



LINKS BETWEEN CULTURE AND LINGUISTIC PICTURE OF THE WORLD IN MODERN LINGUISTICS

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Abstract

This article discusses the connection between linguistic picture and culture, describing a person's distinct perception of reality is conveyed through language. Also, it is about how the linguistic picture of the world can change the understanding of the individual.

Keywords: Universe, language, manifestation, worldview, model, global image, biological landscape, physical landscape

Introduction

Every language conveys a distinctive worldview, and speakers are naturally inclined to shape their expressions according to it. This reveals how an individual's unique understanding of reality is expressed through language. Different languages contain their own cultural ambiguities, values, and philosophies, which influence the way speakers perceive reality. Language plays a vital role in shaping and maintaining human knowledge about the world. As people engage with the world, they interpret and verbalize their experiences, capturing their understanding in words. The linguistic worldview enhances and complements objective knowledge about existence. This body of knowledge, encoded in language, is known as the linguistic picture of the world. The concept of a worldview-including the linguistic one - is formed through the study of how people perceive and conceptualize their surroundings. If the world is understood as the interaction between a person and their environment, then the worldview is the result of processing information about that relationship. While the image of



the world presents a unified whole, the worldview offers a layered structure of knowledge and attitudes toward various elements of reality. Language can highlight certain aspects of experience while suppressing others, which in turn influences individuals' perceptions and beliefs. For example, some languages have specific lexicons for certain concepts that can be expressed in general terms in other languages. This can lead to different emphases in thought processes and cultural practices. Furthermore, linguistic relativity argues that the structure and lexicon of a language can influence the cognition and worldview of its constituents. This means that speakers of different languages have different concepts of time, space, and relationships, which fundamentally affect their interactions with the world. We can see the worldview of a language through how the metaphors, idioms, and expressions associated with our language are expressed in terms of cultural values and social norms. For example, in some cultures, metaphors about nature are prevalent, reflecting a deep connection to the environment, while in others, metaphors about industry may be more prevalent, reflecting a focus on progress and technology.

Analysis of literature on the topic

The concept of "the landscape(picture) of the world" first appeared in the late 19th and early 20th centuries and was introduced into scientific circulation in the context of physical sciences by the German physicist and philosopher G. Hertz. He interpreted the physical worldview as a set of internal, that is, mental images of external objects. According to Hertz, it is through these images that a person forms knowledge about objective reality and acquires information about the real world. This approach, in fact, demonstrates the central role of human thinking and perception in understanding the world. Because a person perceives existence not directly, but through images, concepts and symbols that arise in his mind. This philosophical basis later served as the foundation for the formation of the theory of the linguistic worldview in linguistics. Because language, like these images, connects the inner world of human thought with the external environment, expresses and transmits it through communication. From this perspective, language is not only a means of communication, but also an important mechanism that reflects human cognitive experience - that is, how we perceive, understand



and interpret existence. Studying the linguistic landscape of the world allows us to reveal the deep internal connection between human thought, national culture and language.

Another famous scientist A.K. Kamensky explained the linguistic landscape of the world in general terms as “a logical-verbal formation consisting of a logical (conceptual) and linguistic (verbal) model”.¹ M. Heidegger noted that when we think of the word “landscape”, we first of all think of an image of something, “the landscape of the world does not represent an image of the world, but an understanding of the world as a landscape”. There is a complex interplay between the worldview that reflects actual reality and the one shaped by language. This worldview can be understood through various dimensions such as space (e.g., top-bottom, left-right, east-west, near-far), time (e.g., day-night, winter-summer), and quantity. Its development is influenced by factors like language, cultural traditions, natural environment, education, and social upbringing. The linguistic worldview holds a foundational role - it is not equivalent to specialized worldviews like those in chemistry or physics; rather, it comes before them and lays the groundwork for how other worldviews are formed. This is because individuals comprehend both the world and themselves primarily through language, which is built upon both universal and culturally specific experiences. National experience, in particular, shapes the unique characteristics of a language at every level. As a result of each language's distinctiveness, speakers develop a linguistic worldview specific to their cultural context, and this becomes the lens through which they perceive reality.

The landscape of world is a person's idea of reality and the result of his spiritual activity, representing a global image of the world.² This concept is formed through the interaction of a person with the environment and is associated with the person's ideas about the world. The landscape of world, in general, is a set of feelings and thoughts that arise from the environment and interactions of a person. This process is reflected in personal experiences, interactions, and socio-cultural contexts. This concept is often studied within the framework of psychology,

¹ A.Ma'matov “Modern linguistics”. –P.64.

² Цивьян Т. В. Лингвистические основы балканской модели мира. М., 1990.



anthropology, and other social sciences, as it reflects the complex relationships between a person and his environment.

Discussion and results

Language exists as both a cultural and natural phenomenon.³ Undoubtedly, language is a component of culture and is considered one of the most important achievements in the social history of mankind. But on the other hand, the biological nature of man is reflected in the material of language. Much is determined by the physiological and psychophysiological capabilities of speech activity. For example, the existence of a chain of vowels and consonants and many sound alternations in all languages of the world is not connected with culture, but with nature. Consequently, a person cannot form speech only with vowels or consonants themselves. Nature determines the deep features of the structure of language and the laws of text formation and perception. Culture determines the content aspect of language. The question of whether human speech activity is innate or formed later is still controversial. It is universally recognized that a person has an innate linguistic ability that provides the psychophysiological mechanism for speech. According to most researchers, this reflects the fact that in the early years of ontogenesis, the human brain acquires, firstly, a specific system of language signs, and secondly, the rules for selecting the necessary signs when composing a text. The implementation of linguistic ability occurs in the process of communicating with specific language users around him. According to N. Chomsky, the innate component of linguistic ability is very rich, therefore, language learning does not start “from scratch” in ontogenesis.⁴ Linguistic ability includes certain innate and universal knowledge, with the help of which a person forms and understands sentences. Thus, N. Chomsky connects the internal features of the structure and semantics of language to a natural-genetic basis. However, the term “the landscape of world” can also be interpreted in a narrow sense: the image of the world is a set and system of all knowledge in a certain discipline, reflecting the general manifestation of objects in a particular

³ Jaworski, A., & Thurlow, C. (2010). Semiotic Landscapes: Language, Image, Space.

⁴ Gorter, D. (2006). Linguistic Landscape: A New Approach to Multilingualism. In E. BenRafael et al. (Eds.), Linguistic Landscape: Expanding the Scenery London: Routledge. –P.6.



discipline, formed in a certain historical period and undergoing changes at different stages, which is why there are such terms as “linguistic (biological, physical, national) landscape of world”.⁵ It means that the term "the landscape of the world" actually means a very multi-layered and complex concept. This term means a “system of knowledge” that has been formed within a certain “field of science”, “in a certain historical period” and has changed over time. That is, this "the landscape of world" expresses how the world is imagined within a specific science (for example, biology, physics, linguistics, etc.). That is why there are expressions such as "linguistic landscape", "biological landscape", "physical landscape".

Landscape in linguistic context is that, the world is depicted differently in each language and national mindset. For example, the concepts, values, and ideas expressed through language are specific to a nation.

As a biological landscape being, man perceives the world through his senses. His ability to see, hear, feel, nervous system, etc. - this forms the “biological landscape of the world”.

In physical landscape the universe is interpreted through concepts such as matter, energy, motion, and space-time. This is the “physical landscape of the universe”. Therefore, each science or field of knowledge interprets the world in its own way, and a "the landscape of the world" is formed based on these interpretations. These landscapes are updated over time, as a result of scientific progress, social changes, experience, and observations. The landscape of world is a system of general ideas about the universe formed in human thought and science, which is manifested in a way specific to each field of science. That is why there are terms such as "linguistic, biological, physical, and national landscapes" - because each field or culture sees and describes the universe through its own "glasses."

All in all there are many expressions that embody the traditions, imagination and views of modernity of the Uzbek, Russian, English or other people through language. By learning and using language, we put ourselves in dialogue with other cultures, which leads to the development of different ways of thinking on a

⁵ Яковлева Т.Е. Системный анализ английских переходных глаголов. Автореф. дисс. ... канд. филол. наук. – Ленинград, 1980. – С. 21.



global scale. In turn, culture also determines the future of language, as new words and expressions often appear on the basis of social changes and cultural innovations. Thus, there is a constant and enriching relationship between language and culture, each of which helps the development of the other. This allows for a greater awareness of interdependence, better communication and a deeper understanding of different cultures.

Conclusion

There is a deep and inextricable connection between the linguistic landscape of the world and culture. How a person sees, understands, and expresses the world depends on the cultural environment and language in which he lives. Language is not just a means of communication, but a phenomenon that embodies the thinking, history, values, and lifestyle of a people. Each language creates its own unique picture of the world, that is, each people sees the world through its own language. Therefore, the worldview formed through language directly relies on culture, and through it a person understands the world. For example, in the Uzbek language there are many words and expressions expressing respect for elders, which shows that respect plays an important role in the culture of the people. Or the wealth of vocabulary related to nature, labor, and family also reflects the historical experience and lifestyle of the people. So, language and culture shape each other: culture is expressed in language, and language preserves culture and passes it on to generations. Therefore, when we say the linguistic landscape of the world, we mean not just the system of words, but the entire worldview, values, and spiritual world of the people who speak this language.

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