

THE LINGUISTIC IMAGE OF THE WORLD AND THE PECULIARITIES OF ITS CREATION

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ABSTARCT:

The article demonstrates some peculiarities and characteristics of linguistic image and the process of creating linguistic image in a passage.

KEY WORDS: Linguistics, language, semantics, vocabulary, grammar, culture, person.

Language is vitally important part of human life it is on the surface of a person's being in culture. The culture is shown to the public with the help of language and the language is described as the bridge of natons. People can pass the language and can communicate with starting from the 19th century (J. Grimm, R. Rafk, V. Humboldt, A. A. Potebnya) and to this day the problem of the relationship, the interaction of language and culture is one of the central ones in linguistics. The first attempts to solve this problem are seen in the works of W. Humboldt (1985), the main provisions of the concept of which can be summarized as follows: 1) material and spiritual culture are embodied in the language; 2) every culture is national, its national character is expressed in language through a special vision of the world; the language has an internal form (IF) specific to each people; 3) IF of a language is an expression of the —folk spiritll, its culture; 4) language is a mediating link between a person and the world around him. The concept of W. Humboldt received a peculiar interpretation in the work of A. A. Potebnya —Thought and Language, in the works of C. Bally, J. Vandriez, I. A. Baudouin de Courtenay, R. O. Jakobson and other researchers.

Language and culture are interrelated with each other as the followings:

- 1) in communication processes;
- 2) in ontogenesis (the formation of human language abilities);
- 3) in phylogenies' (the formation of a generic, social person).

These two entities (language and culture) differ as follows:

- 1) in language as a phenomenon, the focus on the mass addressee prevails, while in culture elitism is valued;
- 2) although culture is a sign system (like a language), it is incapable of self-organizing;
- 3) as we have already noted, language and culture are different semiotic systems.

It can be mentioned without any shadow of a doubt that a language is the most important of all phenomena of a cultural order, because if we want to understand the essence of culture - science, religion, literature, then we must consider these phenomena as codes formed like language, because natural language has the best developed model. So, the language is the most essential whether it is linguistic or symbolic to show the feeling or exchange the information.

Therefore, the conceptual understanding of culture can only occur through natural language. The linguistic picture of the world forms the type of a people's relationship to the world (nature, animals, himself as an element of the world). It sets the norms of human behavior in the world, determines his attitude to the world. Each natural language reflects a certain way of perceiving and organizing (conceptualizing) the world. The meanings expressed in it add up to a certain unified system of views, a kind of collective philosophy, which is imposed as mandatory on all native speakers. Thus, the role of language is not only in the transmission of a message, but primarily in the internal organization of what is to be communicated. There appears, as it were, a —space of meanings‖ (in the terminology of A.N. Leontev), i.e. the knowledge about the world fixed in the language, where the national cultural experience of a particular linguistic community. The world of speakers of a given language is being formed, i.e. language picture of the world as a body of knowledge about the world, captured in vocabulary, phraseology, grammar.

The main purpose of linguoculturology is to study the language, the thinking of the people, the specific aspects of its perception of the world. The object of this field is language and culture, and the subject is language units that reflect the cultural semantics. Consequently, in linguoculturology, language units that carry cultural information are studied. Such language units are grouped under the term linguocultural units. Linguistic culture functions symbol, mythology, standard, metaphor, paremiological units, lacunae, stereotypes, precedent units, speech labels are the most basic linguocultural units. The issue of language and culture is multifaceted and is approached differently by cultural historians, linguists, philosophers, psychologists, ethnographers and literary critics. However, the linguistic side of the issue is twofold, as language and culture are interrelated. In conclusion, the linguistic image of the world takes into account the sociocultural embeddedness of language and cognition. So, every culture has its own keywords. Thus, the issue of studying the linguistic landscape of the universe is closely related to the issue of the conceptual landscape of man and his life, his interaction with the world, the conditions of his existence. The linguistic landscape of the universe interprets the different world landscapes of man and reflects the general world landscape.

In conclusion, as mentioned, language has its own separate worldview, and a linguist is obliged to compose the content of expressions in accordance with that landscape. It reflects a person's unique perception of the world, which is reflected in language. Language is an essential factor in the formation and existence of human knowledge of the universe. As a person reflects on the objective world in the process of activity, he verbally records the results of knowing the world. The linguistic view of the universe complements the objective knowledge of existence. This set of knowledge, sealed in linguistic forms, is called the linguistic landscape of the universe. The concept of worldview (also linguistic) is based on the study of human perceptions of the universe. While the universe is the interplay of man and the environment,

the worldview is the result of the processing of information about man and the environment. If the image of the universe represents an indivisible whole, then the landscape of the universe represents a set of different levels of knowledge about the world and the relationship to its objects.

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