

## THE DISTINCTIVE CHARACTERS OF THE NATIONAL LINGUISTIC WORLDVIEW ON THE EXAMPLE OF KARAKALPAK AND ENGLISH LANGUAGES

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**Abstract.** Current interested doubted issue in Linguistics is the national linguistic worldview that many cognitive linguists, ethnolinguistics, semiotics and philosophy of language are investigation both national and world linguistic worldview. In essence, the national linguistic worldview is a multidisciplinary concept that touches on how language shapes and depicts the cultural and mental framework of a nation or community. Every single word spoken by a nation shapes the basic understanding the nations' notion for other language speakers, that is why it is essential to be aware the representation of linguistic worldview.

**Keywords.** National linguistic worldview, Karakalpak language, English language, ethnolinguistics, cognitive linguistics, cultural semantics, Sapir-Whorf Hypothesis.

## QORAQALPOQ VA INGLIZ TILLARI MISOLIDA MILLIY LINGVISTIK DUNYOQARASHNING O'ZIGA XOS XUSUSIYATLARI

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**Annotatsiya.** Hozirgi zamonaviy tilshunoslikda katta e'tibor qaratilayotgan masalalardan biri bu milliy lingvistik dunyoqarashdir. Bu masala kognitiv tilshunoslik, etnolingvistika, semiotika va til falsafasi sohalarida keng o'rganilmoqda. Aslida, milliy lingvistik dunyoqarash — bu xalq yoki jamiyatning madaniy va mental tasavvurini til orqali qanday aks ettirishini ifodalaydigan ko'p fanli tushunchadir. Har bir xalq tomonidan aytilgan so'zlar boshqa tilli kishilar uchun shu xalq haqidagi tasavvurni shakllantiradi. Shu sababli, lingvistik dunyoqarashning qanday aks ettirilganini anglash muhim ahamiyatga ega.

**Kalit so'zlar.** Milliy lingvistik dunyoqarash, qoraqalpoq tili, ingliz tili, etnolingvistika, kognitiv tilshunoslik, madaniy semantika, Sapir-Whorf gipotezasi.

## KARAKALPAK VE İNGİLİZ DİLLERİ ÖRNEĞİNDE ULUSAL DİLSEL DÜNYA GÖRÜŞÜNÜN BELİRGİN ÖZELLİKLERİ

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**Özet.** Günümüzde dilbiliminin ilgi odağında olan konulardan biri, hem ulusal hem de evrensel düzeyde dilsel dünya görüşünü inceleyen bilişsel dilbilim, etnodilbilim, göstergebilim ve dil felsefesi gibi alanlar tarafından araştırılan ulusal dilsel dünya görüşüdür. Esasen, ulusal dilsel dünya görüşü; bir toplumun ya da milletin kültürel ve zihinsel yapısının dil aracılığıyla nasıl şekillendiğini ve yansıtıldığını ele alan çok disiplinli bir kavramdır. Her milletin söylediği her kelime, o milletin diğer dil konuşurları tarafından nasıl algılandığını belirler. Bu nedenle, dilsel dünya görüşünün temsili hakkında farkındalık sahibi olmak büyük önem taşır.

**Anahtar kelimeler.** Ulusal dilsel dünya görüşü, Karakalpakça, İngilizce, etnodilbilim, bilişsel dilbilim, kültürel semantik, Sapir-Whorf Hipotezi.

There is important point to figure out what the national and world linguistic worldview are, how they impact on linguacultural life. The national linguistic worldview and the world linguistic

worldview are concepts that describe how language shapes our understanding of the world. While they are related, they differ in scope and focus. Let's first look at the table below which depicts main differences of both linguistic worldview:

Aspect	National Linguistic Worldview	World Linguistic Worldview
Scope	Specific to a nation or culture.	Global and comparative
Focus	Unique linguistic traits of a language.	Commonalities and diversity across languages [7;100].
Perspective	Localized, culturally specific.	Universal and interdisciplinary
Examples Studied	Cultural idioms, metaphors, and grammar unique to one language. Reflects the unique ways a language organizes concepts, categories, and values.	Patterns and universals in all languages. Focuses on the shared cognitive and communicative functions of language globally.

**Analysis of the literature:** The investigation of the national linguistic worldview has been a significant focus within linguistics and related fields like cultural studies, ethnolinguistics, and cognitive linguistics. The national linguistic worldview explores how a particular culture interprets the world through its language, while the world linguistic worldview examines how all human languages contribute to a collective understanding of the world. The national linguistic worldview is a concept reflecting the connection between language and a people's worldview. It is studied in linguistic cultural studies, cognitive linguistics, and ethnolinguistics. This term was introduced into scholarly discourse to denote a unique way of perceiving and interpreting the world through the prism of language [4;17]. The national linguistic worldview has been paid attention to investigate by number of linguistics, scholars like Wilhelm von Humboldt (1767–1835) who was one of the earliest scholars to explore how language shapes worldview. He proposed that every language reflects a unique way of understanding and interpreting reality as well as found on famous Concept : \*Weltansicht\* (worldview) – The idea that language acts as a medium through which people perceive and construct the world. In addition to that Edward Sapir and Benjamin Lee Whorf (20th century) that developed the Sapir-Whorf Hypothesis (Linguistic Relativity), which asserts that the structure of a language influences its speakers' cognition and worldview. They explored how different linguistic systems encode unique cultural perspectives. Moreover, Anna Wierzbicka, a contemporary linguist who investigated the links between language, culture, and thought. Not only she developed the Natural Semantic Metalanguage (NSM) approach to study how language reflects cultural values and worldviews, but also explored cultural scripts embedded in specific languages, revealing unique national perspectives [5; 134].

Another significant a German linguist Leo Weisgerber who introduced the term “linguistic worldview” (\*sprachliches Weltbild\*). He argued that language acts as a mediator between humans and reality, and that each language organizes concepts differently, forming a national linguistic worldview.

Association with Ethnolinguistics and Cognitive Linguistics.

Ethnolinguists (e.g., Jerzy Bartmiński): Study the cultural and national-specific aspects of language. Bartmiński's work focused on how linguistic expressions reflect the worldview of specific communities.

Cognitive linguists (e.g., George Lakoff and Mark Johnson): Explored metaphor and conceptual framing as a means of understanding cultural perspectives within language.

Key figures like Wilhelm von Humboldt, Edward Sapir, Benjamin Lee Whorf, Anna Wierzbicka, and Leo Weisgerber have all significantly contributed to investigating the national linguistic worldview, emphasizing how language, culture, and cognition intertwine to shape unique perspectives of reality [6;298].

### Research methodology:

Each language shapes its own worldview, which encompasses national values, traditions, myths, beliefs, and ways of thinking. It is by the very nature of language that "a linguistic worldview is created in the minds of its possessors, because it is through the prism of language that one sees the world" [2; 45]. This means that a nation's way of seeing the world and the discipline of perception are first and foremost reflected in the linguistic landscape of the world that belongs to that nation. When we use language to visualize a linguistic landscape, the landscape is shaped by the environment in which we live.

As for the linguistic representation of the world is constructed through linguocultural constructs, which serve as key elements for a scholarly analysis of the linguistic worldview unique to a specific speech community. The national linguistic worldview is a concept that reflects how a particular nation or culture perceives, interprets, and organizes reality through its language. It encompasses the unique characteristics, values, and worldview encoded in the vocabulary, idiomatic expressions, and grammatical structures of a language [7; 101].

The exploration of the linguistic worldview is intrinsically linked to the conceptual worldview, which encapsulates human experiences, interactions with their environment, and the existential conditions they navigate. Analyzing the concept of the "linguistic worldview"—a cognitive projection of the external reality onto human consciousness—along with related terminologies, is essential. Broadly, the linguistic worldview encapsulates a shared repository of culturally contextualized knowledge about the world, while the national linguistic worldview reflects a historically developed framework of meanings specific to the collective consciousness of a given nation.

### Analysis and results:

It is natural to have distinctive features of the both languages as regarding for the linguistic worldview as well as national linguistic worldview as both languages are not rooted from the same language background. To illustrate that, Karakalpak language belongs to a Turkic language that culture and language are deeply intertwined with the historical, social and environmental context of Central Asia; while English language belongs to West German language that originated in an early medieval England and has since become a global lingua franca. In addition to that, cultural identity of Karakalpak emphasizes strong family bonds, respects for elders and communal livings as well as language reflects this with numerous kinship terms and expressions denoting respect and collective identity. There is unwritten rules in culture, for instance the brides can not call the name of the family members of their husbands, they must tell their nicknames like *appaq qyz*, *erke qyz*, *suliw qyz*, *kara koz*, *ay qyz*, *qaynapa* (the representation of female gender, words referring who are relative or siblings of husband's); *suliw jygyt*, *mirza aga*, *qaynaga*, (the representation of male gender the words belonging to the husband's brother), *ene* (husband's mother or mother-in-law), *ata* (husband's father or father-in-law); the mentioned words refer to the people who are relative, siblings to husband that indicating respect. Above mentioned addressing words have been used for a long time, as we can find out those words in ancient folk epics namely: Alpamish which covers different periods and used the cultural heritage of the nation. There are given some examples to prove that we can notice national linguistic worldview on the example of Karakalpak epic "Alpamis":

...Сол ўакта Айсанем орнынан өрре турып, Байсары байға қарап`-Ҳаў, *қайнаға*, мен де өз кеўлимдегини айтып қалайын. [1;8] (brother-in-law)

...Байсарыдай байдың қызы Гүлбаршын,

Байбөридей байдың *келини* дер еди.

Гүлбаршындай *келинді* [1;11] (kelin – a bride)

Жалғызыңа неге өтирик сөйлейсен,  
...Құдаң көшип кетпедиме еліннен, [1;15] (the man who gives his daughter to your son)  
...Қыз айттырып келмеклик,  
Қызды күйеуіге бермеклик. (kuyew – son-in-law)  
... Хаялым менен ойласып, [1;30] (hayalım – a wife)  
...Алғаныңның айтатуғын арзы бар,  
Душпанларға кетер болды қулыным [1;31].  
Әне, султаны Мәспатша ярын сағынып отыр еди. Жеңгелерине:  
Бийкешиңди алып келеғой, - деди [3;17].

Therefore, we tried to describe national linguistical worldview concepts in our language in the form of men and woman, combining lexemes thematically-semantically, and present their cognitive model.

But when it comes to English culture, there can not be found their paraphrased words even their closer meanings are not existed. To show that, mother-in-law, father-in-law, sister-in-law, brother-in-law. As English culture reflects Western values such as individualism, innovation, pragmatism.

Language encodes a nation's cultural heritage, beliefs, and worldview. For English nation, this is evident in vocabulary: Words like "freedom" and "liberty" emphasize the cultural importance of individual rights in English-speaking nations. To illustrate this, sayings like *"time is money"* reflect the cultural emphasis on efficiency and productivity in capitalist societies. *Lost time is never found again.* This means that once time has passed, it cannot be recovered. It emphasizes the importance of making the most of every moment, as wasted time is gone forever. *Time is the most valuable thing a man can spend.* This saying highlights that time is more precious than money or material possessions. While money can be earned again, time is finite, making it the most significant resource one can invest in something meaningful. *Better three hours too soon than a minute too late.* This emphasizes the value of punctuality and preparedness. It is better to be early and ready than to arrive late, as tardiness can lead to missed opportunities or show a lack of respect for others' time. Additionally, English people are claimed to be punctual; they hate being late. *Liberty means responsibility. That is why most men dread it.* This means that true freedom comes with the burden of accountability for one's action. English nation can not tolerate to happen with them unfair action and go on a strike if something is unsatisfying them.

Regarding for pragmatism and innovation, English has a vast vocabulary for technology and innovation, shaped by industrial and technological revolutions [2;701]. The English language often adopts and simplifies terms to ensure they are functional and easy to use. For example, "smartphone" combines two straightforward, descriptive words—"smart" and "phone"—to denote an advanced mobile device. The name is clear and directly serves its purpose without unnecessary complexity. English frequently creates entirely new terms or adapts old ones to describe emerging concepts, such as "cloud computing," "crowdsourcing," or "streaming." These terms reflect not only technological progress but also the practical need for concise, universally understood vocabulary in a globalized world.

In summary, the national linguistic worldview in English-speaking nations reflects a dynamic interplay between language, culture, and global influence. While English conveys distinct national identities, its role as a global language fosters a shared, multifaceted worldview that adapts to and integrates diverse cultural realities. Linguistics helps uncover these layers, revealing how language both reflects and shapes the ways people perceive and interact with the world.

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