

## THE INTERACTION OF LINGUISTIC AND CONCEPTUAL PICTURES OF THE WORLD

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### Summary

The article analyzes the notions of linguistic and conceptual pictures of the world and reveals the peculiarities of their interaction. It was found that in linguistics, the picture of the world is generally understood as an ordered set of knowledge about reality, which is formed in the social, group and individual consciousness.

As a result of the analysis of modern linguistic sources it is established that the picture of the world is a complex system of images that reflect reality in the collective and individual consciousness. The picture of the world consists of conceptual and linguistic pictures that are interdependent. The conceptual picture of the world is a field of thought, which is a set of ideas, concepts and knowledge about the world around us and the principles of its organization, and language is a product of verbal realization of these concepts, ideas and knowledge. Linguistic reading of the picture of the world is nationally specific. The national linguistic picture of the world is seen as an ethnically determined understanding and evaluation of the surrounding world in relation to a particular ethnic group, reflected in linguistic forms.

**Keywords:** picture of the world, linguistic picture of the world, concept, conceptualization, conceptual picture of the world.

DOI <https://doi.org/10.23856/5122>

### 1. Introduction

At the present stage of development of the language science, a wide range of issues related to the relationship between man and language within the anthropocentric paradigm of knowledge are considered: the main focus is on studying the structure of the language system in connection with human consciousness, his or her culture and spiritual life, universality and specificity of speech behavior of different peoples; the notion of concept, the ratio of linguistic, conceptual and national pictures of the world, linguistic personality, linguistic consciousness are considered in detail.

Issues of conceptualization of the world reflected in the language are theoretically substantiated in the works of M. Alefirenko, I. Holubovska, Y. Karaulov, O. Kubriakova, D. Lykhachov, A. Prykhodko, Z. Popova, Y. Sternin, V. Teliia, R. Frumkina, W. Croft, E. Roche, E. Smith, V. Sukharovskiy, J. Taylor, M. Schwartz and others. Y. Apresian, H. Brutian, L. Danylenko, Y. Karaulov, H. Kolshanskyi, O. Kornilov, O. Kubriakova and others worked on the problem of the picture of the world and its linguistic expression.

However, despite numerous studies, the issue of linguistic and conceptual pictures of the world can not be considered fully studied. In this regard, **the aim of the article** is to characterize the concept of linguistic and conceptual pictures of the world and the peculiarities of their interaction.

## 2. Linguistic picture of the world

In linguistics, the picture of the world in general is understood as “an ordered set of knowledge about reality, which is formed in the public, group and individual consciousness” (*Popova and others, 2002: 10*). If the world is a person and the environment in their interaction, the picture of the world is the result of information processing about the environment and human.

A specific phenomenon related to language is the linguistic picture of the world, because members of a certain society, namely speakers, speaking their native language, get specific ideas about the world around them. It is this worldview that serves as a guide for person. The general picture of the world consists of many individual pictures of the world, which form a holistic expression of humanity’s attitude to everything around, verbally demonstrated.

The concept of “linguistic picture of the world” implies several terminological designations (“linguistic organization of the world”, “linguistic picture of the world”, “linguistic model of the world”, etc.). But more often the term “linguistic picture of the world” is used (*Hrolenko, 2004*).

The emergence of the concept of linguistic picture of the world in linguistics, which owes its origin to the German philosopher of language W. von Humboldt (*Gumboldt, 1956*), is a symptom of the emergence of epistemolinguistics as a part of linguistics that develops on anthropological grounds. The concept of linguistic picture of the world allows to solve deeper the question of the relationship between language and reality, invariant and idiomatic in the processes of linguistic “reflection” of reality as a complex process of human interpretation of the world.

Modern ideas about the linguistic picture of the world in the presentation of Y. Apresian look like this. Each language reflects a certain way of perceiving and conceptualizing the world. The meanings reflected in it create a holistic system of views, a kind of collective philosophy, which becomes mandatory for all native speakers. The way of conceptualization of reality inherent in a certain language is partly universal, partly national-specific, so speakers of different languages can see the world differently, through the prism of their languages (*Apresyan, 1995*). This approach has become generally accepted in modern linguistics (Y. Karaulov, V. Kononenko, L. Lysychenko, Zh. Sokolovska, etc.) (*Kolshanskij, 2005; Lysychenko, 2004; Sokolovska, 2002*), because it gives the opportunity to show the role of language in shaping the picture of the world in the consciousness of people, to imagine more clearly how it reflects the environment. Representation of linguistic pictures of the world on lexical material is presented in the works of, for example, H. Hvozdoва, I. Holubovska, A. Honcharenko, where comparative studies are conducted on the expression of linguistic picture of the world in the vocabulary of several national languages (*Gvozdeva, 2004; Holubovska, 2004; Honcharenko, 2012*).

Linguists distinguish three levels of linguistic pictures of the world: at the level of idiolect, dialect and usus (language). Usual (national-linguistic) picture serves as a generalizing construct, because, as noted by O. Selivanova, “reflects pictures of the world of certain groups of people, speakers of one language, united territorially, as well as with other features and mental characteristics, education, profession, gender, erudition, temperament, character, etc.” (*Selivanova, 1999: 83*).

At the level of dialects, V. Uzhchenko conducts research, which studies the differences in the linguistic picture of the world among the bearers of territorial dialects, linking them with geographical conditions, social, cultural and historical factors, production activities (*Uzhchenko, 2005*).

L. Lysychenko paid attention to the structure of the linguistic picture of the world, which she presents as a field with a core, the speaker, and the periphery, the language team. In addition, the researcher draws attention to word-forming units as a promising material for research in any language (*Lysychenko, 2004*).

O. Kornilov argues that we should talk about the multiplicity of linguistic pictures of the world: the scientific linguistic picture of the world, the linguistic picture of the world of the national language, the linguistic picture of the world of the separate person (*Kornilov, 2003*). Due to the author, “the national linguistic picture of the world is the result of the reflection of the objective world by the everyday (linguistic) consciousness of a specific linguistic community, a specific ethnic group. Individual national linguistic picture of the world is the result of the reflection of the objective world by the everyday (linguistic) consciousness of the separate person, the bearer of a national language” (*Kornilov, 2003: 112*).

The source of knowledge about the content of certain concepts are the meanings of words, phraseological combinations, texts. B. Gdovska emphasizes that “the linguistic picture of the world is perceived as a set and combination of concepts that reflect the values, information heritage, linguistic and cultural experience of many previous generations of ancestors” (*Synelnykova, 2005: 264*).

Since the XIX century, from W. von Humboldt there is a tradition of considering the question of language and its connection with the national and cultural characteristics of the people. According to his idea of a “linguistic worldview”, each nation divides the diverse world in its own way. The national peculiarity of the linguistic picture of the world is considered by the followers of W. von Humboldt, neo-Humboldtians, not as a result of long historical development, but originally given peculiarity of languages (*Kolshanskij, 2005*). With the help of language, people create their own special world, different from what surrounds them, with which it is impossible not to agree.

The linguistic picture of the world is a representation of all that exists as a whole and multifaceted world, which in its construction and connections of its parts represents, firstly, a person, his or her material and spiritual life, and secondly, everything that surrounds: space and time, animate and inanimate nature, the field of man-made myths and society; it is developed by centuries-old experience of the people and is conducted by means of language nominations (*Shvedova, 1999*). It is, so to speak, the accumulation of internal and external structured ideas and knowledge about everything that exists, framed with experience and poured into language, the only material representative that visualizes them, transforming from a series of abstract units into materialized ones.

Linguistic picture of the world forms the type of person’s attitude to the world. It creates norms of human behavior in the world, determines its attitude to it. Every natural language expresses the perception and organization (“conceptualization”) of the world. Its meanings are formed into a system of views that is mandatory for all native speakers. A “space of meanings” emerges (in the terminology of D. Leontiev), i.e. the knowledge about the world enshrined in the language, which is intertwined with the national and cultural experience of a particular language community (*Maslova, 2008*).

Thus, each specific language contains a unique national system that determines the worldview of the people, forms a picture of the world, and therefore the linguistic picture of the world depends in part on our worldview.

B. Gdovska’s emphasis on the fact that the linguistic picture of the world is perceived as a set and combination of concepts that reflect the linguistic and cultural experience and information heritage of previous generations, and the source of knowledge about the content

of certain concepts are the meanings of words, phraseological units, texts (*Synelnykova, 2005*), leads to the conclusion that it is necessary to study the national and cultural specifics of the linguistic picture of the world through the content of its culturally significant concepts.

### 3. Conceptual picture of the world

The process of human cognitive activity involves the accumulation of new information and its modification (*Schwarz, 1996; Varela and others, 1991*). According to O. Kubriakova, conceptualization is one of the most important processes of human cognitive activity, which consists in understanding information about the world, imaginary construction of objects and phenomena of reality, which leads to the formation of certain ideas about the world in the form of meanings-concepts, conceptual structures and the whole conceptual system fixed in human consciousness (*Kubryakova and others, 1996: 93*). In addition, conceptualization is seen as a certain “being of human consciousness” (*Arhipov, 2001: 13*), “as a certain process of structuring knowledge from some minimal conceptual units”, “through” for different forms of cognition (*Kubryakova and others, 1996: 93*) and so on.

According to Z. Popova and Y. Sternin, a concept is a unit of thought that is a quantum of knowledge. They are real and are based on special sensory images of speakers, which are formed on the personal sensory image of a person (*Popova and others, 1999*). Concepts are accompanied in the mind by numerous associations and features provided by native speakers to certain objects (*Karasik, 2004*).

The set of concepts as semantic units that reflect the cultural specifics of the worldview of native speakers, forms a conceptual area (conceptosphere). Various aspects of language conceptualization are considered in the works of N. Arutiunova (*Arutyunova, 1999*), O. Vorobiova (*Vorobeva, 2013*), S. Zhabotynska (*Zhabotinskaya, 2004*), V. Maslova (*Maslova, 2010*), and others.

The conceptual picture of the world, which is the subject of research in the works of Y. Apresian, H. Brutian, Y. Karaulov, Zh. Sokolovska and others, is traditionally understood as a set of knowledge, thoughts, ideas about the world, which is reflected in human activity. The conceptual picture of the world is an image of the world, a fragment of reality, which is not fixed by the system of signs (*Kubryakova, 2004*).

The conceptual picture of the world consists of concepts and connections between them. H. Brutian, analyzing the concept of the picture of the world from the standpoint of philosophy, notes that since in human consciousness it is legitimate to distinguish rational (logical) and sensory models of reality, the language may represent the “picture of the world” in the form of conceptual (notional) and linguistic (verbal) models (*Brutyan, 1973*).

V. Nikonova claims that “there is a multi-layered or multi-level model of concepts that contains semantic, verbal or image-associative, subject-sensory level” (*Nikonova, 2007: 251*).

Thus, the conceptual picture of the world is a three-dimensional “structure” consisting of different parts, which are often referred to as the notion of “conceptosphere” (conceptosphere of the national language, human conceptosphere, etc.) (*Boldyrev, 2000*). The conceptosphere serves to reflect a certain structure of the conceptual space of the national language, the structure of knowledge about the world, organized by the concept and represented by different language units. In other words, the conceptosphere is a set of concepts of the national language (*Babenko, 2006*). Accordingly, each concept that is a part of the conceptosphere is a certain “idea of fragments of the world” and is formed on the basis of national characteristics, which are

complemented with the features of individual experience and personal imagination (*Pimenova, 2005: 16*). It is important that all these characteristics apply to the conceptsphere (set of concepts), which includes the cultural experience of the nation as a whole, and the individual experience of each person as a representative of a particular people as well.

#### 4. Interaction of linguistic and conceptual pictures of the world

In the scientific literature, the notions of linguistic and conceptual pictures of the world are distinguished, because for the linguistic picture of the world the corresponding units are the meaning of the word, and for the conceptual picture of the world the corresponding units are the concepts. Despite the demarcation of these notions, there is no denying the fact that they significantly intersect, interact and even overlap.

Considering the linguistic picture of the world, it should be noted that the conceptual picture of the world is the basis of the linguistic picture of the world, but, on the other hand, it is “more universal and common for peoples with the same level of knowledge about the world not only knowledge, but also the originality of the vision of the world” (*Mihajlovskij and others, 1993: 134*).

The conceptual picture of the world includes semantic, conceptual knowledge of reality, and its components are heterogeneous semantic formations, namely images, notions, various mental stereotypes and concepts that form the conceptsphere of the nation (*Ter-Minasova, 2000*). It is logical to assume that the study of the peculiarities of the conceptual picture of the world directly leads to the study of the concepts of the linguistic picture of the world of a certain nation.

Interpretation of individual fragments and elements of the conceptual picture of the world, understanding of their structural relationships is conducted at the level of linguistic consciousness, which forms the linguistic picture of the world. Thus, the linguistic picture of the world is a completely different formation both in its composition and in the functions performed, because it is the result of linguistic fixation of the conceptsphere by sign systems (*Teliya, 1988*). Language is an important form of knowledge existence as a means of consolidating all the cognitive capabilities of human consciousness (*Dymytrenko, 1999*).

I. Holubovska defines the linguistic picture of the world as “world perception and worldview of the ethnos, verbalized interpretation of the linguistic society of the world and oneself in this world expressed by the means of this language” (*Holubovska, 2004: 7*). The researcher draws the line between conceptual and linguistic pictures of the world, pointing out that the latter is characterized by everyday, naive reflection of reality, in contrast to the scientific and universal nature of the conceptual picture of the world (*Holubovska, 2004*).

There are complex relationships between the picture of the world as a reflection of the real world and the linguistic picture of the world as a fixation of this reflection. V. Postovalova considers the conceptual model of the world greater than the linguistic one, because different types of thinking take part in its formation, and not everything known by a human acquires a verbal form, not everything is reflected with the language, and not all information coming from the outside world acquires the linguistic expression (*Postovalova, 1988*). In order for a language unit to acquire a certain status and consolidate it in the language, it must go through a difficult path of formation, crystallization and selection, as well as time testing.

If the conceptual picture consists of concepts that are the parts of the national conceptsphere, the “building material” for the linguistic picture of the world are the meanings of linguistic signs that form the semantic space of language. The linguistic picture of the

world explicates the conceptual picture of the world, reflecting in the lexicon and grammatical structure of language the certain nets of concepts, which reflect the results of both personal and social cognition of the environment.

Most researchers agree that there is obviously no easier access to the cognitive picture of the world than the semantic system of language. With the help of language, practical knowledge obtained by individuals is transformed into a collective asset, a collective experience (*Denysova, 2005; Lysychenko, 2004*). On the other hand, the conceptual approach to the study of the linguistic picture of the world allows the researcher to see the deep processes of human cognition of the objective world, which are encoded in linguistic signs.

H. Kolshansky, V. Teliia, S. Ter-Minasova and other scholars argue that the conceptual picture of the world is characterized by national and cultural specifics, because it reflects the specific historical experience of the certain nation, its special cultural traditions, beliefs and living conditions determined by geography, social order, way of life, etc. (*Kolshanskij, 2005; Teliya, 1996; Ter-Minasova, 2004*).

Three closely related phenomena are important for the linguistic picture of the world: human – world – language, although from the point of view of real relations the world should be on the first place as the basis, human as creator and bearer of language should be on the second place, and the proper language should be on the third place. However, to characterize the linguistic picture of the world from an anthropological point of view, the starting point is a person who cognize the independent world and creates a means of fixing and transmitting knowledge about it to other people and for one's own cognition. Accordingly, the key to constructing a linguistic picture of the world is the human figure (*Lysychenko, 2004*).

Most researchers conclude that “our own culture gives us a cognitive matrix for understanding the world, the so-called “picture of the world” (*Lebedeva, 1999: 21*). Each national language varies the conceptual and linguistic picture of the world, thus forming national-specific linguistic pictures of the world (*Holubovska, 2004*).

Various fragments of the national-linguistic picture of the world have recently often come to the attention of researchers. Their study, given the specifics of the ethnic consciousness of speakers, the influence of customs, socio-cultural, background knowledge, traditions, rituals, beliefs, mythology, etc. has become extremely relevant in Ukraine (*Selivanova, 1999*).

Y. Stepanov notes that the number of concepts of culture is small. There are “four or five dozens of basic ones, and meanwhile the spiritual culture of any society is largely in operations with these concepts” (*Stepanov, 1997: 3*). The linguocultural concept is endowed with all the characteristics of the concept as a mental entity, its special location among other concepts recorded in the linguistic picture of the world is based on the recognition of its value significance for the linguistic and cultural community.

Thus, the study of language, as well as the linguistic picture of the world and its national and cultural specifics, is based on anthropological research. The linguistic picture of the world depends entirely on and is directly related to national and cultural experience. According to E. Sepir, language is a means of intellectual division of the world for its speakers and the specificity of language is clearly the specifics of the linguistic picture of the world. Consideration of the linguistic picture of the world from the national-cultural point of view determines some distinction between the concepts of “mentality” and “picture of the world” in terms of awareness, i.e. it means that the picture of the world is a conscious idea, as opposed to mentality, which is considered as the “set of images and ideas”, which guides people, semi-automatic behavior of people, their thinking. Concept is the main unit of cultural mentality, implemented both within the verbal sign and in general within the language (*Pimenova, 2004*).

One of the main functions of the linguistic picture of the world is “the function of conceptualization and categorization of the inner and outer world, the function of sorting and classification of human feelings and knowledge” (*Kubryakova, 1999: 9*).

At the same time in a number of studies (H. Brutian (*Brutyán*), R. Pavilonis (*Pavilyonis, 1983*), Y. Karaulov (*Karaulov, 1987*), H. Kolshanskyi (*Kolshanskij, 2005*), V. Postovalova (*Postovalova, 1988*), B. Serebrennikov (*Serebrennikov, 1988*), V. Teliia (*Teliya, 1988*), etc.) raises the question of distinguishing between linguistic and conceptual pictures of the world. According to scientists, the linguistic picture of the world, transmitting human knowledge about the world, shows a close connection with the conceptual picture of the world: both pictures of the world interact with each other and influence each other. Accordingly, the linguistic picture of the world is the part of the conceptual picture of the world and is built into its structure (*Serebrennikov, 1988*), i.e. the linguistic picture of the world includes those components of the conceptual picture of the world which linguistic signs are correlated with. Moreover, the changes in the conceptual picture of the world connected with the emergence of new concepts, their transformation or disappearance can cause changes in the linguistic picture of the world, and conversely, enriching language with new vocabulary or other language structures leads to corresponding transformations of the conceptual picture of the world.

The invariant (conceptual) part of the picture of the world is determined by the principle of reflection and, definitely, is the same for all, i.e. it does not depend on what language the person is a bearer of (*Kubryakova and others, 1996: 90*). However, only language allows to verbalize these concepts, and therefore, according to O. Kubriakova, “even before getting acquainted with the language a person to some extent gets acquainted with the world, cognize it; thanks to the known channels of sensory perception of the world, he or she possesses certain information about the world, distinguishes and identifies the objects of one’s cognition. The assimilation of any new information about the world is conducted by each individual on the basis of the language he or she already speaks. The system of information about the world which is created in this way is a conceptual system modeled by he or she” (*Kubryakova and others, 1996: 91*).

These ideas are shared by N. Arutiunova (*Arutyunova, 2000*), Y. Karaulov (*Karaulov, 1987*), H. Kolshanskyi (*Kolshanskij, 2005*) and others. This approach proves the leading role of language in shaping the picture of the world in the consciousness of people, allows you to describe and explain how the world is reflected in the conceptual picture of the world. It should be noted that most researchers believe that the conceptual picture of the world is richer than linguistic one, because its creation involves different types of thinking, and not everything known to person, which acquires a verbal form, is reflected through language.

## 5. Conclusions

Thus, the picture of the world is a complex system of images that reflect reality in the collective as well as individual consciousness. The picture of the world is formed by conceptual and linguistic pictures of the world, which are interdependent: changes in knowledge about the world, in the results of its sensory cognition (conceptual picture of the world) necessarily lead to changes in the consolidation of their linguistic means (linguistic picture of the world). The conceptual picture of the world is a field of thought, it is a set of ideas, notions and knowledge about the world around us and the principles of its organization, while the linguistic one is the product of verbal realization of these concepts, ideas and knowledge. Conceptual model of the world is universal, organized, characterized by systematic, while linguistic one is

fragmentary, more mobile, reflects the constant changes in the environment. Linguistic reading of the picture of the world is nationally specific, typical for a particular era with its spiritual, cultural and national values. The national linguistic picture of the world is seen as an ethnically determined understanding and evaluation of the surrounding world in relation to a particular ethnic group, reflected in language forms.

In this regard, **the prospects for further research** on this issue consist in a detailed analysis of the main characteristics of the linguistic and conceptual picture of the world, in particular, in the national context.

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