



LANGUAGE AS A REFLECTION OF THE NATIONAL LINGUISTIC WORLD IMAGE

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Abstract:

In the article, the importance of language for each ethnic group is studied in detail from the point of view of the anthropocentric paradigm, the direction of linguistic and cultural studies in modern linguistics. Furthermore, the fundamental principles of this direction are partially covered in the article.

Keywords: National Culture, Cultural Functions, Nationality, Anthropocentric Paradigm, Cultural Linguistics, Linguistic World Image, Logical Analysis, Cognition.

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1. Introduction

Linguistics of the 21st century is effectively researching language not only as a means of understanding and communication, but also as a direction that is considered a cultural symbol of a nation. The main principles of this approach are V. Humboldt, A. Potebnya, F. Boas, E. Sepir, B. Whorf, L. Weisgerber [12; 15; 3; 16; 5; 10] explained in his works. In addition, Abu Nasr Farabi, Alisher Navai, Zahiriddin Muhammad Babur [1; 2; 6]. There is information in the scientific literature that they thought about this approach before the Western scientists listed above. In their works, the issues of language and culture, the relationship and connection between language and thought are covered on a large scale.

An important idea in the teaching of E. Sepir and his followers is that each language has its own model, and the language model is connected with the socio-cultural system. Grammatical and lexical features of the language correspond to the behavior characteristic of that culture. For example, in the Navajo language, because the world is always understood to be in motion, the subject noun along with the verb means to be in motion [16].

Literature Analyses

The history of any language reflects the past and culture of the people it belongs to. During the study of artifacts and cultural monuments, we will learn what events and events are important for the development of the national language at one or another stage of human development. The lexical fund of the language shows what surrounds a person in reality, what constitutes his thinking and imagination, and the level of his cultural development; and its syntactic structure shows how its thinking is carried out. Language not only reflects reality, but also creates a unique reality in human life and explains it. Since culture cannot be separated from the linguistic landscape of the world, which determines the human worldview, information about culture is reflected in the structure of language nominations. V.V. As Vorobev noted, culture as a correlate of language and (national) personality "should be understood in its historical value, traditions, innovation and novelty. Comprehensive consideration and preservation of the most important values in culture, development of new values in them guarantees adequate understanding of the life of the nation reflected in its language» [11].

From a philosophical point of view, culture is not just a collection of ideas that can be separated, separated and defined. The problem of culture is the problem of the person himself, the way of life of the people, and their relationship to themselves. Therefore, the meaning of culture is the development of a person as a social person, his

creative ability, the development of the form of communication and perception. Usually, scientists distinguish the following tasks of culture: interesting, informative, epistemological, communicative, regulatory, axiological, significant and praxeological.

The main functions and laws of development of culture include such factors as the stability of cultural traditions during the transition from generation to generation, uniqueness and uniqueness, unity of nationality and humanity.

Culture is imbued with various levels of social and biological antinomies. Linguistic and cultural studies often put forward binary oppositions (material and ideal, good and bad, visol and separation, etc.) that are noticeable in one or another language.

Below are two contrasting introductions - masculine and feminine. Everyone has their own attitude towards marriage. Naturally, these two principles are related to each other, and the sphere of interaction is adjacent. For the ancient Chinese, it was referred to as the Yin-Yan unity. Humanity has always been guided by these natural principles, but rarely are they expressed in terms of equality. European culture is a land of rationalism, private property and constitutional law, and is based entirely on male supremacy. This is confirmed by the abundance of gender-related research in the field of one or another language material or aspects of mixing several languages.

2. Research methodology

It is not a secret to anyone that it is appropriate to study natural language forms expressed in these forms of language content in the conditions of socio-cultural context. Therefore, it should be noted that recently there has been an increase in the trend towards the logical analysis of language, which aims to study the integration of linguistic, logical, and cultural concepts related to the human mind. One of the results of the logical analysis of the language is to determine the semantic model of the main worldview concepts implemented at the language level. Prospects for future logical analysis of language include: 1) development of a set of attributes indicating belonging to one or another conceptual area; 2) development of definitions in which the importance of each is determined in the system of values; 3) to show the importance and tasks of language logical analysis in human life [7]. Problems of the relationship between language and logic have traditionally attracted researchers. The relationship between language and logic can be expressed as follows: linguistic and logical forms cannot be separated from each other, logical forms are integrated into linguistic forms, linguistic

forms, in turn, integrate logical forms, in general, language is an integrated "combination" of linguistic and logical forms»[9]. Analytical philosophy and "linguistic analysis" can be included among the philosophical trends of the 20th century that focus on this issue.

In contrast to logical positivism, the analytic philosophy actively developed in the 40s and 50s of the 20th century abandons the idea of two-way compatibility of language and reality. Language appears not as a landscape, but as a means of construction. The object of linguistic philosophy remains oral, natural language, because the representatives of this direction believe that it is impossible to express in detail the perfect wealth of real language in ideal language schemes. Representatives of linguistic philosophy have achieved important results in the analysis of the logical structure of natural language and the study of its semantic possibilities.

Analytical philosophy, which at first glance is very far from linguo-culturalism, integrates language and culture and creates the conditions that are the basis for the formation of a new field of science: epistemologically, it is no longer possible to talk about language differences and independence of objects. "...The central idea of puns in language is to introduce language into speech events. In turn, these speech phenomena place linguistic expressions, tasks, and objects on such a horizon that the distinction between language and reality seems to disappear [17]. According to L. Wittgenstein, language is considered as an inseparable part of its current use. Language is understood as word games in different linguistic contexts that form an inseparable unit in its use.

The close relationship between language forms and logical categories requires the need to study the logical structure of natural language, which helps to determine the hidden semantic features of the language structure. "Only logical analysis allows us to find, see and understand the abstract thinking characteristic of a person as an object of linguistics" [13]. It follows that the interaction of language and logic is important for linguistics in general and for the field of linguo-cultural studies in particular.

Therefore, for the modern development of linguistic research, it is no longer enough to define and describe the individual characteristics of the language system, without taking into account specific national language "matrices".

The conceptual direction of modern linguistics, which restored the leading role of communication between language and thinking in the analysis of

the strategies and mechanisms of speech and speech, focused primarily on its orientation to the individual and his appeal as a subject of communication, as well as the representative of cognition. Cognition is "a set of psychic (mental, thinking) processes of understanding the world, simple observation of the environment, thinking, categorization, which serves to develop and process information that has already been assimilated and reinterpreted by a person or received from various sensory-receptual channels is determined. Cognition is manifested as the ability of a person to understand the construction of a conceptual image of the world, himself and the surrounding reality.

3. Analysis And Results

Cognition is knowledge in the process of ideal representation of reality in the mind. By this term is understood the process of language and thinking and sensorimotor (non-verbal) experience in the form of perception and rational level of knowledge involved in the assimilation of reality. Knowledge is not only understood as an individual activity, it is always carried out within the framework of historical concrete culture with the help of language and logic tools, and in its organic connection, not only within personal but also within social experience. In particular, modern linguistics is not only methods of expressing consciousness, but also generation mechanisms (using computer programs to automatically create words, phrases, texts depending on their use), categorization of reality using language tools (categorization) and conceptualization features are of interest. In addition, not only methods of expressing consciousness,

The starting point of the anthropocentric paradigm is the recognition that man knows the world through his practical and theoretical activities through self-awareness. Language shows that a person directs his attention to the reality around him so that reality is clear and understandable. In any case, it can be seen in the linguistic landscapes of different levels of the universe. In particular, the view that, according to ancient Greek mythology and philosophy, "this world arose out of chaos as a huge cosmic patriarchal family" is evidence of the above idea. Indeed, it is natural for an Ancient Egyptian, Mesopotamian or tribal person to see eternal gods in natural phenomena, in the sky, the earth, the sun, the wind. This also determines the image of the world that is inevitably reflected in language.

Wittgenstein's thesis entitled "Knowing the meaning - knowing the rule of application" focuses on the linguistic personality, which uses the means of language expression in its concrete object

activity. In the anthropocentric paradigm, the methods of constructing the subject of linguistic research have changed, the general principles and the approach to the selection of research methods have been formed anew. Several competing linguistic descriptive metalanguages have emerged.

4. Conclusion

The formation of the anthropocentric paradigm arose due to the renewal of the problem related to the two-way dynamic interaction of culture and language, which in turn stimulated the development of new studies.

Linguistic personality enters into communication as a multi-faceted person, and the cultural content of the communicated information is combined with the tactics and strategies of oral speech, the social and psychological roles of the communicators. "...In linguistics, the anthropocentric paradigm is an area that cannot be ignored, even if the researcher works in a traditional system".

V. According to Humboldt, a person cannot be located within the boundaries of existing language in the objective and spiritual world of culture; language always expresses the identity of the people, national outlook and national feeling. We can learn about the riches of classical and modern culture only with the help of language. As our thinking can be understood only in the shell and form of language, the world of man is understood by man himself according to the mode of existence of language. Thus, language is recognized as the main characteristic of a person. The human mind, as the ability to form and perceive speech, cannot be imagined without language and outside its scope. The word has its place in the existence of consciousness and imaginary object, and is located between them. The word separates them from each other, giving the possibility to distinguish the image of the object that appears with the help of the word. Because of the word, thinking itself can be the object of research. It can be viewed as an object and to a certain extent passed down from generation to generation.

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