*ПОД- СЕКЦИЯ* 5. Языковедение и иностранные языки.

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### THE ROLE OF LINGUISTIC WORLD IMAGE IN MODERN LINGUISTICS AREA

Studying the problems of language and culture correlation as well as the ways of conceptualizing reality, of creating and presenting knowledge about the world in the linguistic semantics is a part of such areas of modern linguistics as cognitive linguistics and **linguistics**.

This report is aimed to identify the main features of the linguistic world image study in the science of language. The interrelation of language and intellection, their correlation with culture and reality still remains one of the difficult questions both in linguistics and philosophy. The emergence of the term "world view" in linguistics is due to the turn of science to the problem of reflection a human being in language, to consideration the language as a key phenomenon that forms man's personality.

The term "world view" is one of the fundamental concepts that expresses the relationship between man and the world. The images of the world are extremely diverse, as it is always a unique perspective of the world, its semantic construction in accordance with certain logic of outlook. They have historical, national, social determinism. There are as many images of the world as there are the ways of worldview, because each person perceives the world and build its image considering his experience.

The term "world image" was introduced by Ludwig Wittgenstein in his work «**Logico-Philosophicus Tractatus**", who believed that intellection is the nature of speech and basically it is an activity with signs. In anthropology, the term "world image" has been considered in the works of the German scholar Leo Weisgerber, who tried to bring the philosophical ideas of Wilhelm von Humboldt and Herder in the concept of language. The concept of "linguistic world image" is rising to the Humboldt's teaching on the "inner form" and "the spirit of people"[1, P.234-236].

Currently, there are many definitions of the term "world view". Thus, V.I. Postovalova understands the world view as a "global image of the world, that underlies in the human's worldview, representing the essential features of the world and as a result of all spiritual activity of a man." M.V. Pimenova notes that the world views are connected with changes in the scientific paradigm "Changing the world view patterns in the history of any science shows that not all of their elements can be compared with an objective reality. Consequently, the question arises: what are the grounds for ontologization of our understanding of the world, how are the elements of the world view correlated to objective reality? ".

It should be noted that the linguistic world image does not stand in a line with some

special world images, it precedes them and forms them as a person is able to understand the world through language, in which both universal and national experiences are fixed. In linguistics, in addition to the term linguistic world image, there is also the term conceptual world image, ethnic (national) world image.

The terms "linguistic world image" and "world image" should be clearly separated: the linguistic world image - it is a model of the world, created by language and existing in language. As G.V. Kolshansky emphasized, "each language creates its own conceptual world, which serves as a mediator between reality and a man. A person can be guided only by the world given to him in the intermediate language consciousness and is his spiritual thanks to his mother tongue" [2, P.23-29].

The terms "linguistic world view" and "conceptual world view are differentiated in science. According to many scientists' opinion, a conceptual world view makes the basis of the linguistic world view. "Every natural language reflects a certain way of conceptualizing (perception and organization) of the world and thus the concepts expressed in language form a unified system of beliefs, which is a kind of "collective philosophy" and it is "imposed" to all native speakers as mandatory." B.A. Serebrennikov pointed to the necessity of distinguishing between the two pictures of the world - a conceptual and linguistic: "Conceptual world view is richer than linguistic world ... as apparently different types of thinking are involved in its formation." Conceptual world view is an image of the world, **not dressed** in any system of signs. It is in the human mind in a form of concepts.

According to V.A. Maslova, "linguistic world view matches the logical reflection of the world in people's minds in general." This is explained by the unity and universality of an abstract nature of human intellection, a single categorical system and a single biological organization of a man.

Most linguists agree that the conceptual world view entails a broader concept than a linguistic world view. As E. Kubryacova noted: "The world image is how people draw the world in their imagination, the phenomenon is more complex than a linguistic world image, i.e. the part of the conceptual world of man, which is attached to the language and has its refraction through language forms."

Thus, the conceptual world view is a system of human knowledge about the world, the mental reflection of cultural experience of the nation; the linguistic world image is its verbal embodiment. A view of the world is reflected in the world image [3, P.125-130].

Some researchers do not use the term "conceptual image of the world", replacing it with a synonym "conceptual sphere" (A.V. Medvedeva, Z.D. Popova, I.A. Sternin, V.I. Ubiyko), which was introduced by Academician Likhachev in our science. According to his definition, conceptosphere is "a set of concepts of the nation. It is formed by all the potentialities of the language. The richer the culture of nation, its folklore, literature, science, art, historical experience, religion, the richer the conceptosphere of people".

Y.D. Apresyan' view is of a particular note. He substantiated the idea that the linguistic world image is "naive." It completes some objective knowledge of reality, often distorting them.

A set of assumptions about the world, concluded in the meaning of different words and phrases of the given language, is formed in a certain system of beliefs or prescriptions. Using the words which contain implicit meanings a man accepts the world view without knowing.

It should be noted that researchers have different approaches to the consideration of national-cultural identity of certain aspects or fragments of the world image: some of them takes language for the origin, analyze the results of interlingual similarities and speak about linguistic world image; for others the culture and lingual awareness of a certain linguocultural community is the origin, and the world image is focused.

One of the main trends in modern cognitive linguistics is the study of closed conceptual systems and national characteristics of a cultural specific vision of the world, reflected in an ordered set of linguistic resources. They provide a systematic presentation of the so-called linguistic world image, the world language of the nation.

Studying the phenomenon of linguistic world image, V.A. Maslova notes that "the term linguistic world image is nothing more than a metaphor. In fact the specific features of national language, in which a unique socio-historical experience of certain national community is recorded, create not any different unique world image for the native speakers, but only a specific color of the world, due to the national significance of objects, phenomena, processes, selective attitude towards them, which is generated by the specific activity, lifestyle and national culture of people. "The expression "lingual world image" indicates other possible ways of describing the world, and the basis of all these methods is the very possibility of representing the world as an image[4, P.34-39].

The problem of a linguistic world image is closely connected with the problem of metaphor as one of the ways of its creation. In this case lingual world image serves the purposes of conceptual image expression. And this very form of expression includes all the linguistic mechanisms that organize the linguistic world. Because the shape is not indifferent to the content, then the linguistic world image effects on the content aspect of reflecting reality in a most direct way.

As V.I Postovalova notes " world image is not a mirror image of the world and open a" window " to the world, namely the image, i.e interpretation, the act of understanding the world ... it depends on the prism through which the vision of the world is made. " The role of the prism most successfully executed a metaphor because it is able to provide a review of the known re already know. This rethinking of the image, the underlying metaphor, plays the role of the internal form with characteristic for this particular image associations that provide a wide range of speech subject to interpretation and to display the designated arbitrarily thin "shades" of meaning.

So, the language image of the world - it is inevitable for intellectually-linguistic consciousness of the product, which results from the interaction of thought, reality and language as a means of expressing thoughts about the world in acts of communication. Language world has thus clear boundaries, so its location relative to its own conceptual model of the world cannot be defined as a peripheral.

We can say that language world realized in all the spheres of reality show, in which the formation of new concepts used in the language of the existing facilities. Language world is a reflection of the overall national image of the world, including the concepts associated with the ideals of society, physical phenomena, or inner peace.

The basic functions of language, many linguists distinguish the so-called national-cultural function. Thus, A.A. Leont'ev notes that "language reflects and reinforces the reality, abstract concepts, etc., used the historical past of a people, owe their existence to the specific conditions of work, social, and cultural life of the people. Undoubtedly, each of the methods

of representation language contains national and cultural information.

Attributing the concept of "language world" was one of these basic concepts of linguistics as a "language", "speech", "word" and the like, it should be borne in mind one important fact. All of these concepts can be used as to a degree of "self-evident" because the vast literature devoted to them. That is why it is often enough not to give a definition of the term, but simply refer to one of his authoritative definitions [5, P.58-66]..

Language world - a system of mental representations (concepts), embodied in the semantics of linguistic units - is a multi-dimensional education. Language world does not copy reality, but it creates a familiar image, that is a reflection of reality fixation. And, of course, language image of the world in different languages will vary as determined by the specificity of the conditions of life and work and to other people.

Culture is directly related to the ethnic worldview. Ethnic component image of the world is a peculiar view of the members of that culture to the outside world, their concept of nature. The concept allows you to penetrate into the inner world of a person, as a bridge between the mind, as the place of the concept of existence, and the world as a subject of reflection of a concept.

Being the primary cultural entities, concepts formed in the mind of the individual linguistic image of the surrounding cultural reality. This image, made up in the mind of the individual, is a image of the world of values, which provides communication between the representatives of the same culture.

Each natural language reflects a certain way of seeing the world and the device, or "linguistic world". A set of assumptions about the world, concluded within the meaning of different words and phrases of the language, is in a certain uniform belief system or regulations and to impose as mandatory for all native speakers.

However, relevant and open question of the language picture at this stage. Nothing is static in the world; everything is subject to constant change. Changing reality, it is changing and the conceptual image of the world, which in turn causes a change in the language model of the world. So the next step is to study the language image of the world and its national identity in the development, which will predict the development and interaction of language and culture in general.

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