nominations, in its structure and in the connections of its parts interpreted by language, representing, firstly, a person, his material and spiritual life, and secondly, everything what surrounds him: space and time, living and inanimate nature, the realm of man-made myths and society" [2].

V.M.Pimenova understands the linguistic picture of the world as "the totality of knowledge about the world that is reflected in the language, as well as ways of obtaining and interpreting new knowledge."

The linguistic picture of the world is defined as follows: "A linguistic picture of the world is usually called a set of ideas about the world, enclosed in the meaning of different units of a given language (full-meaning lexical units, "discursive" words, stable combinations, syntactic constructions, etc.), which form a kind of unified system of views or prescriptions."

The picture of the world is formed "from some of the most rigidly defined elements of world perception (worldview) and the rules of mutual transitions from one element to another (relations between elements)."

"The term "linguistic picture of the world" is nothing more than a metaphor, because in reality, the specific features of the national language, in which the unique socio-historical experience of a certain national community of people is recorded, create for native speakers of this language not some other, unique picture of the world, different from the objectively existing one, but only a specific "coloring" this world, due to the national significance of objects, phenomena, processes, selective attitude to them, which are generated by the specifics of the activity, lifestyle and national culture of this people" [3].

So, the above opinions of scientists allow us to conclude that language is the most important way of formation and existence of human knowledge about the world. And the linguistic picture of the world is a systemically ordered model of signs expressed with the help of various linguistic means, transmitting information about the surrounding world. The linguistic picture of the world cannot exist outside of man and society.

The linguistic picture of the world reflects the national and cultural specifics of the worldview of the people who are native speakers of this language. "Language paints the conceptual model of the world in national and cultural colors through the system of its meanings and their associations" [4].

Any national language performs important functions: communicative, informative, emotive and, most importantly, the function of storing the entire complex of knowledge and ideas of this language community about the world. The participation of the national language in the preservation of knowledge about the world is carried out at two levels: firstly, in the language itself, in the semantic systems of the dictionary and grammar; secondly, with the help of language in speech, in written and oral messages created in the language.

The national linguistic picture of the world is "a component, a level of linguistic mentality responsible for the embodiment of knowledge about the world, its linguocognitive level.

The national image of the world includes three levels: national space, life, language; national character, national soul; national way of thinking, way of representing the world, outlook on being, hierarchy of values. Each epoch generates its own images.

The national-cultural specificity of any language is reflected primarily in the ethno-cultural vocabulary. The ethno-cultural vocabulary reflects the material culture of the people, reconstructing a fragment of the national linguistic picture of the world. The national language, being both a product and an instrument of culture, forms a person, determines his behavior, lifestyle, worldview, mentality, national character, ideology.

The surrounding world and consciousness are two factors that generate a linguistic picture of the world of any national language. The objective world is different for each ethnic group. He gets his verbal embodiment, unique for each nation. The greatest attention is paid to the formation of the national mentality by natural conditions.

As you know, the concept helps to penetrate into the inner world of a person. Concepts form an image of the surrounding cultural reality in the consciousness of a linguistic personality. They are primary cultural entities. Concepts, forming in the consciousness of the individual, constitute a value picture of the world, providing mutual understanding between the representations of one culture [5].

A person's ideas about the world, in mental and linguistic form fixed in certain concepts, have both universal and specific, i.e. ethno-cultural features, since they are conditioned by the peculiarities of national culture, which is an integral part of universal culture. The universal concepts in the national culture acquire a specific color due to the way of life, the type of management, the worldview of a particular ethnic group. It follows from this that in any national picture of the world it is possible to isolate universal concepts, nevertheless, having a nationally oriented refraction in this ethnic picture of the world. In addition, the linguistic national picture of the world may include purely specifically national concepts.

Naturally, universal values find their expression in every culture. Nevertheless, universal values in national cultures are often seen through the prism of national culture, being refracted and transformed in a special way.

Language expresses ethnic peculiarities of perception of reality to the greatest extent. Knowledge of a language also implies possession of the conceptualization of the world reflected in this language. Representations that form a picture of the world are included in every meaning of the word.

It is necessary to agree with A.P. Komarov, asserting the existence of a single linguistic picture of the world, reflecting the interaction of a person with the surrounding world, his attitude to the objects of the world. The role of language in obtaining knowledge about the world, reflecting a certain way of perceiving the world and organization, "conceptualization and categorization of the world" in the process of speech-thinking activity of the subject in the course of his knowledge of the world is irreplaceable. The conceptual scientific picture of the world – the mental logical picture of the world and the linguistic picture of the world are in a relationship of complementarity, since "the language system does not so much duplicate the system of thinking as it is with it in relation to the functional complement" [6].

On the one hand, thinking, being a way of obtaining and organizing knowledge, in order to reflect reality, needs the mediating sign systems necessary for this. The fact is that in the process of thinking, reality is displayed in the brain through signs. Psychologists consider thinking as a linguistic derivative of external objective activity, and the thought process itself is carried out in the form of alternating images of signs encoding images of cognizable objects.

On the other hand, at the higher stages of thinking (at the stage of conceptual thinking), the language system provides the mechanisms of consciousness with categories of elementary thinking, without which not only the process of understanding speech, but also the process of thought formation is impossible. Therefore, there is a general linguistic picture of the world, understood as a picture of the world, displayed, perceived and fixed in the language. And conceptual, naive, etc. the types of pictures of the world are complementary to it, since the conceptual picture of the world is mediated by means of linguistic signs, and the linguistic naive picture of the world itself expresses mental images through its linguistic signs, takes part in cognition, generalization and representation of the world. And in this case, the conceptual basis of the picture of the world is vocabulary and phraseology.

It is they who, in a joint form and in interrelation, form a nominative system in which practically all knowledge, ideas, concepts, concepts are concentrated as cognitive-reflective entities, they constitute the real, i.e. the conceptual basis of the linguistic picture of the world [7].

Therefore, when describing the picture of the world, it is necessary not only to describe its types, but also to identify how the objectification, objectification of the images of the world that underlie human activity in lexical units of language occurs, to focus on clarifying the differences between national pictures of the world. The vocabulary of the language, as a set of nominative units, takes an active part in the designation of objects of the world, explicates the subjective attitude of individuals to them and at the same time expresses value orientations, the worldview of representatives of a particular ethnic group. E.F.Tarasov emphasized that "individuals – representatives of certain linguistic and cultural communities assimilate the culture of a given people through language, because the "body" of the sign (signifier) is a cultural object in the form of which the linguistic and communicative ability of a person is objectified, the meaning of the sign is also a cultural education that arises only in human activity. Culture is also included in the language, since it is all modeled in the text" [8].

The linguistic picture of the world through its nominative units and grammatical means reflects reality through the cultural picture of the world, therefore language is woven into culture. Even V. von Humboldt in his writings noted the connection between language and culture. The main provisions of his concept are as follows: material and spiritual culture is embodied in language; every culture is national, its national character is expressed in language through a special vision of the world, and the language has an internal form specific to each people; the internal form is an expression of the "national spirit", its culture; language is an intermediary link between a person and the world around him.

Yu.D. Apresyan emphasized the pre-scientific nature of the linguistic picture of the world, calling it a naive picture. The linguistic picture of the world complements objective knowledge about reality, often distorting them. Since man's knowledge of the world is not free from mistakes and misconceptions, his conceptual picture of the world is constantly changing, "redrawing", and the linguistic picture of the world keeps traces of these mistakes and misconceptions for a long time [9].

The linguistic picture of the world forms the type of a person's attitude to the world and sets the norms of human behavior in the world. "Every natural language reflects a certain way of perceiving and organizing ("conceptualizing") the world. The meanings expressed in it form a kind of unified system of views, a kind of collective philosophy, which is imposed as mandatory on all native speakers. Language-specific way of conceptualizing reality (view of the world) it is partly universal, partly nationally specific, so that speakers of different languages can see the world a little differently, through the prism of their languages" [10].

All human knowledge about the surrounding reality of a verbal and non-verbal nature is translated into mental representations, mental models or spaces, conceptual or cognitive areas. The cognitive domain (conceptual domain) is understood as the structured experience of representatives of linguistic and cultural communities obtained in the process of interaction with reality. V.P. Zinchenko, analyzing the

work of psychologists, notes that "people translate external events into internal models and reason by manipulating these symbolic representations." At the same time, a mental model is understood as a "dynamic representation" or "imitation of the external world" [11].

Reality models are formed on the basis of sensory experience about the world and ideas about it and are stored in long-term memory as a sample of "interaction" with the surrounding reality. One of the forms of mental spaces is the mental cultural space.

Following D.B. Gudkov, cultural space is defined as "the form of existence of culture in human consciousness", i.e. objects and phenomena of culture are reflected in human consciousness, through mental operations they are classified and structured, forming a certain system or mental space.

This position is developed by T.A. Fesenko, who identifies two models of representation of cultural space:

- real, whose content consists of "the bodies of cultural signs; a certain system of values, national-cultural stereotypes, views and norms".
- mental, whose content is a reflection in consciousness in a "minimized form" of the real cultural space. "Minimization" does not affect the quantitative characteristics of objects, but the qualitative side of the invariants of perception of certain cultural objects and phenomena.

In the mental space, there is a center that is occupied by cultural phenomena known to all representatives of this linguistic and cultural community and a periphery, where an individual can form his own space, "filling it with phenomena that are significant only for himself, and not recognize the central position of other phenomena" [12].

In any case, the individual is aware of the content of the core of the mental space, so operating with these phenomena does not cause him difficulties. The situation is different with a representative of another linguistic and cultural community who is trying to understand someone else's culture, he "wanders in the center", because the nuclear components of the mental space "are extremely rarely subjected to comprehension, reflection and explication by those for whom this space is native" [13].

The national cultural space "includes existing and potentially possible ideas about cultural phenomena among members of the linguistic and cultural community", it postulates the presence of an "informational and emotional ("ethnic") field, virtual and at the same time real space in which a person lives. It becomes "tangible" when confronted with the phenomena of another culture."

The mental cultural space is an integral part of the cognitive space, which in modern literature is divided into individual and collective:

- individual cognitive space is a structured collection of knowledge and ideas of any native speaker;
- collective cognitive space is defined as a structured set of knowledge and ideas of a certain society.

Developing the provisions of V.V. Krasnykh, in our work we consider the national cognitive space, which is interpreted by us as a structured set of knowledge and representations characteristic of a certain linguistic and cultural community, in other words, the knowledge and representations of the national cognitive space have a supra-individual, exemplary ("invariant") character determined by national culture. The possession of a national cognitive space enables an individual to navigate both in intracultural and intercultural communication.

The mental cultural space, according to T.A. Fesenko, is formed by "representations and images of the body of national culture itself with their differential features and attributes." As V.V. Krasnykh notes, cognitive spaces are formed by special units of encoding and storing information – cognitive structures that: are "elementary", further indivisible, clearly structured and systematized areas of mental space that

serve as the foundation of "cognitive competence". These structures reflect knowledge and ideas about reality, as well as "knowledge of language and knowledge about language" [14].

Thus, phenomenological and verbal cognitive structures stand out in the interpretation of linguists.

The former control knowledge and ideas of an "extralinguistic and linguistic nature proper", for example, about historical events, real and fictional personalities, laws of nature, works of art, etc. The

latter deal with a set of knowledge and ideas about the laws of language functioning, its syntactic, lexical, phonetic structure.

So, the problem of studying the linguistic picture of the world is closely related to the problem of the conceptual picture of the world, which reflects the specifics of a person and his being, his relationship with the world, the conditions of his existence. The linguistic picture of the world explicates various pictures of the human world and displays the overall picture of the world. The naive picture of the world of everyday consciousness, in which the objective way of perception prevails, has an interpretive character. Language, fixing collective stereotypical and reference representations, objectifies the interpretive activity of human consciousness and makes it available for study [15].

Raising the question of ethnic language consciousness, we inevitably face the problem of defining the boundaries in which we can talk about Russian, British, American, French, Japanese and any other ethnic language consciousness and identifying the group of linguistic personalities to which it is inherent. We call such a group a linguistic and cultural community. In many of its parameters, the concept behind this term approaches the concepts behind the terms "ethnos" and "nation", the main feature of the groups of people designated by these words is the common culture of the individuals included in it. "Among the properties inherent in people, for ethnic demarcation, as a rule, the characteristic features of culture in the broadest sense of the word are especially significant. It is in the sphere of culture interpreted in this way that all the main distinctive properties of ethnic groups are usually concentrated" [16].

Thus, language is a means of communication and an instrument of cognition. The language specifically reflects reality. The linguistic picture of the world is a set of knowledge about the world embodied in a language, and the linguistic picture of the world reflects the national and cultural specifics of the worldview of the people who are native speakers of this language [17].

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