

THE LINGUISTIC PICTURE OF THE WORLD AND ITS THEORETICAL JUSTIFICATION

Atadjanova Gulbaxar Yusupovna

Barlikbayeva Shakhsanem Baxadirovna

Karakalpak State University named after Berdakh

sbarlykbaeva@gmail.com

ABSTRACT

Russian language picture of the world through the prism of phraseological units based on the material of modern Russian prose, which is based on the study of the structure and semantics of the expression of phraseological units at various levels of the language. The article consists in the fact that it undertakes a study of the Russian linguistic picture of the world through the prism of phraseological units on the material of modern Russian prose. The linguistic picture of the world carries the national mental traits of the people and is expressed by means of linguistic combinations, concepts and phraseological units.

Keywords: linguistic, intermediate world, historical development, living organism, conceptualizing, national character.

INTRODUCTION

In modern linguistics, special attention is paid to the study of the nature of the linguistic picture of the world. The linguistic picture of the world is a set of ideas about the world historically formed in the everyday consciousness of a given language collective and reflected in the language, a certain way of conceptualizing reality. [Zaliznyak A.A. M., 2005]. Each language has its own special picture of the world, and the linguistic personality is obliged to organize the content of the utterance in accordance with this picture. And this manifests a specifically human perception of the world, fixed in language. The concept of a picture of the world, including language, is based on the study of human ideas about the world. If the world is a person and the environment in their interaction, then the picture of the world is the result of processing information about the environment and the person. [Tsivyan T.V. M., 1990.] So, we can note that our conceptual system, displayed in the form of a linguistic picture of the world, depends on physical and cultural experience and is directly related to it. The picture of the world is presented as an ordered set of knowledge about reality, formed in the public, group or individual consciousness. The picture of the world is formed as

a result of direct perception of the world, its cognition with the help of the senses and its comprehension with the help of ABSTRACT thinking.

METHODS

The concept of a linguistic picture of the world goes back to the ideas of V. von Humboldt and L. Weisgerber on the inner form of language. Each person has a subjective image of an object that does not completely coincide with the image of the same object in another person. This representation can only be objectified by paving the way for "itself the way through the mouth to the outside world" [Humboldt V. M.: Progress, 1985. p. 168].

The word, thus, carries the burden of subjective ideas, the differences of which are within certain limits, since their bearers are members of the same linguistic collective, have a certain national character and consciousness.

The main characteristics of the linguistic picture of the world, which L gives it.

1. The linguistic picture of the world is a system of all possible contents: spiritual, determining the originality of the culture and mentality of a given linguistic community, and linguistic, determining the existence and functioning of the language itself;

2. the linguistic picture of the world, on the one hand, is a consequence of the historical development of the ethnos and language, and, on the other hand, is the cause of a peculiar way of their further development;

3. the linguistic picture of the world as a single "living organism" is clearly structured and is multilevel in linguistic expression. It defines a special set of sounds and sound combinations, features of the structure of the articulatory apparatus of native speakers, prosodic characteristics of speech, vocabulary, word-formation capabilities of the language and syntax of phrases and sentences, as well as its paremiological baggage. In other words, the linguistic picture of the world determines the overall communicative behavior, understanding of the external world of nature and the inner world of man and the language system ;

4. the linguistic picture of the world is changeable in time and, like any "living organism", is subject to development, that is, in a vertical (diachronic) sense, it is partially non-identical to itself at each subsequent stage of development;

5. the linguistic picture of the world creates the homogeneity of the linguistic essence, contributing to the consolidation of its linguistic, and therefore cultural, originality in the vision of the world and its designation by means of language,

6. the linguistic picture of the world exists in a homogeneous, peculiar self-consciousness of the linguistic community and is transmitted to subsequent generations through a special worldview, rules of behavior, lifestyle, imprinted by means of language;

7. the picture of the world of a language is the transformative power of language, which forms an idea of the surrounding world through language as an "intermediate world" for native speakers of this language;

8. the linguistic picture of the world of a particular linguistic community is its common cultural heritage.

RESULTS

L. Weisgerber's way of reflecting reality is idioethnic in nature and corresponds to the static form of language. In fact, L. Weisgerber emphasizes the intersubjective part of the individual's thinking: "There is no doubt that many views and behaviors and attitudes rooted in us turn out to be "learned", that is, socially conditioned, as soon as we trace the scope of their manifestation around the world." [Weisgerber J.L. 1993. No. 2]. In linguistics, there are two approaches to studying the linguistic picture of the world:

– integral, when the linguistic picture of the world is understood as "the totality of all linguistic content, relatively constant and slowly evolving over time";

– differential, when "special features of the semantics of a given language are distinguished for study, differentiating it from all other languages" [Karaulov, Yu.N., 1976. – from 245] this the approach is based on comparing languages, identifying inconsistencies, gaps caused by cultural and historical reasons or the linguistic specifics of internal forms and systems of imagery. Proponents of the integral approach believe that, based on the features of the concept of "worldview", assuming integrity and inclusiveness, the linguistic worldview should include all linguistic content, and not only the specific features of its semantics that distinguish this language from other languages.

DISCUSSION

Modern ideas about the linguistic picture of the world of academician Yu.D. Apresyan are as follows: "each language draws its own picture of the world, depicting reality differently than other languages do" [Apresyan Yu.D.. M.: School, 1995. Vol.2. p.348].

V.N. Telia considers "the linguistic picture of the world to be a product of consciousness, which arises as a result of the interaction of thinking, reality and language as a means of expressing thoughts about the world in acts of communication." [Telia V.N. M., 1988. p.179].

According to Z.D. Popova and I.A. Sternin, the linguistic picture of the world is "a complex of linguistic means reflecting the peculiarities of the ethnic perception of the world, it is a set of people's ideas about reality fixed in a language unit at a certain stage of language development." [Popova Z.D., Sternin I.A.].

V.N. Makanin shows his ideas about the linguistic picture of the world as an image of consciousness – reality reflected by means of language, a model of integral knowledge about the conceptual system of representations represented by language. It is customary to distinguish the linguistic picture of the world from the conceptual or cognitive model of the world, which is the basis of linguistic embodiment, verbal conceptualization of the totality of human knowledge about the world.

The way of conceptualizing reality peculiar to this language is partly universal, partly nationally specific, so that speakers of different languages can see the world a little differently, through the prism of their languages.

According to V.B. Kasevich's observations, the picture of the world encoded by means of linguistic semantics may eventually turn out to be more or less survivable, relict, only traditionally reproducing past oppositions due to the natural inaccessibility of other language tools; with the help of the latter, new meanings are created, for which the old ones serve as a kind of building material. In other words, there are discrepancies between the archaic and semantic system of the language and the actual mental model that is valid for this language collective and manifests itself in the texts generated by it, as well as in the patterns of its behavior. Nevertheless, the linguistic picture of the world, interfacing with the picture of the world and superimposed on it, does not completely cover it. "The linguistic picture of the world is able to display only a part of the "image of the world". This stems from the contradiction between the infinity of the world and a finite number of discrete units of the language.

CONCLUSION

N.Y. Shvedova presents the linguistic picture of the world as "an image of everything existing as an integral and multipart world, developed by the age-old experience of the people, carried out by means of linguistic combinations. In its structure and in the connections of its parts interpreted by language, representing, firstly, a person, his material and spiritual life activity and, secondly, everything that surrounds him: space and time, living and inanimate nature, the area of man-made myths and society". The Russian language picture of the world reflects the national character and national mentality.

National character is a kind of national color of feelings and emotions, way of thinking and acting, stable habits and traditions, formed under the influence of the conditions of material life, the peculiarities of the historical development of the nation and manifested in the specifics of national culture. However, any national character is at the same time a set of universal universal traits. The national mentality characterizes the depth of the collective consciousness, representing the features of thinking, while the national character includes in its characteristic, first of all, emotional-volitional and behavioral sphere. The trend of our time is an increase in attention to a person and

his world in social and cultural life. E.S. Kubryakova expresses an opinion on the embeddedness of the language pictures of the world in a conceptual way, as parts into a whole: "Language picture the world is considered as an important component of the overall conceptual models of the world in a person's head, i.e. a set of ideas and knowledge a person about the world integrated into a whole and helping a person in his further orientation in the perception and cognition of the world" and highlights three zones of "the influence of language on emerging concepts and concepts", i.e. zones in which there is a discrepancy between the conceptual and the linguistic, depicting them in the form of touching, embedded in each other circles different sizes, different diameters. The first zone reflects the direct influence of language on emerging concepts and concepts; the second is indirect generalizations and ABSTRACTions formed on the basis of properties language signs and their functioning based on the values extracted of the linguistic forms and then ABSTRACTed, the third zone has no verbal expression.

REFERENCES:

1. Zaliznyak A.A. Language picture of the world//Encyclopedia "Circumnavigation". M., 2005
2. Tsivyan T.V. Linguistic foundations of the Balkan model of the world. – M., 1990. p.
3. Humboldt V. background. The character of the language and the character of the people. // Language and philosophy of culture. - M.: Progress, 1985. p. 168
4. Weisgerber J.L. Language and philosophy// Questions of Linguistics, 1993. No. 2
5. Karaulov, Yu.N. General and Russian ideography / Yu.N. Karaulov. – M.: Publishing house "Science", 1976. – from 245
6. Apresyan Yu.D. Integral description of the language and system lexicography. "Languages of Russian culture". Selected works/ Yu.D. Apresyan. M.: School, 1995. Vol.2. p.348
7. Telia V.N. Metaphorization and its role in creating a linguistic picture of the world. Q: The role of the human factor in language: Language and the picture of the world. Ed. by B.A. Serebrennikov. M., 1988. p.179
8. Popova Z.D., Sternin I.A. Language and the national picture of the world. Voronezh: Istoki, 2007. 3rd edition, reprint. and additional p.6