ON THEORETICAL FOUNDATIONS OF INVESTIGATING MOTION THROUGH SCIENTIFIC AND LINGUISTIC PERSPECTIVES

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Abstract*: The paper discusses motion from scientific and linguistic perspectives, tracing its historical development and emphasizing its importance across disciplines. It also explores the linguistic worldview, which suggests that language shapes our understanding of reality*
Key words*: motion, scientific worldview, linguistic world view, linguistic relativity, Humboldtian theory.*

Different interpretations of motion already existed in ancient philosophy. Heraclitus, in his well-known saying "Everything flows, everything changes", expressed the idea of the continuity of the process of motion in the life of nature. With the development of natural sciences in the XVII-XVIII centuries, scientific concepts of the category of motion emerged in the works of Galileo, R.Descartes, I.Newton, G.Leibniz, and later, in the works of F.Engels, H.Cohen and A.Einstein[1].

At present, the problem of motion is studied by practically all sciences investigating various forms of movement: cybernetics, technology, geology, biology, chemistry, sociology, and many others. The concept of motion serves as a fundamental component in each of the scientific worldviews [2; 96]. The scientific worldview, being objective in nature, is not tied to any particular language. It represents the result of humanity's cognitive activity, reflecting the current knowledge of society about the world. In contrast, the naive or

linguistic worldview is always subjective, capturing the perception, interpretation, and understanding of the world by a specific ethnic group not at the modern stage of its development, but at the stage of language formation, that is, at the stage of primary, naive, pre-scientific cognition of the world [3; 15].

The concept of the "linguistic worldview" traces back to Wilhelm von Humboldt's theory of the "inner form of language". He was the first to note the existence of a specific linguistic worldview. He stated that different languages are by no means just different ways of naming the same things, but different visions of them [4; 349]. Thanks to Humboldt, the issue of the connection between language and thought, previously examined primarily from a philosophical perspective, becomes central in linguistics. Representatives of the European school of neo-Humboldtian scholars (L.Weisgerber, H.Holz, J.Trier et al) and the American school (E.Sapir and B.Whorf) not only revived interest in Humboldt's theory of the "inner form of language" but also developed his ideas, creating the theory of linguistic relativity, also known as the linguistic worldview. L.Wiesberger, one of the leading representatives of the European neo-Humboldtian movement, was the first to attempt to define the linguistic worldview. He proposed that the vocabulary of a particular language includes, as a whole, not only the set of linguistic signs but also the set of conceptual and cognitive tools available to the linguistic community; and as each language user learns this vocabulary, all members of the linguistic community acquire these cognitive tools; in this sense, it can be said that the potential of a native language lies in the fact that it contains within its concepts a certain view of the world and conveys it to all members of the linguistic community [5; 38]. E.Sapir and B.Whorf, prominent figures in American ethnolinguistics, formulated their own conception of the linguistic worldview in the widely known theory of linguistic relativity. According to this theory, the real world is largely

constructed unconsciously through the linguistic habits of an ethnos. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels [6; 207]. According to Sapir, different linguistic forms determine various forms and norms of thought. He also emphasizes that the inner content of all languages is the same – intuitive knowledge of experience, only their external forms are infinitely diverse. According to B.Whorf, a follower of E.Sapir, language holds absolute power, manifested in the way human worldview, norms of thinking, and behavior are determined by language. He notes the uniqueness of the linguistic worldview of each community [7; 185].

The concept of the "linguistic worldview" has acquired the status of a foundational category in the philosophy of language. Contemporary linguists and philosophers focus on the forms of natural language. The aim of studying the linguistic picture of the world is to uncover the connections between thought, language, and the world. This will help determine the place and function of natural language in the process of cognition as a reflection of the world by humans. At the core of the linguistic worldview is the human being, who conveys their understanding of the world and their relation to it through language. Therefore, the fundamental principle of the linguistic worldview is anthropocentrism.

The findings from studies across different scientific fields fail to capture the human understanding of everyday motion, which, conceptualized in the. consciousness, manifests itself in language. The essence of the category of "motion" can be expressed in different ways in the contrasted languages: lexical-grammatical, metaphorical, phraseological, and paremiological. Speakers of different languages will use a different set of linguistic tools to objectify motion. This choice is determined by both the

specificity of reality perception within a particular linguistic culture and the internal laws and resources of the contrasted languages.

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