



CONCEPT AS A MEANS OF REFLECTING THE ESSENCE OF LINGUOMADANI WORLD VIEW

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Annotation

In our view, the linguistic landscape of the universe implies the representation of landscapes formed in our imagination through the concepts of existence. This is what creates a clear picture of the objects and events in the environment. Ultimately, the linguistic landscape of the universe means that the object and event in that environment exist are re-expressed through linguistic means. In this article, we explored the importance of the concept as a means of reflecting the essence of the national-cultural worldview.

Keywords: concept, linguocultural, transcendental, folklore, mythological, national, religious, fragment, fundamental, phraseological, anthropocentric.

Introduction

The vocabulary of any language is, first of all, the national and cultural identity of the language. The significance of these unique social phenomena, which are the cultural wealth of mankind, reflects the values of society, the importance of inheriting the national-cultural way of life. In many cases, this is due to incompatibility, the fact that the representatives of the compared languages have lived in distant regions for centuries without interacting with each other, and that the languages belong to very different language systems. In some cases, the compatibility of languages and worldviews of the people formed in a region is due to the commonality of these transcendental ideas, or the prevalence of a certain social stratum culture, the commonality of folklore and mythological foundations.

The native language of each nation is passed down from ancestors to generations in the form of customs, traditions, values and artistic symbols in the psyche, consciousness, thinking, in other words, in the subconscious experiences of the people. It should be noted that in order to master the languages of the peoples of the world, one must first master their native language. Because a person first thinks in his native language and then expresses his opinion in another language. W. Humboldt, "The boundaries of the language of my nation represent the boundaries of my worldview" [1. 620], according to A. Avloni, "The mirror life that shows the existence of every nation in the world is its language and literature. To lose the national language is to lose the spirit of the nation." [2. 61] Because language is an integral part of every nation, its pride and wealth, a symbol of a special place in the lives of people living in a particular society, because language is an important means of shaping the social relations of society on the basis of culture and values.

Cultural processes and language, as elements that describe the worldview, play an important role in the development of society and require the analysis of concepts that are the basis of national growth. There



are also scientific and simplistic representations of the linguistic landscape of the world, understood by language and nationality.

The scientific view of the universe is the basic form of thought about existence, which includes empirical knowledge, scientific concepts, hypotheses, and principles advanced on the basis of the laws of science. From these assumptions arise the basic postulates (rules, hypotheses) of scientific science. A simple view of the universe is a system of pre-scientific knowledge and ideas about existence used in everyday life.

The diversity of the worldview depends on one's social experience, in other words, the more the world of perception (understanding, comprehension, perception) is observed, the more the worldview there is. Respectively, the world landscapes can be classified - mythological, religious, philosophical, scientific.

If the idea of the diversity of the world's landscape was expressed relatively recently, the idea of the existence of a distinct linguistic view of the universe was expressed by V. von Gumboldt as early as the early nineteenth century. It should be noted that the study of the linguistic landscape of the world is carried out in two directions. On the one hand, the specific concepts that belong to this language are expressed in the important concepts and words that are formed in each language. On the other hand, research is being conducted on the meanings of conceptual concepts that are specific to a particular language, albeit soda. These rules have become the basis for research that seeks to describe fragments of a simple landscape.

Explore a simple view of the universe and conduct research on a specific fragment. requires two dimensions - the choice of language material and its interpretation. In our opinion, this is very important in the study of "linguistic landscape" and "concept". Note that the word "concept" is one of the most widely used terms in modern philosophy and linguistics, but not everyone fully understands it, because there is not enough research on it.

The linguistic view of the universe represents an objective knowledge of reality. The generalization of these forms of thinking, expressed through language, consists of the concepts called "linguistic world in space", "re-description of the world in language", "linguistic model of the world", "linguistic landscape of the world". Because of the prevalence of concepts in linguistics, we choose the concept of "linguistic landscape of the world. "

The concept of the "linguistic landscape of the universe" is the result of a generalized study of theories of existence in the social thinking of this society. Being is the interaction between man and the environment, and the worldview is the result of processing information about man and his environment. Every image in our minds is, first of all, a reflection of objects and is formed in our imagination, but if we pay attention, the concept of "worldview" is not a form that describes the being, but the existing concepts. represents as a landscape. The term "linguistic landscape of the world" is a broader concept than a metaphor, because in reality it is the specific features of the national language that record the unique socio-historical experience of a particular group of people. This does not create for the linguists such a unique worldview, which differs from the existing worldview of the object, but



the qualitative value of objects, cultural events, social processes, the interrelationship of the activities of this ethnos, the general way of life and 'creates a navigational uniqueness.

One of the founders of the theory of the universe, M. Planck discovered the practical and scientific landscapes of the universe. He connected the whole picture of man's existence with the first kind of scene. It is known that such perceptions are gradually formed by a person through his inner feelings. At the same time, he interprets the scientific view of the universe as a model of the real world in the absolute sense, excluding individuals or human thinking. Such a scientific view of the universe, according to M. Planck, is of a relative nature, and the creation of such a view of the universe manifests itself as a complete reality and, in the end, does not need any improvement. So Planck sees it as an insurmountable problem.

Einstein argued that the creation of a worldview is a necessary condition for human life: "Man somehow strives to create a simple and clear view of the universe. This allows him to break away from the world of emotions and try to replace it with a certain landscape. In shaping this landscape, a person transfers all the burdens of his spiritual world to him in order to gain peace and confidence that he could not find in his restless life."

Later, research was conducted on the scientific landscape of the universe. Originally called the scientific landscape, naturalists understood the results obtained and proven in their field of science. Nowadays, when we say the scientific view of the universe, we mean the system of general ideas about the world that is developed in science. They are reflected in the fundamental concepts and principles of any field of science. With the help of them, the main considerations of this field of science are deductively developed. The concept of worldview has been studied not only in the field of worldview but also in cultural and linguistic-semiological studies. The problem of seeing the world was first studied in the context of the reconstruction of the archaic form of social consciousness on the basis of myths and folklore.

The need to apply the concept of "worldview" in different spheres of human activity arises in two different situations: the multiplicity of coexisting situations in this field and the need to understand the state of paradigms that alternate with each other. In both cases, there are two types of sources: internal descriptions ("self-descriptions") and external descriptions ("distinctive descriptions") by external observers.

About the linguistic landscape of the universe, V.A. Maslova: "The world is formed by man's knowledge of the world, and it is based on individual and social consciousness. Language, in turn, meets the requirements of the cognitive process, and people who speak different languages can, in certain situations, express similar conceptual worldviews. "People who speak the same language, in contrast, create different worldviews in their minds. The phenomenon, known as the universe, has existed since time immemorial, just as man himself, and the creation of the first worldviews by man coincided with the process of anthropogenesis. The worldview, as a governing element of human life, is not only a treasure trove of ideal ideas, but also human behavior, material and emotional practices, and cultural products. Each language sees the world in its own way, and its owner has to compose and create his own sentences according to the context. Many linguists acknowledge that the conceptual system, which



manifests itself in the linguistic view of the world, is determined and directly related to physical and cultural experience. ” [3. 159-163], he writes.

Language is an important tool for shaping and maintaining people's knowledge of the universe. In the process of one's activity, a person records the results of his activity in words, reflecting an objective being. This collection of knowledge, reinforced in a linguistic form, is used in different terms, such as “the linguistic world in space” (VI Abayev), “re-linguistic reflection of the universe” (TM Dridze), “linguistic model of the universe” (V. Humboldt), linguistic essence ”(BA Screbrennikov).

Language is not only the transmission of information, but first and foremost a key factor in the formation of judgments and judgments in the mind of the subject. This creates a “space of meanings” (according to A. N. Ixontev), that is, knowledge of the world expressed in language, which emerges through the national-cultural experience of a specific linguistic community. Thus, the linguistic landscape of the natural world with the world of the speakers of this language is summed up and created in the form of knowledge about the world expressed in the form of lexical, phraseological, and perfection units.

Yu.D. Apresyan called the linguistic view of the universe that existed before the advent of science “the simplest view”. “While the linguistic landscape of the universe complements the knowledge of existence, it is often misrepresented (see scientific and linguistic interpretations of words such as atom, point, light, heat, etc.).). By studying the semantics of such words, it is possible to identify specific aspects of the cognitive models that define a simple view of the universe.

Because the universe cannot be explored without error, human perceptions of the universe are constantly changing and re-drawing, but in the linguistic worldview, traces of these errors remain for a long time. The landscape of the linguistic world shapes human attitudes toward the universe (nature, animals, the world as an element). It is the person who determines the behavior of the universe, the norms of behavior, the relationship with the universe. In the culture of the Arab states, on the other hand, the sun negatively evaluates them during the summer, equating them to the scorching heat that makes them difficult. This means that the sun can be understood not only as a natural phenomenon, but also as a product of culture.

In the culture of the peoples of the South, the moon is mentioned with special recognition. In the minds of the northerners, it is associated with darkness, the hereafter, and sometimes with life and death, while the light of the moon is compared to a dangerous and harmful event for pregnant and homeless people in some nations. In Vietnam, as in other South Asian nations, the attitude to the moon is completely different, that is, they live according to the lunar calendar, and the specially celebrated “Moon Festival” is a favorite holiday of children. Beautiful, delicate and immaculate young girls are like the moon, and lovers shine in the moonlight, composing poems and singing songs dedicated to it. Therefore, all the goodness in the life of the Vietnamese people is imagined through the moon. The attitude to the full moon also belongs to the culture of the Uzbek people and could not be considered as a celestial body. It is customary to compare the full moon to a beautiful woman. It is considered to be the standard of beauty for helping people in the dark. From the point of view of goodness, this is why a person who is going on a journey is tempted to go back to the moon and survive.



Language directs the being to the ability to see and understand, and man perceives and understands that he remembers it through language. In particular, in some nations, the concept of a dog is associated with negative images as well as through an association of loyalty, faithfulness, and contentment, and this is reflected in human consciousness and phraseology. In most Turkic peoples, the dog is an insulting word, but is considered a loyal friend of man.

In connotation, the hidden resources of the language nominative system are revealed, because the connotative word has the ability not only to create meaning that is complexly related to the semantics of the word, but also to preserve the meaning of thought, thereby creating a national-cultural linguistic landscape. creates Phraseologisms, the mirror of the nation's imagination, play a special role in creating a linguistic picture of the world. The nature of the meaning of phraseological units is inextricably linked with the (additional) knowledge of the speaker, the practical experience of the person, as well as the cultural and historical traditions of the people who speak the language. Phraseological units record the properties of objects that are associated with the worldview, imply a holistic situation (text), evaluate it, express an appropriate attitude to it. Phraseological units semantically evaluate a person and his activities. By analyzing the linguistic landscape of the world created by phraseology, it is possible to determine its following feature - anthropocentricity.

Based on an anthropocentric understanding of the world, the meanings of a number of key words and phraseological units have been formed: gang head, bottle neck, table leg, capture, capture, not worrying about anything, not doing anything, at every step, too abundant, and so on Such nominative units form the landscape of the national-cultural world, which reflects the life and customs, traditions and behavior of people, their attitude to the world and to each other.

Mythology and mythological concepts play an important role in shaping the linguistic landscape of the world. From our point of view, mythology, figurative metaphor, connotative words, etc. are the most prominent of them. Thus, the study of the world is related to the characteristics of man and his existence, their relationship with the universe, and their living conditions. The linguistic landscape of the universe interprets the different world landscapes of man and reflects the overall world landscape.

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