Лекция №9
A problematics of the doctrine about a language picture of the world

In a basis of the doctrine about LPW the understanding of language as one of means of knowledge of the world, as self-sufficient system knowledge of the world lays. One of the possible visions of the world peculiar to the person and mankind as a whole is embodied in it (in language). Such vision of the world in the certain degree is imposed to the person getting " in authority " language on which it speaks, thinks, communicates, owing to what the verbal (language) communications is possible. With some share of exaggeration it is possible to consider, that the general picture of the world (is possible, existing only in an ideal about what it has been told above) substantially is under influence of a language picture of the world to what the research to a focus founders of the theory of a linguistic relativity, as is known, brought. " People live, - wrote E.Sepir, - not only in a material world and not only in the world social as it it is accepted to think: substantially all of them are and in authority of that concrete language which became means of expression in the given society. Representation that the person is guided in an external world, in essence, without the help of language and that language is only casual means of the decision of specific problems of thinking and the communications, is only illusion. Actually «the real world» appreciably неосознанно is under construction on the basis of language habits of this or that social group. Two different languages never happen so similar that it was possible to consider them means of expression of the same social validity. The worlds in which there live various societies, are different worlds, and at all the same world with various навешанными on it labels " (Sepir 1993, 261). Compare also B.L.Uorfa's known statement: "... Nuton concepts of space, time and a matter not is the given intuitions. They are given by culture and language. From these sources their Newton " (it is quoted on Zveginzev 1965, 274) also has taken.

The modern problematics of theory LPW is extremely complex and various. Having passed through stages of searches, errors and pseudo-problems, the doctrine about LPW unites in itself some approaches and directions. First, the tradition connected with studying of actually language (naive) picture of the world as a language image of the real world proceeds. In such understanding LPW the scientific picture of the world, mythological, religious, philosophical, etc. Such LPW as fairly notices UD. Apresjan is put in one number (and by that it is opposed) to such pictures of the world, as physical and as a whole. Апресян, there is not that other, as " reconstruction inherent in language integral, though and " naive ", донаучного a sight at the world " (Apresjan 1995, 350). Secondly, in the doctrine about LPW the problem of communication of language and categories of knowledge and knowledge is developed, i.e. processes категоризации consciousnesses in language and formations national-cultural концептов are established. Thirdly, under influence of a principle антропоцентризма the problem which can be formulated so is developed: " the person in language " or " a language picture of the person ". Fourthly, the so-called individually-author's picture of the world is investigated. Last direction, however, in a smaller measure is connected with the doctrine about LPW for it is interested in image of the world

not in language as those, and in consciousness of the separate individual. It concerns a problem of the language person, to style of thinking of this or that author as founder of a discourse more likely. Thus, modern concepts ЯКМ often operate with the concepts which have not received strictly scientific identification, therefore J.N.Karaulov's remark that expression " the picture of the world " continues to remain at a level of a metaphor, it is necessary to recognize partly fair.

It is necessary to distinguish the conceptual picture of the world connected with conceptual sphere of human thinking and consciousness, and the language picture of the world which are under construction on system of so-called semantic "filters" of this or that language. Obviously, conceptual picture of the world more richly language as our representations participate in creation of the first about the world not only various types of thinking, but also the knowledge which is filled up by data of sciences and experts, by means of which, on the one hand, are enriched, and on the other hand, are specified and change (compare the various substances put at various times in such concepts, as the Earth, atom, fire, air, soul, spirit, death and many др.; in this sense the history of the concept "person", and also various definitions of the person in a modern science that is transferred by means of such terms as homo sapiens, homo loquens, etc. is characteristic

However, despite of distinctions between a conceptual picture of the world and LPW, they are connected with each other: " Language, - writes B.A.Serebrennikov, - could not carry out a role of means of dialogue if it would not be connected with a conceptual picture of the world. This communication is carried out in language by double way. Language означивает separate elements of a conceptual picture of the world. It означивание is expressed usually in creation of words and a communication facility between words and offers. Language explains the maintenance of a conceptual picture of the world, connecting in speeches among themselves words " (Serebrennikov 1988, 107).

Owing to such communication LPW represents one of kinds of those pictures of the world which can apply for a global, general picture of the world as elements LPW are connected through a conceptual picture of the world with physical, biological, mythological, religious, etc. pictures of the world. Not casually in this connection, that some linguists inside LPW allocate " the naive physics ", " naive geometry ", " naive anatomy ", " naive psychology ", " naive ethics ", etc. (here "naive" = language). For an illustration of Russian is naive-language ethics and so-called naive semantics we shall result only some examples from J.D.Apresjan's work: