



THE COGNITIVE SIGNIFICANCE OF CULTURAL MEMORY AND
NATIONAL THOUGHT IN SHAPING THE LINGUISTIC LANDSCAPE OF THE
WORLD

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Abstract. This study examines the role of cultural memory and national thinking in shaping the linguistic worldview from a cognitive-linguistic perspective. It is shown that language preserves and transmits the historical experience, values, and worldview of a linguistic community, acting as a link between individual cognition and collective cultural memory. The results demonstrate that the linguistic worldview serves as a cognitive mechanism through which cultural knowledge and national thinking are conceptualized and transmitted from generation to generation.

Keywords: linguistic picture of the world, cognitive linguistics, cultural memory, national thinking, conceptualization, linguistic consciousness.

Annotatsiya. Ushbu tadqiqot olamning lisoniy manzarasini kognitiv-lingvistik nuqtai nazardan shakllantirishda madaniy xotira va milliy tafakkurning rolini o'rganadi. Unda til lingvistik hamjamiyatning tarixiy tajribasi, qadriyatlari va dunyoqarashini saqlab qolishi va yetkazishi, individual bilish va jamoaviy madaniy xotira o'rtasidagi bog'lovchi vazifasini bajarishi ko'rsatilgan. Natijalar shuni ko'rsatadiki, lingvistik dunyoqarashlar madaniy bilimlar va milliy tafakkur tushunchalarini shakllantirish va avloddan-avlodga uzatishning kognitiv mexanizmi bo'lib xizmat qiladi.

Kalit so'zlar: olamning lisoniy manzarasi, kognitiv lingvistika, madaniy xotira, milliy tafakkur, kontseptualizatsiya, lingvistik ong.

Introduction

In 21st century linguistics, one of the leading directions has become the study of language not only as a system of structural units, but also as a complex phenomenon associated with human thinking, mental activity and cultural experience. The relationship between language and man has been interpreted from a new perspective, and the role of language in the formation, preservation and transmission of knowledge has gained particular importance.

The concept of linguistic picture of the world means the expression of human knowledge, ideas and values about external existence through language. The historical development, social experience and cultural values of each people are reflected in its language in its own way. Therefore, linguistic units existing in different languages do not only perform





a nominative function, but also act as a representative of the thinking and cultural consciousness of the people.

A person receives information about the external world, processes and transforms it into conceptual structures based on existing knowledge systems. Cultural memory plays an important role in this process, since it ensures the continuity of knowledge and values formed by society.

The purpose of this study is to determine the cognitive significance of cultural memory and national thinking in the formation of the linguistic picture of the world and analyze their interaction with linguistic performance.

Literature analysis

The issue of the linguistic landscape of the world has been widely studied in the cognitive and linguocultural directions of modern linguistics. This concept is one of the main theoretical categories that reveal the complex relationships between language, thought and culture.

F. Usmanov has extensively covered the issues of the relationship between language and national thought. According to the scientist, language is a phenomenon that embodies the historical memory, cultural values and social experience of the people (Usmanov, 2020; 2024).

In the studies of Nasirova, the linguistic landscape of the world is interpreted as a phenomenon inextricably linked with national consciousness and cultural experience. The researcher emphasizes that the ways of perceiving the world, the system of values and mental characteristics of the people are manifested through linguistic units (Nasirova, 2022).

Within the framework of cognitive linguistics, the linguistic picture of the world is studied in relation to the conceptual systems in the human mind. According to Lakoff, human thinking is not a random collection of knowledge, but a system of conceptual categories formed on the basis of experience (Lakoff, 1987). Therefore, linguistic units reflect how a person perceives reality and the processes of conceptualization.

According to the theory of frame semantics developed by Fillmore, a person understands certain concepts not as separate units, but within the framework of cognitive structures based on previous knowledge and experience (Fillmore, 1982). This approach makes it possible to explain the mechanisms of knowledge organization in the linguistic picture of the world.

Wierzbicka, through the theory of cultural scripts, shows that the values, communicative norms and ways of perceiving the world of different peoples are reflected in linguistic units (1997). This view provides the basis for interpreting the linguistic landscape of the world as a product of national-cultural thought.

Khudoyberganova analyzes the role of linguocultural units in human thinking and their ability to express national-cultural content. In her opinion, language units serve as a means of storing and transmitting information about culture (2015).



From this point of view, the linguistic picture of the world is considered as a complex cognitive phenomenon that occurs at the intersection of individual human experience and cultural knowledge formed by society.

Discussion

The linguistic picture of the world is manifested as a cognitive system that summarizes a person's knowledge, experience and cultural values about existence. Cultural memory and national thinking are one of the main factors in the formation of this system. Because a person perceives phenomena in the external world not directly, but on the basis of knowledge, experience and cultural norms existing in his mind.

Linguistic performance is associated with three main processes: receiving information, processing it in the mind and expressing it through linguistic means. During this process, a person relies on general cultural knowledge formed by society, along with individual experience. As a result, language acts as a connecting mechanism between personal thinking and collective consciousness.

Cultural memory is preserved through language units as a complex of knowledge formed during the historical development of a people. Traditions, values, social relations and communicative norms are formed in the human mind in the form of certain cognitive patterns. These patterns, in turn, govern the process of understanding reality and reacting to it.

One of the main factors shaping the linguistic picture of the world is national thinking. Each person conceptualizes the phenomena of the external world based on its historical experience, cultural values, and social views. Therefore, the same universal concepts can acquire different semantic and cultural content in different languages.

This relationship between language and culture is realized through cognitive patterns. Knowledge structures such as frames, scripts, and scenarios organize the experiences existing in the human mind. They reflect not only individual knowledge, but also the general cultural experience adopted by society. For example, in different cultures, concepts related to life events are manifested in specific linguistic forms. In this case, language units are not only a means of conveying information, but also act as a cultural code reflecting the values, worldview, and social experience of the people.

Also, in the process of linguistic performance, the experience of the individual and the nation complement each other. The ideas formed in the individual mind are enriched on the basis of cultural models created by society. Therefore, the study of the linguistic landscape of the world makes it possible to identify the integrative relationships between human thought, cultural memory and language.

Conclusion

Based on the analysis, the following conclusions can be drawn:

Firstly, the linguistic landscape of the world is not a simple set of linguistic units, but a cognitive system that combines knowledge, values and experiences formed in the human mind.



Secondly, cultural memory is one of the main components of this system, transmitting the historical experience and social values of the people from generation to generation through language.

Thirdly, national thinking affects the process of human perception and conceptualization of existence. Therefore, the ideas of each people about the world are reflected in its language in its own way.

Fourthly, cognitive patterns (frames, scripts and scenarios) are manifested as one of the main mechanisms that regulate cultural knowledge and form the linguistic landscape of the world.

Thus, studying the linguistic landscape of the world in relation to cultural memory and national thinking allows for a deeper understanding of the role of language in the human mind and its cultural-cognitive essence.

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