

THE CONCEPT OF «PICTURE OF THE WORLD» Nasriddinov D.A.

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Abstract: *the following article talks about the concept that deals with the universe. Author analysis several points done by different scholars. Throughout the article the stress put on the phenomenon called language. Author distinguishes the notion as the body, the way of thinking, a powerful instrument of social, formative stream of people that works as a transmission of culture.*

Keywords: *formative, language, mental, kaleidoscopic, lexematic.*

Language, being one of the types of human activity, is an integral part of culture. Language - a powerful instrument of social, formative stream of people in ethnic groups that make the nation through the storage and transmission of culture, traditions and social consciousness of the speech community». Currently, it is generally accepted position that each natural language in its members the world, i.e., has its own specific way of conceptualizing it.

The fact that languages differ not only in the sound, material shells of meanings and even not in these meanings (i.e., meanings of lexemes and grammars), but by the very method of distinguishing meanings, by the very method of perception and comprehension of the world, was apparently first realized by Wilhelm Von Humboldt. He recognized that language and thinking are inextricably linked, believing that «the process of using language is conditioned by the requirements that thinking makes to language» [1]. In the language of nature have something in common that unites different languages: the language - the body, the way of thinking, it belongs leading role in the formation of the personality, in the formation of a system of concepts, in the appropriation of the accumulated experience. Everyone has a subjective image of a subject that does not coincide completely with the image of the same object from another person, and to objectify this representation can only paving «their way through the mouth to the outside world». Word thus bears the burden of subjective perceptions, differences which are within certain limits, as their speakers are members of the same linguistic community, have a certain national character and consciousness. Thus, according to W. von Humboldt, language influences the formation of a system of concepts and a system of values.

There are «strong and weak» versions of the theory, different alleged degree of conditionality thinking language. Some scholars emphasize primarily universal nature of the picture of the world (G.V. Kolshansky, V.I. Postovalova, Yu.D. Apresyan) are not denying the presence in it of the national specific, others (A. Vezhbitskaya) note predominantly ethno-conditioning worldview.

G.V. Kolshansky explains the differences between the language patterns of different peoples of the world as follows: «Of course, that every nation has its own characteristics in the social and work experience, which is reflected in the differences of the lexical and grammatical category of phenomena and processes in the compatibility of certain values in their etymology etc» [2].

Anna Vezhbitskaya in the framework of his theory of the lexematic mental language asserts that the value is not only anthropocentric, general properties of human nature; but more than that, it is ethnocentric, i.e. is focused on the ethnicity. It is impossible to natural language to describe the world as it is: the language was originally defined by their holders of a certain picture of the world, with any given language - its. A. Vezhbitskaya series comes from the fact that the content of speaking only to a small degree is something that is in the «objective» reality. V.I. Karasik also includes a number of factors contributing to the specification of national picture of the world psychological component, «the difference between cultures in general is non-random nature, it is caused by a complex of reasons, which can be grouped into three classes: the historical, geographical and psychological [2].

Picture of the world created as a result of two different procedures:

1) explication, extraction, objectification, objectification and understanding of the world of images that underlie human life (and above all, practical activities);

2) creation, creation, development of new images of the world, carried out by a special reflection, systemic issues.

«The picture of the world - a subjective image of objective reality and therefore included in the ideal class which, without ceasing to be the way of reality, objectified in the iconic forms without capturing any of them. Like any education relating to the class of the ideal picture of the world has a dual existence – non objectified as non objectified element of consciousness and vital activity of man, and objectified in the form of objectified entities - different «tracks», accidental or deliberately left by man in the process of life and in particular in the form of the iconic formations of texts (including such as art, architecture, social structure, language).

At this stage, we will proceed from the fact that the picture of the world (world image) is understood as a «display in the subject of environmental human psyche actually mediated substantive values and the corresponding cognitive schemas and treatable conscious reflection», and the language world It means «peace in the mirror language»

References

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