

THE CULTURAL IMAGE OF THE WORLD IN LINGUISTICS

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ABSTRACT

Linguocultural studies is a complicated subject of science that arose from the interaction of linguistics and culture. It investigates the interplay between language and culture, as well as language as a cultural phenomena. This is the perception of the world through the lens of a national language to some extent, the manifestation of language through the mentality and culture of a particular nation.

Keywords: community, human mind, linguistic image, modern linguistics, spiritual links, direct expression.

Language is a major social weapon that creates ethnic social currents, protects and transmits the culture, traditions, and social awareness of a community that speaks the same language, and therefore constitutes the basis for nation-building. When language is employed as a nation's principal emblem, it can be seen from both inside and outside. When we consider as a 'from within' process, language emerges as one of the most essential components in people's mutual integration. One ethnic group can be distinguished from other ethnic groups from the outside.

V.A. Maslova notes that there are 9 types of linguocultureme:

1. Non-equivalent vocabulary;
2. Mythological language units;
3. The paremiological fund of a language;
4. Phraseological fund of a language;
5. Symbols, stereotypes;
6. Metaphors and images of a language;
7. Stylistic content of a language;
8. Verbal Behavior;
9. Speech etiquette [Маслова, 2001: 56].

The concept of worldview is one of the most fundamental topics in linguocultural studies. Scientists distinguish between conceptual and linguistic worldviews when it comes to visuals. A conceptual image of the world is a concept that originates in the human mind as a result of a specific lived reality based on personal experience. Language is directly linked to man's practical activity since it expresses all phenomena mirrored in mental activity. One of the most challenging components of analysis is determining whether or not language exists that expresses a "conceptual representation of the universe." In this approach, the linguistic perception of the world is the world image in language, and the conceptual picture of the world is knowledge about human existence.

The idea of a linguistic image of the world is compatible with both the idea of a world image and the idea of a conceptual image of the world. In the process of conceptualizing the cosmos, language is critical. A conceptual image of the world emerges from the linguistic image of the world. As E. Kubryakova notes, "the conceptual image of the world is realized through language, a certain part of which is imprinted on the human psyche through other types of mental representations - images, schemes, images (pictures)" [Кубрякова, 1999: 13-16].

The linguistic image of the world is portrayed as a layer beneath the conceptual image of the world, while the conceptual image covers several zones of language influence. First and foremost, the zone of direct linguistic influence on emerging concepts and thoughts is identified. On the one hand, speakers' verbal processing transforms knowledge and information into linguistic forms. On the other hand, the evolution of new ideas is

founded on previously existing schemes, i.e., on the direct effect of existing concepts in language. As a result, both conceptions and notions have a consistent linguistic form. The conceptual picture of the world is fully integrated with the conceptual-linguistic image of the world in this zone. Another linguistic impact zone exists, in which abstractions based on generalizations of specific linguistic sign traits function as a media. Meanwhile, the zones of direct and indirect effect of the two languages on the conceptual image of the world produce the linguistic image of the world. In the verbal phase, linguistic and conceptual images of the world are inextricably intertwined.

Along with the concepts of conceptual and linguistic descriptions of the world, the concept of national world image is commonly employed in modern linguistics. All countries in the globe are recognized to differ from one another in terms of socioeconomic development, previous history, cultural development, and style of life, as well as having its own national viewpoint. The national global image is a virtual and actual information emotional zone that divides a person from where he lives and works and encounters a foreign culture. This comprises all vivid and possible views of the cultural phenomenon by members of a given cultural-national society (both national and individual).

The verbalization of the national perspective relies heavily on language. After all, language is both the mediator and the distributor of culture. Language passes down the cultural resources of a country from generation to generation. Infants who begin to speak their source language in addition to their native language gain the broad cultural experience passed down from their ancestors. Language consciousness, like language consciousness, comes from a drive to engage with other people. Language is a means of direct expression of thought as well as a means of communication between people. Only language allows people to communicate their thoughts. Thinking is the content of language, and language is an existential form of thinking. Culture begins with the development of consciousness in humans and the advent of language.

The development of people's spiritual image is directly influenced by the formation and expansion of language. Language plays a direct role in the development of cultural and spiritual links between individuals. The events that have occurred in society over the years and millennia are reflected in language. It gathers and transmits data from ancestors to future generations. Experts in linguocultural studies investigate the world's cultural image (cite a number of cases):

- 1) language embraces the universal and their specific features, including the cultural image of the world;
- 2) in the cultural image of the world there will be meanings specific to the culture, cultural-valuable dominants, concepts that form certain types of culture, preserved and applied in the language;
- 3) the cultural image of the world does not represent a single image in the pattern of a single language culture, because representatives of different nationalities may have different values;
- 4) the cultural image of the world exists not only in the individual but also in the collective consciousness [Карасик, 2013: 7].

At this point, in linguocultural studies, the famous linguist A.A. Potebnya introduced the hypothesis of the inner or outer form of the word is of great importance because the etymological analysis reveals the primary meaning of the word. This helps to identify important aspects of the ethnic worldview in language. The associations and semantic features that form the implicit form have a greater ethnocultural specificity than the denotative component of lexical essences. “The implicit form, when connected with the lexical essence, creates a peculiar twisting expression of the world through words” [Потебня, 2007: 208].

Chomsky defines the internal form of the word as follows: "The implicit form of the word, the essence of the word or the image underlying its use can be determined only against the background of the material and

spiritual culture, language system in which this word or combination of words came into being" [Хомский, 1972: 89]. The internal form of the word chosen has social and cultural-historical implications. The diachronic etymological interpretation of this concept and the state of synchronization of the internal form of language units with their content are two patterns seen in linguistics when looking at the internal form of a word. The internal form aims to establish a specific connection in the language, which is necessary for communicating a secondary nomination or system of relations (integral situation), which in turn aids in the formation of a number of associative connections in the minds of language owners. Moreover, “the typified situation represented by the inner form will in this form include a certain value direction developed by social practice in the course of the historical development of that society, settled in the individual consciousness of previous ancestors” [Вежбицкая, 1996: 78].

As a result, language is the most significant means of human communication, a tool for conveying ideas to others. Language is a treasure that protects national culture by reflecting it. A national and cultural symbol of the language is the nature of the place where each nation lives, the people's economic system, folk works, literature, art, science, and traditions, reflecting, collecting, and transferring from generation to generation. It represents not only humanity's environment, but also self-awareness, mentality, national character, lifestyle, traditions, customs, spirituality, values, and worldview.

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