

A PERSON'S LANGUAGE MAY BE AN INDICATOR OF HIS WORLDVIEW

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Аннотация: В статье представлена информация о связи языка человека и его мировидения, отражение физической и социальной среды в словарном составе языка.

Ключевые слова: картина мира, языковая личность, окружающий мир, впечатление, понимание, семантика, видение мира

Annotation: The article presents information about the relationship between a person's language and his worldview, the reflection of the physical and social environment in the vocabulary of the language.

Key words: picture of the world, linguistic personality, world around, impression, understanding, semantics, vision of the world

Without a doubt, a complete, unambiguously perceived picture of the world is possible only on the basis of establishing a hierarchy of meanings and values for an individual linguistic personality. There cannot be a single hierarchy of meanings and values that coincides in detail for all people who speak a given language. The same subject content of a word is understood differently by different individuals, despite the existence of a nuclear, generally significant for all representatives of a given people, invariant linguistic picture of the world. The linguistic picture of the world arises in the process of comprehension of the objective world in connection with the active role of language.

The linguistic picture of the world means the linguistic embodiment of the understood objective world, including the person himself as part of the world. Without a map of our natural and social world - some kind of organized and internally connected picture of the world and our place in it, people would be confused and would be incapable of purposeful and consistent actions, because without this it would be impossible to navigate and find a starting point that would allow to arrange impressions collapsing the individual. Our world becomes meaningful and we gain confidence when our ideas are consistent with what surrounds us. It is significant that not a single culture has been found in which such a system of orientation did not exist. There are no such individuals. People may deny that they have such a comprehensive picture of the world and believe that they react to various phenomena and events of life from case to case, in accordance with their judgments. However, one can easily prove that they simply take their own philosophy for granted, because they judge everything from the standpoint of common sense and do not realize that all their ideas are based on a generally accepted frame of reference.

Thinking of the people who speak different languages basically remains similar. This is explained by the physical nature of a person, the functions of his brain, but different languages are different ways of spiritual mastering of reality, which are based on the same principles of human thinking.

In the process of the emergence of sensory and mental pictures of the world in our minds, a world of linguistic representations of the reality surrounding us is formed, it arises unconsciously, according to the internal laws of the language in which we think and communicate. Each language more or less peculiarly represents the world in the meanings of its units (lexicon), in a special figurativeness (phraseology), in a special construction of conceptual categories (grammar). The continuum of the

surrounding world is divided in different ways. The language is anthropocentric: it is intended for a person, and the entire linguistic categorization of objects and phenomena of the outside world is focused on a person - this is a common feature of all languages. But each language is nationally specific. The language reflects not only the features of natural conditions or culture, but also the originality of the national character. No one is surprised that the Eskimo language has many names for snow, Arabic for camel, and Chinese for rice. The language reflects the conditions for the existence of a people and contains names and realities specific to a given people. The physical and social environment is most clearly reflected in the vocabulary of the language. A complete vocabulary of a language cannot without reason, be regarded as a comprehensive inventory of all the ideas, interests and activities that attract the attention of a given society.

Languages also differ in the degree of thoroughness in the development of such abstract semantic fields as causation, agency, emotional sphere, etc. Anna Vejbitskaya believes that one or another conceptualization of the external world is embedded in the language and cannot always be derived from the differences in its existence. The difference in conceptualization requires an explanation, and one of the possible explanations is a reference to a national character.

Each language forms its own "semantic universe". Not only can thoughts be thought in one language, but feelings can be experienced within one linguistic consciousness, but not another. In other words, there are concepts that are fundamental for one model of the world and absent in another. It is impossible to describe the world as it is in a natural language: the language initially sets its speakers a certain picture of the world, and each language has its own. "Through verbal images and language models, an additional vision of the world occurs, these models act as a side source of knowledge, understanding of reality, complement our overall picture of knowledge, correct it".

However, despite the obviousness and prevalence of the opinion that a kind of philosophy, a certain vision of the world is embodied in the structure of each language, no one has been able to confirm this strictly so far. To build such a proof, according to A. Vezhbtskaya, the concept of ethno syntax will help. Since syntactic constructions embody and codify certain language-specific meanings. Ways of thinking, the syntax of a language should largely determine its cognitive framework. Although the vocabulary also embodies the national vision of the world, the task of a complete semantic description of the entire vocabulary is too great, and any incomplete description gives the impression of arbitrariness and incompleteness. Syntactic constructions, on the contrary, represent the possibility of their complete description. In addition, they are more common in speech, more stable, resistant to change.

It follows from this that syntax can serve as a valuable source for penetrating the essence of linguistic philosophy.

Recall that despite the existence of a nuclear universally significant picture of the world for all individuals speaking a given language, a complete, unambiguously perceived picture of the world is possible only on the basis of establishing a hierarchy of meanings and values for an individual linguistic personality. "... Every objective perception is inevitably mixed with the subjective, each human individuality, even regardless of language, can be considered a special position in the vision of the world. Moreover, individuality becomes such a position thanks to language, because the word, in turn, becomes an object for our soul with the addition of its own meaning, giving our perception of things new originality".

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