THE NATIONAL WORLD PICTURE AND ITS MANIFESTATION IN LANGUAGE

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Annotation. The research deals with the notion of national world picture and its representation in different cultures and languages investigating various definitions coined by scholars all over the world. Also, the paper gives information about the types and categories of national world picture which are accepted by nations in particular ways.

The notion of world picture or world view was first put forward in "Logical and philosophical trilogy" written by Ludwig Wittgenstein and described as a scheme of images about the world (Ashurova & Galieva, 2019). Afterward, scholars studied the world picture as a subject matter of linguistics and semiotics. A German linguist W. Humboldt considers that every single language manifests a certain world picture in the form of conceptualized image of the world to its speakers belonging to a particular culture and that images are usually shaped by their mother tongue. Systematized structure of values particular to a certain culture reflects in the language. (Humboldt, 1988, cited by Ashurova & Galieva, 2019). By the statement it is clear that the world objects belonging to it, ideas about the world and different aspects of life are reflected in the world picture and this phenomenon goes through cognition, conceptualization and categorization processes. As Popova and Sternin coins, it is a consideration of the real world, its objects, notions, and phenomena in their sophisticated correlations and a set of understandings "formed in the people's (as well as group, individual) consciousness" (Попова, Стернин, 2007, p.51). Many scientists agree that the world picture is a structured collection of knowledge about the world and life in individuals' cognition. But the world picture should not be accounted as "a mirror reflection" of the world, it is a collection of perceptions of the world framed in the human mind (Ashurova & Galieva, 2019).

Having discussed some ideas about the world picture, we find it equally important to mention some definitions of the term suggested by several scholars.

As G.V. Kolshanskiy thinks that the term stands for a "cognitive activity" which is considered to be a production of human's cognition (Колшанский. 1990). It is understood that this cognitive activity mentioned in the former statement is a process of conceptualizing and categorizing the information which has a cultural sense and value. Other scientists T.A. Popova and B.Y. Sternin coin that the world picture is a summary of "concepts here and stereotypes" which are explicated through the culture in peoples' minds (Попова, Стернин, 2007, p.52). The statement gives an idea about the organized structure of the concepts which generalizes the mental image of the world via various signs, frames, schemes and scenarios. Respectively, Russian scholar A. Pimenova also argues that the picture of the world should be characterized as a holistic image that represents the world (Пименова , 2004, p.19). All definitions mentioned above give us an understanding that the world picture is a subjective image of an objective world and it is one of the tools for expressing our either general or specific comprehension about the world. This perception of the world partly depends on the cultural and national characteristics of speakers or writers of a particular language. Therefore, linguocultural studies and other related fields it is most interesting to establish the reasons for the differences in the linguistic pictures of the world. The solution to these issues can be found by analyzing the knowledge of the world that people owe. There are a huge number of reasons for such differences, but only a few of them seem visible, and therefore the main ones. There are the most important three factors or causes of linguistic differences: nature, culture and cognition.

As Yu. Apresyan (1995) considers, nature as, first of all, the external conditions of people's life, which are reflected in different ways in languages. Man gives names to those animals, places, plants that he knows, to that state of nature that he feels. Natural conditions dictate to human linguistic consciousness peculiarities of perception, even such phenomena as color perception. The designation of varieties of color is often motivated by semantic features of visual perception of objects of surrounding nature. A particular natural object is associated with a particular color. Different linguistic cultures have their own associations connected with color designations, which coincide in some respects but differ from each other in some respects. It is nature, in which a person exists, that initially forms his or her world of associative representations in the language, which are reflected in the language by metaphorical transfers of meanings, comparisons and connotations.

The second factor is the culture which is broadly investigated in the former unit. The scholar R.Lado upholds the idea that culture is not a gift from nature, but a phenomenon created and introduced by humans (Lado, 1989). The results of material and spiritual activity, socio-historical, aesthetic, moral and other norms and values that distinguish different generations and social communities are embodied in different conceptual and linguistic perceptions of the world. Any feature of the cultural sphere is fixed in the language. Also, linguistic differences can be conditioned by the national rituals, customs, traditions, folklore and mythological representations, symbolism. Cultural models conceptualized in certain names spread around the world and become known even to those who are not familiar with the culture of this or that nation.

As for the third factor, cognition, it should be said that rational, sensual, and spiritual ways of perceiving the world differ for each person. The ways of realization of the world are not identical for different people and different nations. It is proved by the differences in the results of the cognitive activity, which find their expression in the specificity of language perceptions and peculiarities of language consciousness of different peoples. An important indicator of the influence of cognition on linguistic differences is what W. von Humboldt called "different ways of seeing things" (Humbolt, 1988). When a person combines all the above-mentioned factors in himself, the picture of the world comes to existence. As many scholars argued, the picture of the world can be in different forms.

First and foremost, the world picture can be defined as conceptual and linguistic (Ashurova&Galieva,2019). The former one is wider and more overwhelming as it is limitless, open and liable to changes, quickly reacts to events, developments and any phenomena that happen throughout the world. Surprisingly, conceptual world picture can be materialized with the help of art, history, folklore and others through the language. A conceptual picture of the world is a system of information about objects, actual and potential represented in various cognitive, and practical activity of an individual. The unit of information of such a system is the concept whose function consists in fixation and actualization of conceptual, emotional, associative, verbal, cultural and other content of objects of reality included in the structure of the conceptual picture of the world. The problem of understanding should be considered first of all as a problem of understanding of the world by the subject on the basis of his conceptual picture of the world, which is objectified and represented in his activity Besides conceptual world picture can be subdivided into scientific and

naïve types. The scientific type of picture of the world is based on scientific knowledge and developed by synthesizing basic principles and ideas belonging to various sciences. Linguists put forward the idea that the scientific world picture also falls into three primary categories:

• General scientific- general overview about society, human being, universe, nature, law which is gained on the basis of various interdisciplinary sciences;

• Natural scientific- knowledge about the natural sciences, humanities and social sciences;

• Special scientific- study of different sciences in a separate way (mathematics, geography, physics, chemistry, etc.) (Вежбицкая,1996, cited from Ashurova & Galieva, 2019).

Nevertheless, the naïve world picture is an image of the universe special to an individual person. To be more specific, it is a series of assumptions, ideas, images, symbols, stereotypes and others that are held by the masses unconsciously or consciously. Both naïve and scientific types express mental processes happening in the human mind and their transmission to the language is called linguistic world picture.

As a conclusion, the results of the research can be concluded as follows:

- Every nation shapes the world picture according to their culture, traditions and language;
- National world picture is a mental activity which is produced in human brains and reflected in one's native language carrying cultural sense and values;
- National world picture can be identified as conceptual and linguistic;
- It has scientific (general, natural and special) and naïve types which belong to individuals specifically.

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