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**TÍTULO:** Imágenes lingüísticas, ordinarias y científicas del mundo.

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**RESUMEN:** El presente artículo discute la relación de las imágenes lingüísticas, ordinarias y científicas del mundo. Imagen del mundo es un concepto que se utiliza para describir la naturaleza de las relaciones con el entorno que los rodea y con otros mundos. Este trabajo demostró que la imagen del mundo es una forma de existencia de conciencia humana. El artículo muestra, que en la lingüística moderna, hay una imagen directa del mundo (imagen cognitiva del mundo) y una indirecta (imagen lingüística y artística del mundo).

**PALABRAS CLAVES:** Imagen cognitiva del mundo, imagen lingüística del mundo, imagen ordinaria del mundo, imagen científica del mundo.

**TITLE:** Linguistic, Ordinary and Scientific pictures of the World.

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**ABSTRACT:** The present article discusses the relationship of linguistic, ordinary and scientific pictures of the world. Picture of the world is a concept used to describe the nature of relations with the environment around them and other worlds. This work proved that the picture of the world is a form of human consciousness existence. The article shows that in modern linguistics, there is a direct picture of the world (cognitive picture of the world) and an indirect one (linguistic and artistic picture of the world).

**KEY WORDS:** cognitive picture of the world, linguistic picture of the world, ordinary picture of the world, scientific picture of the world.

## **INTRODUCTION.**

The term "picture of the world" is actively used in various areas of linguistics, along with such concepts as "the image of the world" and "the model of the world". In cognitive linguistics, priority is given to the combination of "the picture of the world" [Adonina et al. 2018].

Very often, the researchers use the concept of "identify with the world itself, since the picture of the world is essentially the way we see this world" [Adonina et al. 2017]. However, it is impossible to identify these concepts; the existence form of a picture of the world in a person's thinking is an abstraction in the form of concepts and their relations, therefore it should be perceived not as a mirror reflection of the surrounding reality, but as a result of the world interpretation by collective and / or individual consciousness [Apresyan, 1995].

“The picture of the world” is one of the basic concepts expressing specifics of a person's relationship with the world around him [Apresyan, 1995].

## **DEVELOPMENT.**

### **Results and discussion.**

“Picture of the world” in its definitive aspect is many-sided and multivariate, since it reveals many private signs within the framework of each author's concept.

"Terminological diffuseness, fluctuation, and ephemerality are complemented by the fact that the picture of the world did not become an axiomatic phenomenon in linguistics at all, although it will be better to be considered one of the fundamental signs of an idioethnic paradigm in modern philosophy of language" [Babushkin, 1996].

The lack of a single, well-defined wording for the term is primarily due to the relative novelty related to the cognitive area of linguistic science. The picture of the world is understood as "an ordered set of knowledge about reality, formed in social (as well as group, and individual) consciousness" [24: p.4], which is "reflected in human activity and its results" [Babushkin, 1996]. The picture of the world "forms the type of a person's attitude toward the world - nature, other people, himself as a member of this world, sets the norms of human behavior in the world, determines his attitude toward living space" [Baranov, 1993].

If we consider the picture of the world as a form of the human consciousness existence, then we can completely agree with the definition of this concept as the initial global image of the world underlying the worldview of man and the result of all his spiritual activity, as a semantic substitute for the object being modeled [Baranov, 1993].

A great contribution to development the cognitive theory of the picture of the world was made by Z.D. Popova and I.A. Sternin. According to their position, it is fundamental to single out direct and mediated pictures of the world.

The direct picture of the world is the result of immediate cognition by the consciousness of the surrounding reality, which does not have “intermediaries” in consciousness, and is formed as a result of direct perception of the world and is a meaningful knowledge. In contrast to the worldview, which belongs to the knowledge methods system, the picture of the world is the result of knowledge. The immediate direct picture of the world is defined as cognitive, since it is the result of cognition of reality and acts as an aggregate of ordered knowledge, the concept sphere.

The mediated picture of the world (linguistic and artistic) is the result of fixing the concept sphere by secondary sign systems that materialize the immediate cognitive picture of the world existing in consciousness [Boldyrev, 2002].

Summarizing the above, we note the following main features of the picture of the world: dynamism, incomprehensibility, variability, inconstancy, truth, as well as internal absolute certainty for the subject of knowledge.

The terms "linguistic picture of the world" and "conceptual picture of the world" go back to one source - the result of human activity in the spiritual and material spheres, which is the "holistic picture of the world". "The linguistic picture of the world reflects the perception of the world by the bearers of this culture, but human reflection is not mechanical, it is creative (and therefore, to a certain extent, subjective) character" [Bulygina, 1997].

The linguistic picture of the world as a set of derivatives obtained of the world conceptualization by the human consciousness, being isomorphic to the world and being a product of the secondary modeling system, realizes its ideas about the world by means of language.

The linguistic or verbal picture of the world can be characterized as “a systemically ordered socially significant model of signs expressed by various linguistic means, transmitting information about the surrounding world”. "The chaos of individual impressions of a person is ordered in the process of

naming, language categorization", as a result, of which related ideas arise, a picture of the world is created: "a system, holistic display of reality using various language means" [Charykova, 2000].

"The Picture of the world" is a more complex phenomenon than the "language picture of the world", which is part of the conceptual world of a person who has a "binding" to the language. "Neither everything, perceived and known by man, not all that has passed and passes through different senses and that comes from outside through different channels to the human head, has or becomes verbal, nor everything is reflected through language and nor all information coming from outside must be passed through language forms".

The concept of "the conceptual picture of the world" is interconnected with the concept of conceptualization. Conceptualization is an important process of human cognitive activity: the human understanding of the information coming to him is accompanied by the formation of concepts, conceptual structures and the entire conceptual system in the human psyche.

From the point of view of cognitive psychology, the most important ability of the human brain is to classify and categorize objects and phenomena of life. "Products of categorization - categories - are part of our cognitive apparatus and can be understood as mental concepts (concepts) stored in the field of long-term memory".

In cognitive linguistics, categorization is understood as a way "to make the perceived world orderly, systematize the observed and see the similarity of some phenomena as opposed to the distinction of others in it" [Gelyaev, 2002].

A.A. Zalevskaya understands by categorization "the process of identifying perceived entities via assigning them to the existing groups that the characteristics of their members are attributed to that new entity and are taken into account at various levels of awareness as output knowledge". According to R.M. Frumkina, categorization is called the cognitive operation, which allows determination of the object through its assignment to a more general category.

However, conceptualization and categorization differ in the final product: for the process of conceptualization, it is the unit of the ideal, and for categorization, it is the union of these units into a whole. "A conceptual system is a dynamic formation in the mind of a person, serving to process information about the world and simultaneously accumulating this information in a generalized form, is more complex in its substrate and its structure than the language meanings system units known to man. The basis of the conceptual system is subject-cognitive activity of man" [ Gelyaev, 2002; Araújo et al, 2018].

The conceptual picture of the world is wider and richer than the linguistic picture of the world, since both verbalized and non-verbalized representations take part in its creation. According to I.A. Sternina, many phenomena of conceptualization are reflected precisely in the language, since "a significant part of the people's conceptual sphere is represented in the semantic space of its language, which makes the semantic space of the language the subject of the study of cognitive linguistics". "The cognitive picture of the world exists in the form of concepts that form the conceptual sphere of a people, the linguistic picture of the world - in the form of language meanings signs that form the aggregate semantic space of a language".

According to N.V. Ufimtsev, the substantive basis of consciousness is constituted by heterogeneous units, which are representations, images, forms, gestalts, concepts, which form a single system together called the "conceptual picture of the world" in essence, it is a collection of conceptual fields.

"The conceptual model of the world consists of a group and classes of concepts. The form of its expression is the language model of the world in the form of semantic fields, classes and relations between them" [Kornilova et al. 2015].

The conceptual picture of the world in the consciousness of personality is systemic and affects perception of the world around by the personality:

- Offers a classification of reality elements.
- Offers techniques for analyzing reality (explains the causes of events and events, predicts the development of phenomena and events, and predicts the consequences of events).
- Organizes the sensual and rational experience of the personality for its storage in consciousness, and memory".

Under the conceptual picture of the world (picture of the world) in linguistics they understand:

- 1) A set of knowledge about the world, which is acquired in human activities.
- 2) Methods and mechanisms for the interpretation of new knowledge.

The conceptual picture of the world can be described as an integral image existing in the consciousness of an individual, a holistic view of the objective world and the place of a person in it. However, an individual conceptual picture of the world can be called a “picture” (in the usual sense of the word as a still image made in two-dimensional space) with a certain degree of conventionality. In modern linguistics, there is a tradition of three-level consideration of conceptual picture of the world: at the level of individual consciousness (the consciousness of an individual), at the level of group consciousness (consciousness of large and small social groups) and, finally, at the level of public consciousness ("national consciousness").

A problem that is relevant in modern linguistics is “modeling a picture of the world, the world of knowledge inherent in one or another ethnos. The picture of the world, often integrated as a conceptual model of the world, includes sum of knowledge of an individual, an ethnos about objects of objective reality and so on. Ultimately, the conceptual model of the world represents a certain level of national knowledge of the external world "[ Polyanskaya et al. 2017; Haghshenas et al, 2015; Ajallooeian et al, 2015].

Yu.D. Apresyan argues that linguistic picture of the world is part of the conceptual picture of the world, not completely coinciding with it. It is formed in the process of mastering by the subject of the world, it reflects peculiarities of the national spiritual activity of the people, that contains language-specific knowledge and is one of the knowledge storage forms in general.

The conceptual picture of the world and the linguistic picture of the world interfere with each other, therefore, clarification of the substantive features of the language is only possible with a following regard to the interrelation of human factors and reality".

A.Yu. Korneeva believes that the conceptual picture of the world", is almost a mirror reflection of the linguistic picture of the world, although the linguistic picture of the world is created exclusively by linguistic means, and the conceptual one - by mental means". According to V.N. Telia, the linguistic picture of the world is "information scattered throughout the conceptual framework and associated with the formation of the concepts themselves by manipulating language values and their associative fields in this process, which enriches the conceptual system with language forms and content, which is used as knowledge of the world bearers of the language".

Summarizing the above, we note that the verbalized part of the conceptual picture of the world is the language picture of the world, therefore, the conceptual picture of the world is richer than the language, based on the very understanding and interpretation of the concept. The conceptual picture of the world and the linguistic picture of the world are closely related to each other as "primary and secondary, as a mental phenomenon and its verbal appearance, as the content of consciousness and the means of access for the researcher to this content" [Rumyantseva et al. 2018; Shatilova et al, 2018; Robani & Salih, 2018].

At present, in science, linguistic and naive pictures of the world are often identified: the linguistic picture of the world is understood as the result of the reflection of the objective world by the ordinary (linguistic) consciousness of a particular linguistic community, a combination of naive philistine ideas [Rumyantseva et al. 2018; Parrot & Leong, 2018].

S.G. Vorkachev notes that the “naive picture of the world” as a fact of everyday consciousness is reproduced fragmentary in lexical language units, but the language itself does not directly reflect this world, it reflects only the way of representing (conceptualizing) this world as a national language.

Another common position in cognitive linguistics is the identification of conceptual and scientific pictures of the world, which is associated with "the opposition of the scientific paradigm of knowledge (represented in physics, logic, psychology, anatomy, etc.), which together form the scientific picture of the world, and the naive paradigm knowledge that a person uses relatively independently of scientific knowledge".

The scientific picture of the world, identical to the conceptual one, is an invariant of the scientific knowledge of mankind about the world at a given historical stage, the result of the reflection of the space-time continuum by the collective consciousness. Scientific picture of the world is created, formed and used by a narrow circle of people - scientists; new and new elements of knowledge are brought into it bit by bit, it is constantly expanding, improving, changing along with comprehension by the scientific consciousness of the world order.

The language picture of the world, although undergoes certain changes concerning its peripheral areas, is generally stable, and this is its essence and purpose - to simply preserve and reproduce from generation to generation, everyday structuring of the surrounding world, to ensure the continuity of the language thinking of the speakers of a given language traditionally established categories.

The everyday picture of the world does not replace the conceptual picture, but creates its own picture of the world, in which not only KNOWLEDGE about the world is reflected and fixed, but also

ERROR regarding the same world, world perception, process and the fruits of WORLD VIEW, its EVALUATION, FANTASY and DREAMS about the world, FICTIONS. Yu.D. Apresyan called the naive picture of the world a linguistic picture of the world, thus indicating its pre-scientific nature. However, from his position, naive representations are by no means naive: "In many cases, they are no less complex and interesting than scientific ones" [Vorkachev, 2002].

The understanding of the world by scientific consciousness (that is, the construction of a scientific picture of the world) does not outline, does not refute and does not deny the linguistic picture of the world, but exists autonomously for other purposes.

From our point of view, the linguistic picture of the world is fixed in the meaning of words. The ordinary picture of the world and the scientific picture of the world as mental formations are conceptual in nature. At the same time, the scientific and everyday pictures of the world are objectified by linguistic means, since it is language that structures the world and imposes on it a grid of concepts. In the course of theoretical and practical activity, a person more often deals not with the immediate world, but with the representation of the world, with cognitive models and language patterns existing in the language [Uryson, 1998].

Researchers note the similarities and differences between scientific picture of the world and ordinary picture of the world, believing that the most important aspects of the surrounding reality can be highlighted both in one and in the other. The scientific picture of the world and the ordinary picture of the world exist in parallel, influencing each other, but retaining their fundamental difference.

## **CONCLUSIONS.**

Thus, linguistics has developed several approaches to the understanding of linguistic, ordinary and scientific pictures of the world. In our work we proceed from the following differentiations:

- Linguistic picture of the world is a set of knowledge about the world, which is fixed by linguistic signs and reproduced using these signs (for example, in a free associative experiment);
- Ordinary picture of the world is the result of the empirical knowledge of the reality, mainly by the senses of man, which is transmitted in society from generation to generation;
- Scientific picture of the world is the result of a scientific, special purposeful cognition of reality connected with the mechanisms of reflection, understanding, summarizing the results of cognition; scientific picture of the world is formed in the minds of people in the process of learning or professional activity.

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