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## LANGUAGE AND CULTURE AS MEANS OF EXPRESSING THE WORLD VIEW

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### ABSTRACT

In recent years, one of the most important topics in the science of linguistics has been the study of the linguistic landscape of the world and its fragments, as well as spiritual and cultural concepts. Linguistic landscape of the world understood by means of language. There are symbols of the linguistic landscape of the world - scientific and simple landscapes. These concepts are discussed below.

### KEYWORDS

Linguistics, linguistic landscape, philosophy, perception, system.

### INTRODUCTION

The scientific view of the world is the most general system of ideas about existence, expressed by the fundamental concepts and principles of science developed in science. The main preliminary rules of this science come from these ideas. A simple view of the universe is a system of pre-scientific knowledge and ideas about existence that is used in everyday life. Addressing the concept of "linguistic landscape of the

world", which is firmly established in the treasury of linguistics and cultural studies, requires determining its connection with the basic concept of "landscape of the world" related to philosophy. Cultural scientists pay attention, first of all, to the subject they focus on the fact of the diversity of the landscape of the universe, and the subject can be an individual person, a group of people, a certain nation, or humanity in general.

Many variants of the worldview depend on the social experience of a person, in other words, there are as many worldviews as there is a world of feeling (understanding, awareness, perception) that the observer is looking at. Appropriate worldviews—mythological, religious, philosophical, and scientific views—are the appropriate ends of worldviews. If the idea of the diversity of the landscape of the world was expressed relatively recently, the idea of the existence of a unique linguistic landscape of the world was expressed by W.Von Humboldt at the beginning of the 19th century. It should be noted that in the researches conducted on the linguistic landscape of the world, it is carried out in two directions. On the one hand, specific concepts related to this language, specific concepts related to each language or words representing non-specific colors are identified and described. On the other hand, researches are actively carried out about the meanings of conceptual concepts that are specific to a certain language, even if it is simple. These rules became the basis for studies that tried to describe fragments of a simple picture of the world. But the research of this or that fragment of the simple view of the world requires two dimensions - the selection of language material and its interpretation.

In our opinion, it is justified in studying the concepts of "linguistic picture of the world" and "concept". Language plays a fundamental and active role in culture and perception. It is a unique feature that distinguishes a person from the rest of the world. Perception of the native language determines the natural way of acquiring it; a person acquires the native language from birth. Also, language is the most important way of formation and existence of human knowledge about existence. In the process of activity,

it reflects the objective existence and strengthens the results of human perception in words.

The linguistic landscape of the world complements the objective knowledge of reality. This set of knowledge reflected in the form of language consists of concepts called "intermediate linguistic world", "reimagining the world in language", "linguistic model of the world", "linguistic landscape of the world" in different concepts. Since this concept is widespread in linguistics, we choose the term "linguistic landscape of the world". The concept of "worldview" (including the linguistic view of the world) is formed from the study of human perceptions of existence. Being is a joint interaction of a person and the environment, and the view of the world is "the result of processing information about the environment and the person." In the word "landscape" ("picture") we think, first of all, about the reflection (reflection) of something, but, in essence, the concept of "landscape of the world" does not represent a landscape depicting existence, but rather concepts as a landscape.

The term "linguistic landscape of the world" is a broader concept than a metaphor, because in reality, the unique socio-historical experience of a certain group of people is recorded in the specific characteristics of a national language. It does not create a unique world view that differs from the world view that exists objectively for the speakers of the language, but the national significance of objects, events, processes, specific activities, lifestyles and national culture of this people, which is caused by creates a spiritual difference. What lies at the basis of individual and social understanding of the landscape of the world can be called knowledge of the world. The landscape of the world is not a collection of "pictures", "images" of objects, processes, features and

management, because it includes both the reflected object and the point of view of the subject who reflects it, contains his attitude to these objects, moreover, from the subject's point of view — it is as real as objects. Additionally, as a person reflects the world not passively, but actively, the attitude towards objects is not only caused by him, but also able to change these objects.

It is concluded that socio-typical situations, relations, evaluation system are reflected in the national language system and participate in the construction of the linguistic landscape of the world. For example, the Russian phrase " Когда рак на горе свистнет " (when the crab whistles on the mountain) is translated into English " Когда свини полетят " (when pigs fly), Kyrgyz "when the donkey's tail hits the ground", Uzbek " when the camel's tail touches the ground" and so on. Thus, the linguistic picture of the world, in general, corresponds to its logical perception in the mind of a person. We are sure that this includes phraseological units that vary from language to language.

The interdependence of language and culture and the first attempts to find a solution to this problem can be seen in the works of V.Humboldt. The main conclusions of his teaching are as follows:

- 1) material and spiritual culture is reflected in language;
- 2) any culture is national, its national nature is expressed in the language by seeing the world in its own way; language has an internal form characteristic of each nation;
- 3) the internal form of the language is the "soul of the people", the expression of its culture;

- 4) language is a chain between a person and the world around him.

This teaching of V.Humboldt was introduced by A.A. Potebnya's book "Misl i Yazik" and it was uniquely developed in the scientific works of R.O. Jacobson Sh. Bally, J. Vandries, I.A. Baudouin de Courtenay and other researchers.

Language is the only tool capable of helping us to enter the hidden realm of mentality, because language can divide the world of a culture into parts and reveal its inner properties. W. Humboldt wrote: "The study of language is not the ultimate goal, but when it is taken together with other fields, it is as high and general as the study of humanity itself and the visible and invisible things around it. It requires serving the purpose". Man is the main object of research in a number of literary genres. These include names, chronicles, stories, letters. As E. Benvenist wrote: "Language is inherent in human nature, therefore it is artificial".

It is known that culture is created by a person, and he himself begins to live in it. It is in the person that the social nature of the person comes to the fore, and the person himself appears as a subject of socio-cultural life. It is necessary to study the person from the perspective of the cultural tradition of the ethnos or people, because a cultural-anthropological prototype formed within the framework of culture is necessary for the birth of a person in the human imagination. According to K. Jacobson's definition, in terms of functionality, "Language is a means of mental and spiritual creation and communication." It should also be mentioned that despite the fact that there are different semiotic systems, they have many similarities:

- 1) culture, like language, is a form of consciousness that reflects a person's worldview;
- 2) culture and language are always in a state of mutual communication;
- 3) the subject of culture and language is always an individual or a society, a person or a society;
- 4) normativity is a feature common to language and culture;
- 5) historicity is one of the most important signs of language and culture;
- 6) the antinomy "dynamics - statics" is typical for language and culture.

Language and culture interrelated in the processes of:

- 1) communication;
- 2) ontogenesis (formation of human linguistic ability);
- 3) phylogenesis (formation of a sexual, social person).

The landscape created by the balance of language and culture is extremely complex and multifaceted. In this case, the whole existence, national-cultural stereotypes (patterns) and the language itself will change. W. Humboldt interpreted language as a spiritual force. Language is such an environment that surrounds us, without its presence and without it we cannot live. As V. Humboldt wrote, language is "the world between external events and the inner world of a person."

The landscape of the world, as a controlling element of human life, is not only a treasure of ideal imaginations,

but also finds its expression in people's behavior, material-emotional practices, and cultural products. Each language sees the world in its own way, and its owner has to compose and create his sentences in accordance with this view.

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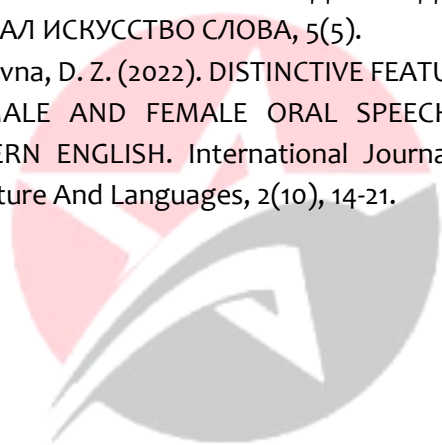
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