



## LINGUISTIC PICTURE OF THE WORLD AND LINGUOCULTUROLOGY

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**Abstract**—A person as a subject of cognition is the bearer of a certain system of knowledge, ideas, opinions about objective reality. This system in different sciences has its name picture of the world (or conceptual system of the world, model of the world, image of the world) and is considered in different aspects,

**Key words:** picture of the world, linguistic picture of the world, conceptic picture of the world, linguoculturology, culture.

## I. Introduction

As G. R. Derzhavin once mentioned "Language is the key to all knowledge and to all nature, The word of all beings contains a picture," a picture of the world in philosophy, linguistics, and psychology is a representation of the world reflected in human consciousness. Synonymous concepts are also sometimes used: "vision of the world", "image of the world", "worldview", "perception of the world", "model of the world", "image of reality", "thesaurus". The picture of the world expresses "the specifics of man and his being, his relationship with the world, the most important conditions of his existence in the world." [1, p. 11].

## II. Main part

The linguistic picture of the world is an image of consciousness – reality reflected by means of language, a model of integral knowledge about the conceptual system of representations represented by language. It is customary to distinguish the linguistic picture of the world from the conceptual or cognitive model of the world, which is the basis of linguistic embodiment, verbal conceptualization of human knowledge about the world [5; 46].

The picture of the world reflects the main components of human consciousness – cognitive, moral, aesthetic, which correspond to the spheres: science, morality and law, art. Practice creates a picture of the world and influences it, regulates human behavior.

It is also customary to interpret a linguistic or naive picture of the world as a reflection of everyday, philistine ideas about the world. The idea of a naive model of the world is as follows: each natural language reflects a certain way of perceiving the world, imposed as mandatory on all native speakers. Yu.D. Apresyan calls the linguistic picture of the world naive in the sense that scientific definitions and linguistic interpretations do not always coincide in volume and even content [1; 357]. The conceptual picture of the world or the "model" of the world, in contrast to the linguistic one, is constantly changing, reflecting the results of cognitive and social activities, but individual fragments of the linguistic picture of the world have long preserved people's relict ideas about the universe.

Among the wide range of opinions about the essence of the concept of the linguistic picture of the world, it remains indisputable that the linguistic division of the world differs among different peoples. In the process of activity, a subjective reflection of the existing world arises in the human mind. A person learns language in the same way as the surrounding reality; at the same time, along with a logical (conceptual) picture of the world, a linguistic one arises, which does not contradict the logical one, but is not identical to it.



The picture of the world acquires "new colors" from the perspective of the emotional sphere of consciousness, which makes it possible to highlight an emotional picture of the world in which objectively existing reality is reflected

through the prism of human emotions. So, the fundamental place in the emotional picture of the world is given to the emotions themselves, in which the emotional side of the human psyche manifests itself. The picture of the world is mental education, although thinking outside of language is virtually impossible, since it is one of the hypostases of the mental linguistic complex along with consciousness and language [2, pp. 19-23]. The main elements of the worldview are information systems – some information integrity. The picture of the world is exhibited in language, in gestures, in visual arts and music, rituals, things, etiquette, facial expressions, fashions, ways of farming, technology of things, in sociocultural stereotypes of human behavior, etc.

The linguistic picture of the world is a mental–linguistic education, its elements are concepts, i.e. the indicated information systems. The exponent of the linguistic picture of the world is the ethnic language.

The picture of the world can be global, universal, because it contains the logic of human thinking. In this sense, all people's worldviews have common features, since human thinking is carried out according to uniform laws. However, representatives of different eras, different social, age groups, different fields of scientific knowledge and professions may have different worldviews. People who speak different languages may have similar worldviews under certain conditions, and people who speak the same language are different. The universal, national, social and personal interact in the picture of the world.

The linguistic picture of the world has a dual nature. On the one hand, people's living conditions and the material world around them determine their consciousness and behavior, which is reflected in their linguistic picture of the world; on the other, a person perceives the world mainly through the forms of their native language, its semantics and grammar, which determines the structures of thinking and behavior. The linguistic picture of the world is a subjective image of the objective world, it carries the features of the human way of understanding the world, that is, anthropocentrism, which permeates the entire language. The linguistic picture of the world is an integral, global image of the world, which is the result of all human spiritual activity, it arises in a person during all his contacts with the world.

### III. Conclusion

While narrowing down one thing is clear that the worldview represents the worldview and worldview of the linguistic and cultural community, determines the mentality of its members, which is manifested in their assessment of the state of the environment and the possibility of its change, in the position of a person, his attitude to the world (nature, animals, himself, other people), in human behavior. The reflection of the world in human consciousness is not passive, but active.

The meanings expressed in language form a kind of unified system of views, a kind of collective philosophy, which is implicitly inherent in the entire linguistic and cultural community.

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