

LINGUO-CULTURAL FEATURES OF METAPHORICAL REPRESENTATION IN THE WORLDVIEW

Shermatova Nodira Khoshimovna

Master student , ASIA INTERNATIONAL UNIVERSITY

Faculty of social sciences and technology

Department of Foreign language and literature

Email: dilshodbekshavkatov25@gmail.com

Tel:

+998 91 411 25 51

Abstract. This thesis examines the linguo-cultural features of metaphorical representation in the formation and expression of a worldview. Metaphor is not merely a stylistic device used in literature and everyday speech; it is a fundamental cognitive mechanism through which individuals and societies conceptualize reality. The study explores how metaphors reflect cultural values, historical experiences, social norms, and collective consciousness. Drawing upon cognitive linguistics, cultural linguistics, and discourse analysis, the research investigates the relationship between language, culture, and metaphorical thinking. Consequently, the study highlights the significance of metaphor as a bridge between language and culture and as a key element in understanding national and cultural identities.

Keywords: metaphor, worldview, linguo-culture, cognitive linguistics, cultural representation, conceptual metaphor, language and culture.

Introduction

The relationship between language and culture has long occupied a central position in linguistic research. Language functions not only as a means of communication but also as a repository of cultural knowledge, values, and traditions. Every linguistic community develops a particular way of interpreting reality, and this interpretation is reflected in language. One of the most effective linguistic tools through which people express their perception of the world is metaphor.

For centuries, metaphor was viewed primarily as a rhetorical ornament used to embellish speech and literary texts. However, contemporary linguistic theories, particularly cognitive linguistics, have transformed our understanding of metaphor. Researchers now recognize metaphor as a cognitive process that structures human thought and shapes conceptual systems. People often understand abstract concepts

through more concrete experiences, creating metaphorical mappings between different domains of knowledge.¹

The concept of worldview refers to the system of beliefs, values, perceptions, and assumptions through which individuals and societies interpret reality. Since language serves as a medium for expressing cultural knowledge, metaphorical expressions become significant indicators of a society's worldview. Different cultures create different metaphors based on their historical development, geographical environment, social organization, and cultural traditions. Therefore, the study of metaphor provides valuable insights into the interaction between language, thought, and culture.

This thesis aims to analyze the linguo-cultural features of metaphorical representation in the worldview and to demonstrate how metaphors function as carriers of cultural meaning. Particular attention is given to the role of conceptual metaphors in shaping cultural perceptions and preserving national identity.

Theoretical Foundations of Metaphor

The study of metaphor has evolved considerably throughout the history of linguistic thought. In classical rhetoric, metaphor was regarded as a figure of speech involving the transfer of meaning from one object to another based on similarity. Aristotle defined metaphor as the application of a name belonging to one thing to another thing, emphasizing its artistic and persuasive functions.

The twentieth century witnessed a significant shift in metaphor studies. Modern scholars challenged the traditional view that metaphor belongs exclusively to poetic language. Instead, they argued that metaphor is deeply embedded in everyday communication and human cognition.

A major breakthrough occurred with the emergence of cognitive linguistics. According to cognitive theorists, metaphor is a conceptual phenomenon rather than merely a linguistic one. Human beings understand complex and abstract experiences through simpler and more concrete domains. This process results in conceptual metaphors that organize thought and guide behavior.

For example, the conceptual metaphor "TIME IS MONEY" is reflected in expressions such as:

1. *Spending time*
2. *Saving time*
3. *Wasting time*
4. *Investing time*

¹ Sharifian, Farzad. *Cultural Linguistics: Cultural Conceptualisations and Language*. Amsterdam: John Benjamins Publishing Company, 2017. – 188 p.

These expressions reveal how modern societies conceptualize time as a valuable economic resource. Such metaphorical patterns are not random linguistic constructions but manifestations of underlying conceptual structures.

The cognitive approach demonstrates that metaphors shape not only language but also perception, reasoning, and action. Consequently, metaphor becomes a central mechanism through which worldviews are constructed and maintained.

Metaphorical Representation of Time

Time is one of the most abstract concepts in human cognition. Since time cannot be directly observed or physically manipulated, people rely heavily on metaphorical representations to understand it.

Many cultures conceptualize time through spatial metaphors. Expressions such as:

- a) Looking forward to the future
- b) Leaving the past behind
- c) Approaching a deadline
- d) illustrate the metaphor “TIME IS SPACE.”

However, cultural differences affect the orientation of temporal metaphors. Some societies imagine the future as being in front of them because it lies ahead. Others conceptualize the future differently based on cultural beliefs and linguistic traditions. Economic metaphors of time are particularly prominent in industrial societies. The metaphor “TIME IS MONEY” reflects values associated with productivity, efficiency, and economic success. Such expressions reveal the influence of capitalist culture on conceptual systems.

Traditional cultures may conceptualize time as a cyclical phenomenon associated with natural rhythms, seasons, and recurring events. These metaphorical models differ significantly from linear representations characteristic of modern industrial societies. Consequently, metaphorical representations of time provide valuable insights into cultural attitudes toward work, progress, and social organization.

Metaphorical Representation of Emotions

Emotions constitute another domain heavily structured by metaphorical thinking. Since emotions are internal and abstract experiences, people frequently describe them through physical sensations and spatial relationships.

One widespread conceptual metaphor is “HAPPINESS IS UP”: High spirits,
Feeling uplifted ,On top of the world.

In contrast, sadness is often conceptualized through downward orientation: Feeling down, Falling into depression, Low mood.

These metaphors derive from bodily experiences associated with emotional states. Many cultures conceptualize anger as heat: Boiling with anger, Exploding with rage, Burning with fury.

Such expressions reflect physiological changes accompanying emotional experiences. Although some emotional metaphors appear universal due to shared human embodiment, cultural differences remain significant. Different societies emphasize different emotional values and develop corresponding metaphorical systems.

For example, collectivist cultures may conceptualize emotions in relation to social harmony, while individualistic cultures often focus on personal psychological experiences. The study of emotional metaphors therefore contributes to a deeper understanding of cultural models of human behavior and interpersonal relationships.

Metaphorical Representation of Knowledge and Wisdom

Knowledge and wisdom are frequently conceptualized through metaphors of light, vision, and movement.

Common examples include: Enlightenment, Seeing the truth, A bright idea, Intellectual illumination.

These expressions are based on the conceptual metaphor “KNOWLEDGE IS LIGHT.” The metaphor originates from the human experience of vision. Light enables people to perceive their surroundings; therefore, understanding is metaphorically associated with illumination.

Educational discourse often employs journey metaphors: Pursuing knowledge, Reaching understanding, Intellectual progress.²

Such expressions conceptualize learning as movement toward a destination.

Different cultures may incorporate unique symbolic elements into their representations of wisdom. Traditional societies often associate wisdom with age, nature, or spiritual insight. Modern societies frequently connect knowledge with technology, innovation, and scientific advancement.

These metaphorical patterns reveal changing cultural attitudes toward education and intellectual development.

Conclusion

The analysis of linguo-cultural features of metaphorical representation demonstrates that metaphor is a fundamental mechanism in the construction of human worldviews. Far from being a simple rhetorical device, metaphor functions as a cognitive and cultural tool through which individuals and societies interpret reality.

² Yu, Ning. *The Contemporary Theory of Metaphor: A Perspective from Chinese*. Amsterdam: John Benjamins, 1998. – 247 p.

The interaction between language, culture, and metaphor highlights the importance of linguo-cultural research in contemporary linguistics. By examining metaphorical representations, scholars gain deeper insights into cultural cognition and the ways in which communities construct and transmit knowledge.

Ultimately, metaphor serves as a bridge connecting language, thought, and culture. Its study contributes not only to linguistic theory but also to a broader understanding of human cognition, intercultural communication, and cultural identity. The linguo-cultural analysis of metaphorical representation remains an essential field of inquiry for exploring how people conceptualize and experience the world around them.

The list of literature

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