THE LINGUISTIC LANDSCAPE OF THE UNIVERSE AND THE QUESTION OF ITS ESSENCE

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Abstract

This article is about linguistic landscape of the world is a multifaceted, evolving system that reflects the interaction between languages and language communities at a global level. Its structure is determined by the geographical distribution of languages and language families, their genetic and typological characteristics, as well as the historical connections and frequency of language interaction.

Keywords: Linguistic, linguistic landscape, language, communicative domain, aspect, global language landscape, functional elements.

Introduction

The concept of "linguistic picture of the world" is a key idea in modern linguistics. W. von Humboldt first formulated the concept of "a special linguistic picture of the world", which appeared in German classical philosophy at the beginning of the 19th century. The development of the linguistic picture of the world is associated with the practice of creating ideographic dictionaries, which raised questions about the structure and content of lexical-semantic fields and their interrelationships.[1] The transition to an anthropocentric perspective on language "required the development of new research methodologies and the expansion of scientific metalanguage". According to Y.L. Vorotnikova, "a new archetype gradually shapes the minds of linguists and influences the direction of linguistic research.[2] In the words of M. Heidegger, the time has come for linguistics to have a "linguistic picture of the world"[3]

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Humboldt, using a dialectical approach to the analysis of language, saw the world as a developing phenomenon characterized by a contradictory unity of opposites, interconnectedness and systematic relationships. He emphasized that each language, inextricably linked with consciousness, forms a subjective idea of the objective world. Later, Humboldt's ideas were developed by his followers, including L. Weisgerber, who in the 1830s introduced the term "linguistic picture of the world" into science. He argued that the language of a particular community embodies and shapes its spiritual essence and knowledge, proving that it can rightfully be called the worldview of this society. In this theory, American ethnolinguists E. Sapir and B. Whorf formulated the "Sapir-Whorf hypothesis", which is the theoretical basis of ethnolinguistics. This hypothesis argues that differences in cognitive norms lead to differences in behavioral norms in cultural and historical contexts. Comparing the Hopi language with the "Central European standard", B. Whorf sought to show that such basic concepts as substance, space and time can be understood differently depending on the structure of the language: "... the concepts of "time" and "matter" are not universally accepted; they are influenced by the nature of developing languages".

B. Whorf argues that we interpret nature under the influence of our native language, perceive the world as a set of changing experiences. This structure is largely determined by the language system built into our consciousness. We classify and assign values in a certain way. This understanding applies to a particular language community and is established within the framework of our language models.

Despite the diversity of views on the nature of the linguistic picture of the world, it is clear that different cultures perceive the world differently. By engaging in various types of activities, people develop a subjective understanding of the world around them. A person acquires language in a similar way to the way he perceives his environment; along with the logical (conceptual) structure of the world, a different, but not contradictory, linguistic structure arises. R.I. Pavilenis called this a "conceptual system" that reflects the individual understanding of the world and embodies the cultural and spiritual activities of society. This conceptual system serves as a language that reflects the knowledge inherent in a particular group.[4] The main element of this system, reflecting the cultural characteristics,

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is the concept (meaning), which is a cognitive structure formed by interpreting reality. Concepts cover a variety of content, including conceptual, verbal, associative and cultural aspects. Therefore, comparing concepts in different languages can reveal both national and universal elements in the conceptual systems of speakers of all languages. Cognitive differences between cultures are related to the presence of national concepts embedded in their respective cultures. When assessing a worldview, it is important to understand that it is not only a reflection or mirror of reality, but also a means of individual interpretation of the surrounding world - a means of giving it meaning. Language is not just a simple mirror of the world. It expresses not only the material things that people directly see, hear, feel and perceive, but also complex concepts that each person consciously understands, assimilates through logical thinking and interprets in his own way. Language is a phenomenon that encompasses not only the external world of a person, but also their inner spiritual world. This shows that a person's understanding of the world goes beyond mere sensory perception. Instead, a large part of their experience consists of subjective interpretations of what they perceive. Thus, although language can be called a "mirror of the world", this mirror is imperfect: it does not directly reflect reality, but rather shows it through the subjective cognitive prism of society.

Studying the linguistic landscape of the world is inextricably linked to understanding the conceptual landscape of the world, which reflects the unique characteristics of people, their existence, their interactions with the world, and the circumstances surrounding their lives.

It becomes clear that there are many interpretations of the term "linguistic worldview". This variability arises from differences in the worldviews of different languages, since the way people perceive their environment is influenced by the cultural and national characteristics of the speakers of each language. Each worldview offers a unique perspective on language, so it is important to distinguish between the "scientific (conceptual) worldview" and the "linguistic (naive) worldview".

The concept of linguistic landscape has evolved significantly since its inception, expanding its scope from the study of written forms of language in public spaces to the analysis of complex multimodal communication systems that include

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visual, auditory, and other semiotic elements. Modern studies of linguistic landscape emphasize the relationship between verbal and nonverbal communication components and recognize their interdependence with sociocultural context.

An important aspect of the global language landscape is the presence of languages used for interethnic communication in different regions of the world that act as lingua franca. Examples of such languages include English, French, Spanish, Arabic, Russian, and Chinese. The status and role of these languages are influenced not only by the number of people who speak them, but also by geopolitical, economic, and cultural factors.

The functional elements of the linguistic landscape reflect various aspects of language use under the influence of the communicative context, social environment, and communication goals. In particular, the domains of language use refer to specific areas of social life in which a particular language is used, such as education, administration, the media, religion, and everyday interactions. Communicative domains are a system of norms of language behavior that are applied in meaningful social communication processes, such as family, work, education, and leisure. Communicative strategies and tactics include methods for organizing speech behavior in accordance with communication goals. Speech genres and formats are relatively stable types of expression associated with certain areas of language use.

The linguistic landscape of the world can also be reconstructed using the data of the word-forming system. For example, Y.S.Kubryakova studied how word formation affects the formation of the linguistic landscape of the world. S.M.Kolesnikova analyzed the linguistic landscape of the Russian world in terms of the features of the degree fragment structure[5] She also studied the general problems of degree semantics, taking into account word-forming means that express different degrees of the magnitude of a sign, action, object or phenomenon.

The linguistic landscape of the world has a multifaceted typology. From a linguistic point of view, the worldview should include a systematized language structure. It is known that any language performs several functions: it serves communicative purposes, transmits information, influences (emotional function),

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and stores a wide range of knowledge and understanding of the world of a particular language community. Each type of consciousness reflects its understanding of the world within the framework of the corresponding language matrices. In addition, the worldview, along with a set of customs, beliefs, and superstitions, includes an ethnic aspect, which is described by the linguistic worldview. Therefore, we must recognize the existence of many worldviews: a scientific language worldview, a national language worldview, an individual language worldview, a phraseological worldview, an ethnic worldview, etc.

The global linguistic landscape is organized as a complex hierarchical system, the components of which are interconnected and complementary. At a broader level, the linguistic landscape of the world can be considered as a set of linguistic regions - regions that are characterized by the relative similarity of linguistic features. The separation of these regions depends on various factors, including the genetic relationships between languages, their typological similarities, historical connections, and the degree of interaction between languages.

Based on the classification of B. Comrie, the global linguistic landscape can be divided into several main regions, namely Europe, Africa, the Near East, Central Asia, South Asia, East Asia, Southeast Asia, Australia, North America, and South America.[6] However, such a classification is somewhat arbitrary, since the boundaries between these language areas are often unclear and fluid, and each region exhibits a significant degree of internal diversity.

It is important to understand that the dynamics of the world's linguistic landscape vary across regions and are influenced by a variety of factors, including historical context, socio-economic development, political climate, and cultural traditions. However, several general trends can be identified that are common to many regions:

1. The increasing popularity of English in public spaces, especially in business, advertising, and tourism.

2. The emergence of hybrid language forms and practices that combine elements of different languages.

3. Increased activity in efforts to preserve and revitalize minority and indigenous languages.

4. Expanding the functional use of regional languages and dialects.

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5. Changing traditional language concepts under the influence of digital technologies.

These trends reflect the complex interaction between global and local forces in the modern world, demonstrating processes of simultaneous consolidation and diversification, as well as the deterritorialization and reauthorization of languages and language practices.

The linguistic landscape consists of interconnected and complementary physical, social, cognitive, and functional elements. The physical components include the material means that transmit linguistic information, while the social components encompass the network of social relationships built on the basis of language practice. The cognitive components include the mental processes associated with the perception and interpretation of linguistic information, and the functional components reflect the different ways in which language is used depending on specific communicative situations and social contexts.

The study of the linguistic landscape requires a thorough interdisciplinary approach that combines techniques and concepts from different scientific fields. The use of quantitative, qualitative, semiotic, geosemiotic, and ecological aspects allows researchers to study different aspects of language activity in public spaces and to identify patterns in the development and evolution of the linguistic landscape.

Conclusion

In the era of globalization, the global linguistic landscape is undergoing significant changes associated with trends in language homogenization, diversification, and hybridization. These changes demonstrate the complex interplay of global and local dynamics, highlighting processes of convergence and diversification, as well as the deterritorialization and reauthorization of languages and language practices.

Research on the linguistic landscape of the future world should focus on several promising areas, such as studying the impact of digital technologies on language use, analyzing linguistic ideologies and relationships in a global context, studying how languages adapt to changing socio-economic and technological conditions, and developing effective strategies for preserving linguistic diversity worldwide.

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