

Spiritual Navigation of Human Language: A Chinese Perspective on Humboldt's Language Thought Across Temporal and Spatial Dimensions in Sports Communication

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Abstract

Humboldt's "linguistic worldview" highlights the intrinsic connection between language and the universality of human cognition, emphasizing that language not only reflects but also shapes cultural perspectives and modes of thinking. Rejecting traditional logical analysis, Humboldt argued that the essence of language lies in its worldview, which varies across different peoples. This study examines the relationship between the Chinese language and the Han people's worldview from the perspective of Humboldt's linguistic theory, providing insights into how linguistic structures influence understanding and expression, particularly in sports communication and psychology. Language plays a dual role: it guides and constrains human understanding of the world while being reshaped by evolving human interactions and cultural contexts. Humboldt's universal linguistics situates languages as diverse expressions of cognition in spatial terms and as developmental stages in temporal terms. These ideas highlight the unique contributions of diverse linguistic logics to shaping thought processes, particularly in team dynamics, motivation, and performance in sports contexts. From a Chinese perspective, this study investigates the spiritual navigation function of language through analogical logic, which reflects cognitive patterns such as "god system," "image," "complete dynamic," and "space-time holography." These features of the Chinese language offer a unique framework for understanding teamwork, strategy, and communication in sports. By linking linguistic theory with sports psychology, this research provides a foundation for enhancing cross-cultural communication, cognitive development, and collaborative efficiency in global sports settings.

Keywords: Humboldt, Pure Form, Analogical Thinking, Chinese Perspective, Language and Spirituality.

1. Introduction

1.1 Background to the Study of Humboldt's Language and Literature

Humboldt's research covers philosophy, literature, aesthetics, history, traditional culture, biology, physiology, anatomy, psychology, geology, etc. (Kadhim & Mehdi Mohammed, 2022). He has made many achievements in political science, aesthetics, historiography, and education, but his research results are the most abundant in linguistics. Humboldt enjoyed a high reputation in academia, mainly because of his

theory of language.

German cultural traditions, especially Kant's German philosophy, as well as the Romantic movement, were an important source of Humboldt's thought. Kant's philosophical ideas provided the theoretical basis for Humboldt's philosophical theory. Humboldt's philosophy of language can be said to have grown up in a romantic place. As shown in Table 1 The knowledge of 100 college students about Humboldt language and literature.

Table 1

How Well University Students Know Humboldt Language and Literature

| | Number of People | Percentage |
|------------------------|------------------|------------|
| Completely Strange | 38 | 38% |
| Understand Basic Ideas | 32 | 32% |
| More Familiar with | 18 | 18% |
| Very Familiar with | 12 | 12% |
| Total | 100 | 100% |

1.2 An Overview of Humboldt's Language View

Humboldt examines human language from the perspective of the philosophy of language and anthropology (Aarsleff & Logan, 2016). Explore the nature, type, and mechanism of language activities,

especially the connection between language and human psychological development. His linguistic research fully embodies the spiritual expression of language, and the intrinsic, subjective and organic characteristics of language have been greatly valued. Clear reflection on the essence of language activities is

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guided by the concrete spirit of "people", so that language research becomes "people". Shen Xiaolong "believes that Humboldt's language thought is a kind of subjectivity and humanist thought, which is an expression of spiritual thought that condenses cultural characteristics, and an ideological system with rich national cultural implications." He combined examples from English, German, Japanese, Chinese, and other languages to prove that the basis and ultimate goal of Humboldt language research is the view of the world by different cultures. Without the spiritual meaning of language, one cannot understand the form of language. Therefore, the ultimate goal of analyzing and studying language is to understand the understanding of the

world by language users, so as to provide some useful references for the study of Chinese characters. On the basis of the investigation of Humboldt's view of Chinese, Humboldt's views on Chinese can be summarized as follows: 1. The grammatical system of Chinese is "consistent" and "orderly"; 2. Words have no formal markers, their grammar is not based on the category of words, and their grammatical value is mainly determined by the ontological meaning of words; 3. Verbal particles and word order are its main grammar tools; 4. Implicit grammar has too much explicit grammar; 5. Simple sentence structure; 6. No language has a complete grammar. As shown in Figure 1.

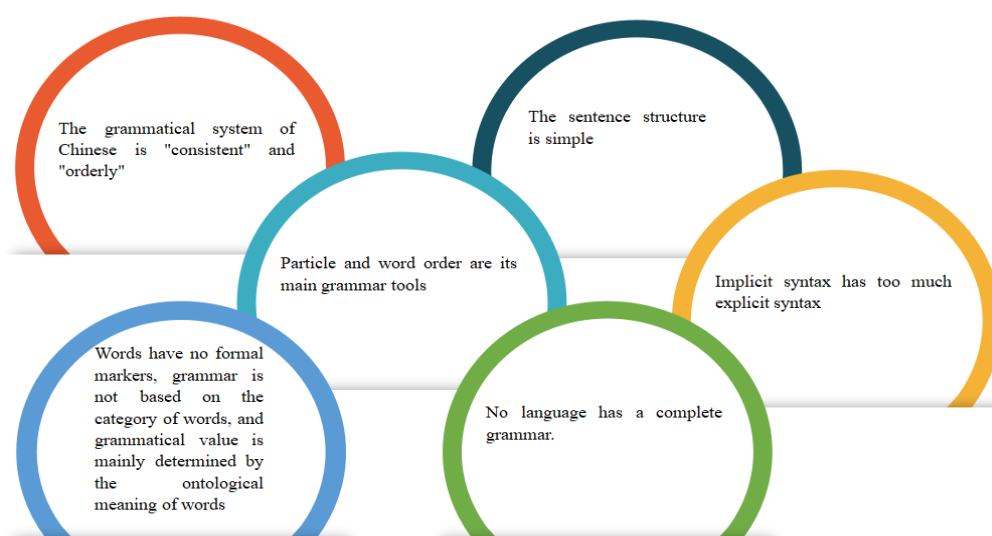


Figure 1: Humboldt's view on the Chinese language

1.3 Humboldt's Chinese View

Humboldt believed that the advantages of the Chinese language are conciseness, and directness. This characteristic is consistent with the essence of the Chinese language. The idea of the Chinese language is stimulated and maintained, and anything that can make the language more colorful and moving is a spiritual rejection. The advantage of the Chinese language is not just the use of abstract concepts (Joseph, 2017). Its concise language injects the vitality of life into the narrative and description in a special way, so that feelings can be expressed to a certain extent. Humboldt believed that the grammatical structure of Chinese was mainly "implicit", the formal relationship was "silent", and the "sentence pattern" was "concept". So, Chinese is fundamentally different. Chinese has neither formal marks nor parts of speech, and there is no clear boundary between nouns and verbs in Chinese. In Chinese, there are only verbs and noun concepts, and there are no verbs and nouns. The expression of the concept of Chinese verbs is often similar to the infinitive form, with neither active nor passive, and has the dual nature of verb and noun. Time can only be determined when the context requires, and the form of the verb cannot be grammatically qualified. In Chinese, there are two main types of word-to-word

relationships: imaginary words and word order. Chinese virtual words are not grammar, but a transition from one language to another (Allan, 2024). In terms of word order, the Book of Poetry does not stipulate the grammatical form of words, and its role is only to express syntactic restrictions. Chinese has only fixed sentence forms, so people can only rely on the missing parts of Chinese, and often have to do a lot of ideological work to fill in the middle meaning, which affects the whole thinking activity.

2. Academic Characteristics and Their Understanding

2.1 Features of Humboldt's Scholarship

The 19th century was the main period of development of comparative linguistics, and Humboldt did not limit his thinking to the current of thought at that time, but focused his attention on the nature and function of language, the relationship between language and thinking, and the cultural connotation of language. Humboldt's academic characteristics have three major characteristics.

(1) Have a broad vision and clear thinking. It covers a wide variety of languages, and its research objects are

no longer limited to a single language or language, but also have different structures and different types of languages. Humboldt was a language theorist who combined philosophical thought, rich humanistic knowledge, and rich linguistic practice, not only within the scope of linguistics, but always from a philosophical standpoint. The understanding of the nature of language, the induction of the laws of language, reaches the height of philosophy, from which conclusions can be drawn beyond language itself, and form its own unique linguistic theory, so that many people call it "philosophy of language" (Cleveland et al., 2015).

(2) Humanistic thinking is very strong. Humboldt's study of language did not take language as an object, but language as an object in order to reveal the nature of thought and the expression of the will of thought, so as to achieve human perfection. Humboldt wanted to understand the common characteristics and differences of human beings from the perspective of language and see them as the most effective way to

reach the ultimate human being.

(3) Based on the investigation of specific language differences, the universality of human language is studied. After examining the various Chinese dialects and analyzing a large number of linguistic sources, Humboldt studied the classical languages of Europe, Sanskrit, Hungarian, Basque, Tatar, Semitic, Indian, Japanese, Kavi, Burmese, Chinese, and so on. A large amount of language practice knowledge can not only provide valuable information for his language comparison, analysis, etc., but also because he has mastered a large amount of language practice knowledge, which can go beyond the morphological characteristics of various specific languages and kinship languages, and conduct in-depth discussions on the commonality of language, thus putting forward a series of valuable daily linguistic problems, and discovering some basic characteristics of human language (Cao et al., 2020). As shown in Figure 2. It shows the characteristics of Humboldt scholarship.

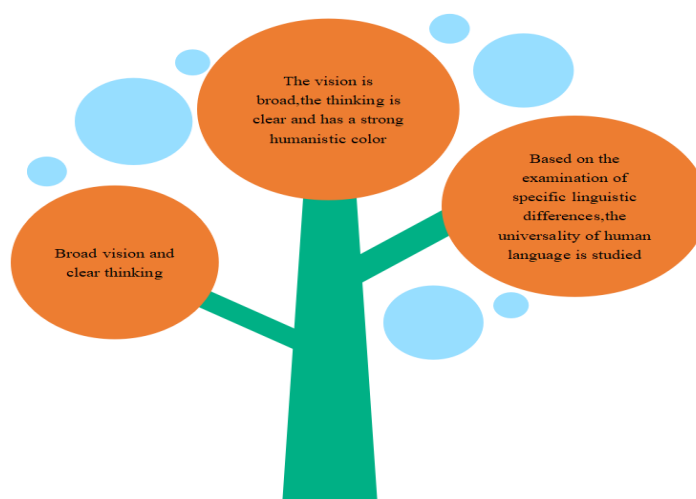


Figure 2: Characteristics of Humboldt Academic Studies

2.2 Linguistic Thought

Humboldt's theory of language has three main aspects: linguistic view, methodological characteristics, and characteristics of language theory, as shown in the Figure 3.

(1) Characteristics of language: (1) Language is a creative mental activity. Humboldt believed that language is a creative activity, a continuous, constant, and progressive activity, not an end result. Humboldt saw the creativity of language as a never-ending creation, a fundamental feature of the human soul (Joseph, 1999). The goal of language activity is to convert speech into an object of expression of thought, so that the speaker can freely use his or her own language in a limited language. The essence of language is the linguistic ability of the speaker to express and understand speech. (2) Language is a view of the world. Each language has its own unique point of view. Man creates language from himself, and he creates himself through the same actions. Bound by one's own language: Each language creates barriers to one's own

country, and one must overcome the barriers of other languages if one is to break free from the barriers of one's mother tongue. We might say that learning a foreign language is to gain a new status within the confines of an already established worldview, because each language has a complete system of ideas and imaginations, which are unique to a particular group of people.

(2) Characteristics of methodology: (1) Dialectical methodology: Humboldt is the most philosophical and persistent dialectical linguist of the 19th century, his dialectical thinking and related research methods, in the combination of practice and philosophy, he pays attention to the investigation, collation and description of language, rather than sticking to emotional materials, and always strives to make philosophical explanations of specific phenomena of language, in other words, the characteristics of his language research are from the specific description to the hand, taking the grasp of philosophy as the starting point; (2) A unique paradigm of linguistic contrast was established, and Humboldt believed that the study of critical comparison must be

based on the facts of language (Brinkmann, 2018). Overall linguistic research can be divided into three broad categories: overall research, which refers to extracting only a certain amount of content from all aspects of each language, but being able to explain the nature and function of language; A special kind of research that collects, selects and sorts out all the facts of all the existing practical languages: pure historiography, that is, combining the conclusions of the above two methods: (3) advocate the use of different languages to observe and interpret language. Humboldt opposes the use of language to observe and interpret language. Human beings are accustomed to observing and interpreting a new language in a language they are familiar with, and understanding and understanding a new language in a special way. (3) Characteristics of Humboldt language: (1) Distinguishing language from speech, language is an abstract, generalizable, complete language, while real

language exists only in actual, individual, incomplete language. This is very similar to the distinction between language and language that Saussure later proposed. (2) Humboldt believed that the internal form of language is both the grammar and semantics of a language, and an external form dominated by human spiritual creativity. The construction system of language is the subject of language, it is the intrinsic feature of language, is the essential feature of language, and is also the object of language research, Humboldt's language form is both dynamic and static. (3) A systematic concept of language is proposed. Humboldt said. Every language is an organic system, which is both a whole and an organic component. In the language system, the total scores of phonetics, vocabulary and grammar are closely related and inseparable, and researchers must have a systematic, global perspective, rather than analyzing a total score in isolation, such as grammar and vocabulary.

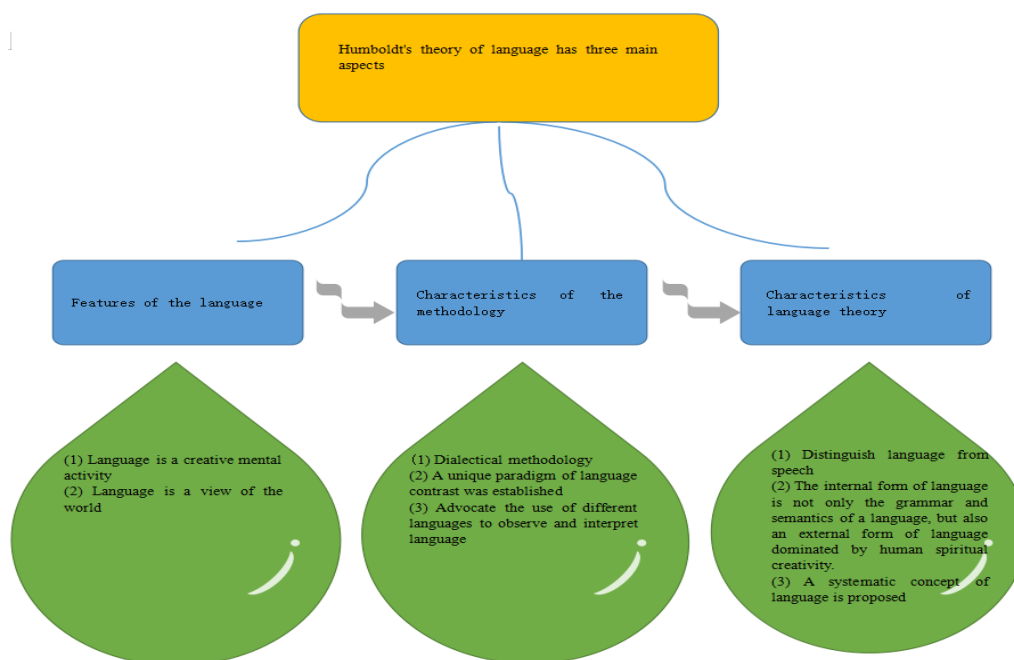


Figure 3: Three Aspects of Humboldt's Language Theory Master

2.3 Humboldt's Cognition of Chinese

2.3.1 Humboldt's Special Observation of the Similarities and Differences of Words in Chinese

Humboldt's root cause of distinguishing Chinese language is: "Chinese vocabulary is not related according to grammatical categories, and Chinese grammar is not based on parts of speech; Chinese uses other methods to represent "connection of thoughts", so other grammatical word segmentation methods are French syntax, and Chinese is syntax. In other languages, to understand the meaning of a sentence, it is necessary to start from its grammatical properties and interpret its meaning from its grammatical properties. To understand the meaning of words, Chinese must first find out the meaning, word order, and contextual meaning from the dictionary, and then find out the correct syntactic relationship from syntax

and syntax. Lexical and lexical classes are different (Wassmann & Dasen, 1998). Chinese does not exist for words, but Humboldt could not speak Chinese without words. He believes that the division of parts of speech is based on the "analysis of thinking", which is an indispensable link of "thinking into words", without which people will not understand and think. In Chinese, there is only one very simple sentence that points out logical differences between subject and verb, while ignoring more subtle differences. Chinese verbs have neither passive nor active forms, the subject and complement of verbs do not change with the change of verbs, and there is no "inflectional word" proposed by Humboldt in Chinese, which has no verbs and cannot determine and determine the beginning and end of Chinese.

2.3.2 Humboldt's Grammar Means of Observing Chinese

Humboldt described the only grammatical methods in the Chinese language as "small words" and "word order", but he regarded them as "grammar". There are many words in Chinese, just like to and of in English, but words in Chinese can also be omitted, such as the Chinese character "之", it is difficult to determine whether it is the nominative case or genitive, so Humboldt believed that grammatical function words in Chinese could not be used to represent grammar (Kiverstein & Rietveld, 2021). There are also fixed combinations in Chinese, and it is impossible to get the correct combination by literal understanding alone, so Humboldt used it as an important means of Chinese grammar analysis.

3. The uniqueness of the Chinese World in the Chinese Worldview

Table 2

Whether Ethnic Worldviews and National Languages Influence Each Other

| | Number of People (People) | Percentage (%) |
|---|---------------------------|----------------|
| National World Outlook and National Language Influence each other | 68 | 68% |
| There is a Certain Relationship between the two | 26 | 26% |
| The two have Nothing to do with it | 6 | 6% |
| Total | 100 | 100% |

3.1 The Special Acoustic Understanding of the Chinese Nationality in the Chinese World View

Language is a "habitual system of phonetic symbols" that raises speech to the basic definition level of human language, so we can easily see how important speech is to the construction of the entire language system. So, speech is the symbol of language. When man is clearly aware of something different from himself, he expresses the object in terms of a mysterious law of analogy hidden in the power of man. In the search for symbols of language, his wisdom plays a distinguishing role. In addition, he wanted to build a collection of concepts that was not really something, but a concept. Therefore, the tongue chooses the language of segmentation, which contains certain components, thus forming a complex combination." It can be said that various human languages, although different in form, are essentially syllables created by human beings through their understanding of sounds, just like human understandings of sounds, combined with human cognition. The Chinese language is a reflection of the unique world view of the Han nation, and the phonology of the Chinese language has been closely related to the spirit of the Han people since its birth, it is the unique phonological feeling of the Han people, and is the result of the efforts and will of the Han people to get rid of the natural ambiguous sound (Mayfield & Mayfield, 2020). The following is a brief explanation of the special phonetic feelings in the "world view" of Chinese. The first is the attention factor unique to the

The formation of the worldview is the objective truth of the inner world of people, and language is the description and condensation of this world; When a person's worldview is established, his mind has a great impact, especially in language, and sometimes he forces the user to think within the limits of what he hears (Gao & Hua, 2021).

Here, we only look at this particular world from the perspective of Humboldt's linguistic worldview, from which we can look at this particular world from the perspective of the Han nation and make a detailed analysis of the development of the Chinese language. As shown in Table 2. According to the survey data, most people believe that national worldviews and national languages interact with each other.

Chinese language. In the nature of speech, timbre is the most distinguishing element of speech characteristics, and thus becomes an important element in various languages. However, due to the differences in language choices of different ethnic groups, their psychological activities also show their own characteristics. Chinese attaches great importance to sound quality like other languages, but when it comes to social selection and recognition of specific sound quality, the Han people have their own unique characteristics, which are embodied in the specific phonemes selected by Chinese, and choose the appropriate phoneme according to their own preferences. Just like "P" and "P" in English are the same phoneme, there is no difference, but in Chinese, the pronunciation of these two words is very different. Compared to the other three factors, Chinese places a higher emphasis on tone. Chinese distinguishes different pitches accordingly and is characterized by its unique four tonal values, which plays an important distinguishing role in the specific syllables of Chinese, which is a special choice of the Han people under their language system (Romagnoli, 2019). As for the latter two, there is no difference in length and intensity, but in many languages, such as English, these two factors have different meanings. Secondly, from the perspective of the Chinese worldview, Chinese has great particularity in phonetic combination and hearing. The pronunciation rules of Chinese are relatively simple compared to the languages of other ethnic groups in the world. The biological mother is

only 21 consonant vowels plus a zero vowel state, and the vowels have 10 unit vowels (7 lingual vowels, 2 tip vowels and 1 curled vowel), 13 compound vowels and 16 nasal vowels (Kusse, 2020). A vowel is made up of a combination of a consonant, a major vowel, and a rhyme ending, and can be used before or after the main vowel. These rules are strictly regulated, and the syllables of each syllable are set in stone for easy memorization, which is also unique to Chinese pronunciation, which is completely different from the pinyin of Indo-European. In terms of phonology, the unique spirit of the Han people has a great influence on it.

The Han people are people who pay attention to the

whole, and this concept is also greatly reflected in the phonetics of Chinese, although it is composed of specific consonants and vowels, but in the specific reading, it is completed in a complete syllable unit. This can be compared in English, "lie" and "come" pronunciation is similar, it is clear that "lie" is a glide between the consonant (l) and the vowel (ai), although the pronunciation of "come" in Chinese is also the same consonant, but in the process of recognition, no specific sound is heard, but appears in a complete form. This is the characteristic of Chinese pronunciation from the perspective of Chinese unique world view. As shown in Figure 4. The relevant phonological rules of the Chinese language are given.

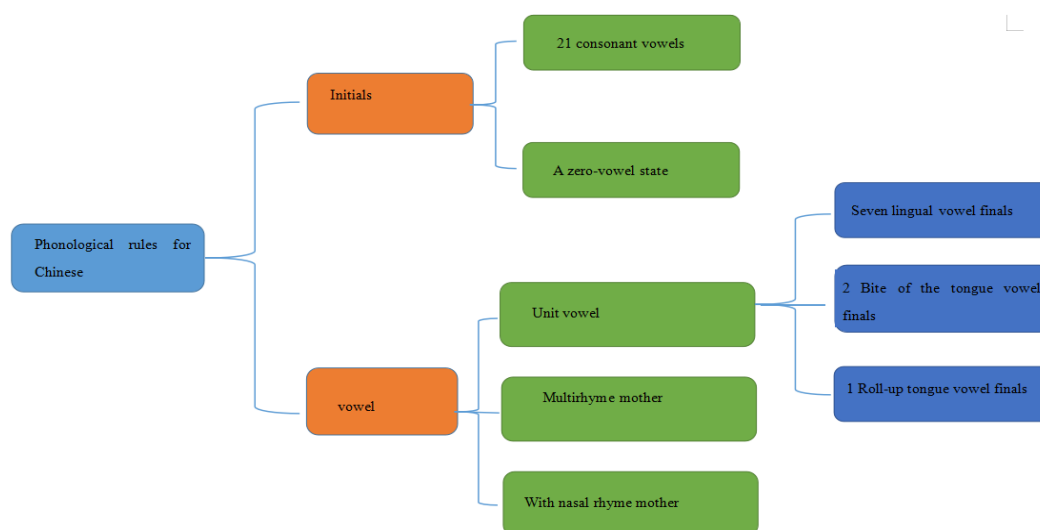


Figure 4: Related Phonetic Rules of Chinese

3.2 "Advantages" and "Disadvantages" of Chinese

Chinese and Sanskrit are two very different languages, and they differ greatly in their grammatical structure. However, the commonality between Chinese and Sanskrit languages is that their grammatical structures have the characteristics of "purity", "regularity", and "consistency". In this regard, Chinese is comparable to the "best language". The uniqueness of Chinese is that its ideological connotation is more prominent than that of other languages, and the connection between words is almost entirely based on the order of ideas and the interrelationship between ideas. However, this advantage was also a disadvantage of Chinese in Humboldt's view: the use of explicit syntactic signs in Chinese made it difficult to read; Compared to other languages, Chinese requires a lot of energy. Humboldt's study of the Chinese language is actually an ancient language. Due to the lack of morphological changes in ancient texts, the connections between parts of speech are often blurred, and the sentence structure is easy to produce ambiguity, and there are also doubts about their sentence breaking. For people today, it may be much more difficult to understand sentences in Chinese than to understand the equally ancient Sanskrit and Greek texts. This is about the understanding of ancient scripts, and Humboldt called

the poor understanding of Chinese grammar that Chinese is a living language (Popova et al., 2019). He believes that with rich grammar, the activity of thinking will become freer and broader, and the expression of ideas will become more refined and precise, but Chinese is not this language, so it will have a negative impact on thinking activity, including understanding. A language, a language without grammar, an incomplete language, hinders but does not promote the development of the intellect, which is the nature of thought and language. However, Humboldt also noted that the Han Chinese used the Chinese language as a tool to create a cultural history comparable to that of the Indians, producing profound philosophical ideas and unique poetic art. "In fact, anything else can make language inhibit or eliminate intellectual activity." However, in science, in order to achieve pure effect, the role of each language should be seen as an independent, isolated factor, and not swayed by other factors. What we are going to talk about now is the influence of grammar on the development of ideas. " As shown in Figure 5, It shows the advantages and disadvantages of the Chinese part.

3.3 Chinese Keen Understanding of the Internal form of Language

How did Chinese overcome the so-called disadvantage

of the lack of grammatical forms? In order to solve this problem, it must be explained from both psychological and ideological levels. The advantages and disadvantages of different languages exist, and this difference is determined by the amount of intense mental activity. The grammatical concept is ostensibly a rule or law of a language, but in essence it is human nature and the spirit of the nation. Behind the complex

grammar of Sanskrit is its national spirit, which translates the national spirit into the content of grammar, and after mastering the grammar, it can be used correctly and efficiently. Chinese is the spiritual power of a country, but its strength does not lie in grammar, but in its understanding of the internal form of language.

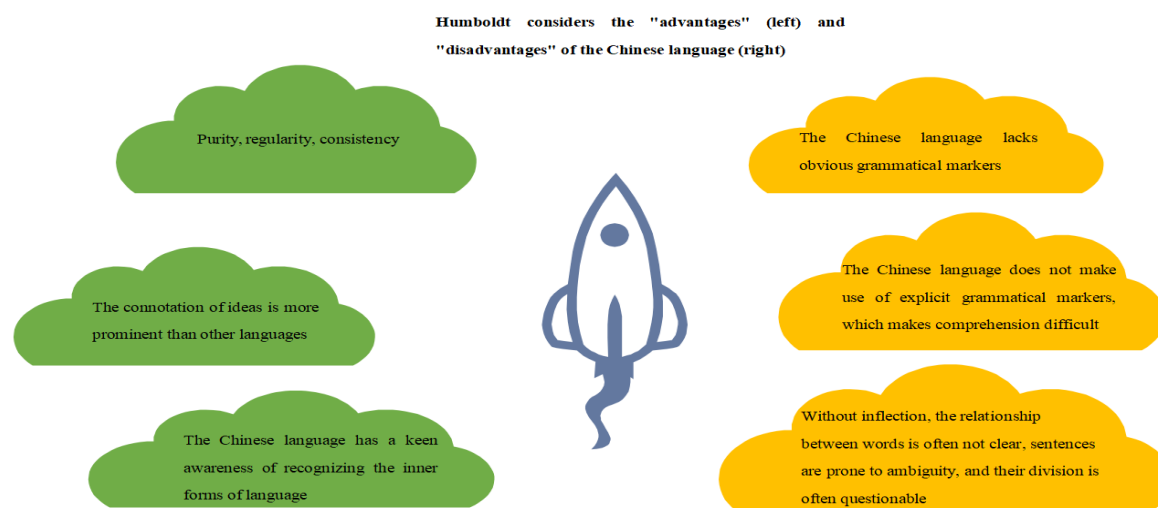


Figure 5: "Advantages" and "Disadvantages" of Chinese

3.4 The Unique Han National World of the Chinese World View

As mentioned earlier, language is a worldview, that is, the objective world will produce some changes after thinking in language, which is manifested as: the objective world, the thinking world, and the language world. In this process, human beings choose and feel the objective world they face according to their own habits through language and thought, thereby gaining an understanding of the objective world. The former is only an objective, external, eternal; The latter, on the other hand, is a world with a strong subjective consciousness that has been processed by human thought, that is, the world that human beings themselves know is not a reproduction of the entire external world, but is produced through the choices of human thought. Therefore, it should be emphasized here that language is a worldview that cannot fully reproduce the real world, but should be understood by the speakers of the language themselves (Heilbron, 1998).

Therefore, Chinese is a language of the Han people, and the world it reflects is their own choice and cognition of the eternal objective world, and it is also a unique value system of the Han nation.

4. Humboldt Chinese Research

As for Humboldt, who lived more than 200 years ago, it is inferred from time that all the characteristics of the Chinese language are based on the analysis of ancient texts. Although Humboldt was able to speak more than a dozen languages, his limited energy did not mean that he could master all languages (Boltayevna, 2020). At the same time, his thesis provides a substantive analysis of the grammatical form of the Chinese language, and also discusses the deep-seated reasons for the lack of grammatical form in the Chinese language, which is the most subtle and rare point in Humboldt's work. For the development of the Chinese language, we can carry out more in-depth development from the following perspectives. As shown in Figure 6.

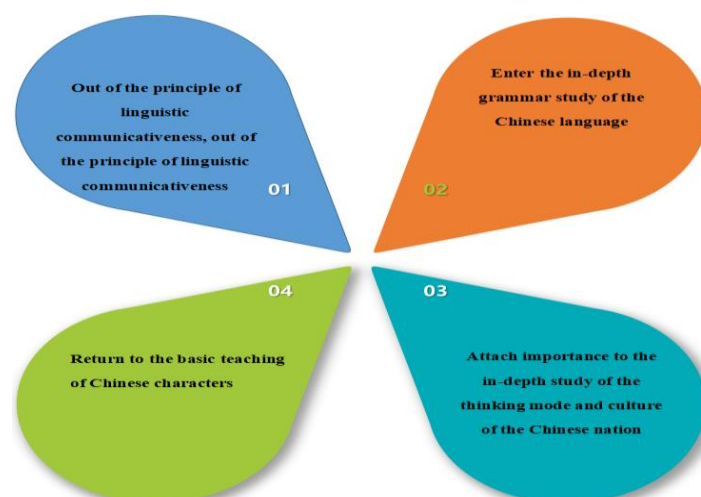


Figure 6: Four Perspectives of Chinese Development

4.1 Out of the Principle of Language Communication

The purpose of language teaching is to cultivate students' ability to use language for communication, therefore, in terms of teaching objectives, teaching requirements, teaching content, and teaching methods, etc., learners should be able to maximize their language communication ability in the shortest possible time, and the overall design can only be scientifically planned for students to the greatest extent. In terms of the theoretical source of the Chinese communicative principle, it is an extension of instrumentalism. Language is a means by which people communicate. The instrumental and communicative nature of language is of great positive significance to Chinese teaching in terms of scientific research and teaching, and at the same time, it also has a certain negative effect: taking the communicative principle as the fundamental principle of teaching Chinese as a foreign language reduces Chinese teaching to pure skill teaching, reduces the theoretical significance of Chinese subjects, and then affects the construction of basic Chinese theories; In research universities, teaching Chinese as a foreign language is marginalized because of its high professional and technical content; In the specific teaching process, the teaching of Chinese has basically become a kind of language training; The main job of teachers is to improve language skills, neglecting the improvement of their own theoretical literacy; These are all important factors restricting the development of Chinese as a foreign language education (Guldin, 2020). Humboldt's theory of language offers us many useful insights. A distinctive feature of Humboldt's view of language is that he saw language as a non-product, not a tool, an outward expression of the national spirit, a natural outflow of the spirit. Every language is not just a symbolic system or a tool for communication, but also a set of meaning and value systems for a nation to understand, interpret and interpret the world. Therefore, language learning is not a kind of

instrumental learning, at least a kind of instrumental learning. Different languages reflect and shape the spiritual culture and world view of different peoples, and due to individual differences, entering a language in this language is a world view.

Therefore, the learning of a foreign language is no longer instrumental, it is a new worldview, that is, the combination and growth of a new worldview and an existing worldview. Therefore, Chinese as a foreign language education is not only a tool, but also a kind of promotion of multicultural concepts. Humboldt emphasized the spirituality of language, and he believed that the integration of worldviews in foreign language learning should start from the relationship between language and human ontology, and its essence lies in getting rid of the instrumentalization of language and establishing its ontology, so that language can obtain the highest status, that is, language is the homeland of the world. However, in terms of the social nature of language, Humboldt insisted that language could only function through people. Therefore, language remains a tool for communication. Therefore, in teaching Chinese as a foreign language, we do not want to completely abandon the tools and communication functions of language, but limit it to tools and communication, or pay too much attention to tools and communication. To further improve the quality of Chinese teaching, we must not only be limited to the basic principles of language communication, we must jump out of the category of simple tools and communication, go deep into the level of language transportation, and deeply understand the communication laws of Chinese.

4.2 In-Depth Study of Chinese Grammar

In order to get rid of pure instrumentalism and communicativeism, it is necessary to return to the spiritual level of language, that is, to the deep grammar of language. In terms of grammatical concepts, whether in Western linguistics or philosophy of language, there are two different grammatical concepts (Peng, 2019).

One is superficial grammar, the other is deep, we need to learn deep grammar from superficial grammar, and then go back to deeper grammar to understand the language correctly.

4.3 Return to the Teaching of Chinese Characters

We need to pay attention to the linguistic and cultural importance of Chinese characters. Chinese characters are the foundation of the Chinese language and a symbol of Chinese culture (Shaytanov, 2018). At present, Chinese studies distinguish Chinese from Chinese characters, regard Chinese characters and Chinese as two different systems, completely separate Chinese characters from Chinese, and regard Chinese characters as "morphemes", while lacking sufficient understanding of the linguistic meaning of Chinese characters.

The concept of "character standard" is essentially to break the separation between Chinese and Chinese characters, organically combine Chinese language and Chinese studies, and pay attention to Chinese characters as the basis and Chinese as the basis. In teaching Chinese as a foreign language, the teaching of Chinese characters is a big problem, and recognizing and combining the cultural significance of Chinese characters in teaching will greatly improve this situation.

4.4 Attach Importance to the In-Depth Study of the Thinking Mode and Culture of the Chinese Nation

Chinese is not only a communication tool, but also the embodiment of the spirit and world view of the Chinese nation, the characteristics of Chinese reflect the characteristics of the spirit and culture of the Chinese nation; to learn and master the Chinese language, we must understand the culture behind it. It is necessary to strengthen in-depth research on the way of thinking and culture of the Chinese nation.

5. Conclusion

Language is a record and reflection of the national spirit, which is not only a shell of a symbol, but also a person's inner spirit, a world view, a judgment of the world, only from the spiritual understanding, can we truly master a language. Humboldt has his own unique views on the Chinese language, and looking at Chinese from his perspective is bound to be more objective. Standing on Humboldt's shoulders and learning Chinese will save us a lot of trouble. At the same time, through his analysis, we have a clearer understanding of the characteristics of Chinese, each language has its own characteristics, therefore, different languages cannot be exactly the same, recognizing their differences, can help us find the best way to learn Chinese.

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