



STUDYING THE UNIVERSE IN THE HARMONY OF LANGUAGE AND CULTURE

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Annotation

This article discusses the perception and interpretation of the landscape of the universe by each people, the fact that the nations express their attitude to nature, animals and plants, to people in their own way.

Keywords: conceptual universe, national mentality, subjective attitude, perceptual action, linguistic means, speech etiquette, linguistic dress.

The mentality of any person was conditioned by the national perception of the universe, reflecting the National-Cultural Development, ethnic, philosophical, mythological, religious, cultural characteristics of the people to whom he belonged. The emergence of many innovations in the fields of science is considered to be associated with the culture, mentality of mankind, which has appeared over the centuries, polished by the passage of periods. With the advent of ethno-linguistics, which at the beginning of the last century combined language and culture in itself, interpreting the essence of the peculiarities of culture with language, linking the cause of many phenomena in language to culture, a wide path has opened for the emergence of a number of branches of Science in the study of culture, in particular, ethnographic, linguistic, In them, attention to the role of language in human activity increased, it was recognized that the "picture of the world", which interested many disciplines, covers not only how the speaker sees and perceives the universe, but also from the existing words and sentences in the language in which he speaks, to the grammatical construction of his sentences in the process of communication. Among these views is A. Vejbiskaya's thoughts stand out. He promotes the view that the universe is unique to all, but the scenario of its perception and contemplation is different.

It is known that there is no uniformity in the periodization of human development, the explanation of the essence and cause of events in nature and society. Forms of cognition in accordance with the periodization of human history and the features of the perception of the landscape of the universe differ in content and structure. Accordingly, such types of the universe as scientific landscape, mythological landscape, religious landscape were formed. The scientific landscape relies on methodologies for a person's understanding of the world. During the period





of the beginning of mankind, people tried to interpret the construction of the universe, as a result of which mythology, a mythological picture of the universe was formed. Religious of the universe

the landscape reflects the concepts associated with a person's perception of the whole world, soul, death, the world, judgment, question and answer, heaven, hell, eternal life. In connection with this, irrational lexical units were formed, mythological images came to literature from folklore. The fact that the phenomena that a person encounters every day in his daily life, which occur in nature in unison, the changes associated with the seasons of the year are almost unchanging, repetitive, their implementation without the influence of human activity is recognized as a "simple picture of the universe". The knowledge, life experience, conclusions acquired by a person about the reality, events that surround him are passed down from generation to generation, during periods he is formed on the basis of a cultural shell and becomes a tradition, and solidifies as a national tradition, value recognized by members of society. As New new branches of modern linguistics began to emerge, terms appeared that reflected aspects of language units related to the nation, with its spiritual values. In subsequent years, the study of the essence of these concepts from the point of view of linguistics and the establishment of their linguistic status was under the close attention of scientists, as a result of a significant increase in interest in the problems of the concept, conceptosphere and linguistic picture, defined as the object of study of cognitive linguistics, the scope of The recognition of the linguistic personality factor as a figure that is at the center of all phenomena, and the emergence of many phenomena in connection with it, has become the leading subject of research devoted to the study of the individual style of the linguistic personality, in particular, writers and poets.

Who in his work studied the issues of the relationship of language and culture. G. Ter-Minasova believes that the universe surrounding a person is reflected in three forms: a clear, realistic picture of the universe, a landscape of the cultural world, a landscape of the linguistic world. The picture of the Real world is an objective being that does not depend on a person, this universe surrounds a person. The picture of the cultural world is a reflection of the picture of the Real world through the prism of the concepts formed on the basis of the vision that a person receives through his own senses. The landscape of the cultural world is conditioned by a number of factors: geographical, climatic, natural conditions, history, social construction, beliefs, traditions, lifestyle. In linguistics, it will be possible to briefly comment on the terms that arise in connection with the concepts of "landscape of the universe", "image of the world" as follows. Лингвомаданиятшунослик соҳасининг асосий тушунчалари ва





мавзуларидан бири оламни тил ва маданият уйғунлигида ўрганиш, уларнинг ўзаро боғлиқлиги, тақозо қилиши сабабларини аниқлаш ҳисобланади.

The concept of "image of the world" reflects in itself the real being of the objective world of the human conceptual apparatus. Language represents all the phenomena reflected in the activity of thinking, and it will be closely related to the practical activity of a person. The existence of language causes it to become one of the main problems in the analysis of the expression of the "conceptual image of the world". In this regard, the "conceptual image of the world" is the sum of human knowledge about being, and the "image of the world" in language is "linguistic understanding of the world." Thus, the conceptual picture of the universe is a system of information about objects, about various cognitive, practical activities of the individual, which are actively and secretly imagined. The unity of information about such systems is conceptual, the task of which will be to record the conceptual, emotional, associative, verbal, cultural and other meanings of the object included in the structure of the landscape of the conceptual universe. The problem of understanding should first be considered as the problem of understanding the universe, which exists in the conceptual manasara, embodied and expressed in the activities of the subject.

The picture of the universe is a comprehensive concept that allows a person to pass through the prism of his own thinking the being that surrounds him, through the existing sense organs in him, all that he sees, feels and how he understands it. In fact, being is one, the factors that ensure human life, the change of day and night, the seasons of the year are almost close to each other. But its types, criteria for the perception of these phenomena by the peoples of the world differ from each other. Each people living on one or another pole of the Earth perceives exactly one and the same reality in its scale in space and time in different ways to their consciousness, the thinking of peoples is formed in such a way that the phenomena of reality occur in different geographical environments. Things in the reality surrounding a person are first sealed in his imagination as abstract images. He builds the landscape of the universe based on his social lifestyle and activities. A person is distinguished by the fact that he has the ability to think within all living things in the world, especially the ability to have a weapon to express his thoughts – speech. The truth lies in Alisher Navoi's glorification of the saying: "you who speak to man, know that there is no God but ondin." Accordingly, it can be said that the picture of the universe formed in the human mind is a product, a result of the human brain, mental observation, activity. There is a name for every Real and irrational thing in the reality that surrounds us, but it is called differently in different peoples. If there is no subject or phenomenon, it is natural that the language does not even have this concept, the name that





represents the subject. However, there may also be irrational units that do not exist in the language, which are unreal, conceived, as a result of a person's perception of natural phenomena. For example, such as the mermaid in the Russians, the immortal pioneer, such dragons and creatures as Bian, Dilun, Pulao, Bay Hu, Godzu in the Chinese, such as Humo, Qaqnus, the mint old woman, ajina, jin, alvasti in the Uzbeks. The diversity of these views in different peoples is one of the factors that give rise to the FAQs between cultures. But the existence of something that unites in all this in human culture – the deification of images that arose at the core of some mythical concepts in the perception of the universe-created a similarity of views between peoples. And these views were formed over the centuries, gradually taking on the color of the norm. A culture closely related to language is a certain level of historical development of society, human creative power and abilities. People are expressed in different manifestations of their life and activity, as well as in the material and spiritual wealth that they create. Cultural concepts form the national identity of the landscape of the universe. If every nation wants to know the social way of life and spirituality, it is necessary to know the culture of that people initially. Concepts related to folk culture are a kind of tool in determining the national mentality, the degree to which that people perceive the world, their worldview. The landscape of the linguistic universe is an integral and at the same time a part of the cultural conceptual landscape that dictates it. As you know, now such concepts as the conceptual picture of the universe, the national landscape, the scientific landscape and the linguistic landscape have become widespread and are being studied as objects of research. But it is worth noting that within the listed landscapes of the universe, the dominant one is the conceptual picture of the universe, which, as we noted at the beginning of our thought, in any case is divided into having certain knowledge and, as a unit of knowledge, becomes a concept in thinking and is conceptualized. Only after that does he create a linguistic picture of the universe, dressed in a linguistic dress, but the linguistic picture of the universe shows only a part of the conceptual picture of the universe. On the basis of the concept of the conceptual landscape of the universe lies the concept of concept. Language as units of thinking is one of the means of access of concepts to the human mind, its conceptual sphere, content and structure. Through language, the conceptual content of consciousness can be perceived and revealed. Concepts are units of a conceptual system in relation to language expressions, which contain information about the world. This information refers to the real or virtual state of the world. The concept represents a part of the world. Any concept (image, idea, symbol) is formed by Nationwide characteristics, which are complemented by the features of individual experience and personal imagination. A concept is a





national image (idea, symbol), complicated by individual concepts, signs of imagination. On the basis of the material of language units, ways of presenting concepts in the functional aspect and through their properties are considered. The concept sign is a general basis, according to which some dissimilar events-phenomena are compared. Since the linguistic scientist Boymirzaeva treats the migration of reality into the linguistic system as a subjective activity, she prefers to describe the implementation of this process as follows: it is known that the phenomena that take place in reality, the perception of existing objects by a person and the transfer of information about them to another person are a perfect process. At the first stage of this process, perceptual (receptive) actions are performed, and at the later stages, the action of logical analysis begins and, finally, on the basis of this analysis, the concept – concept moves to linguistic reality. But all kinds of actions, regardless of whether they are spiritual, logical or of a different nature, are associated with the personality, emotional feelings, reserve of knowledge, desire and desire of a person who is their performer. Therefore, the process of conceptualization and the migration of reality into the linguistic system is subjective activity in the first place. After all, the concept and concept born about reality is first formed in thinking, in the human mind, and then turns into a social phenomenon – text. This process consists in the activity of speech thinking. And its linguistic content is associated with the transfer and absorption into the collective consciousness of personal knowledge born in the human mind. Hence, the attitude of language and thinking is considered within the framework of the attitude of the consciousness of the individual and the team, in addition to the opposition of the subject-object. As the scientist correctly noted, all actions associated with the concept, at the core of activity, first of all, a person stands, and all visions are formed in his mind as concepts and introduced into circulation in the oral or written form of speech. It is in this place that the participation of linguistic means that serve to reveal the essence of the concept, their activation in practice, becomes dependent on the subjective attitude of the creator. Sh, who studied the ethnososyopragmatic features of speech. Safarov and g. The following opinions of toirovas also complement the above statements of the scientist in content: "in human activity, subjective, that is, objective for a person – the separation of specific aspects for a being outside of a person, differentiation from each other is considered subjectivity in the process of activity. Philosophers, psychics and linguists have different points of view on the issue of studying the combination of subjectivity and objectivity. In each discipline, opinions and approaches to this issue have created dozens of schools and directions. From the truth, human activity, that is, the kind of work that one wants, is a separate private product of someone. When it is carried out





by a large team, it is considered the effect of the action of individual individuals. From this we can conclude that human activity is essentially subjective. Although the activity is carried out by individual individuals, this activity is read, evaluated by other individuals, and feelings of personal attitude awaken in it. If the activity of an individual, an evaluator, is also characteristic of an individual individual, then the veracity, assessment of his activity will be associated with the formation of a sense of attitude to this activity."

Likewise, it is also true that the people who lived in a certain period of human history degenerate over the course of periods, with the loss of its language and culture. Dictionaries note that the concept of "Culture" is used to search for a specific historical period (antique culture), Concrete Society, elat and nationality (Uzbek culture), as well as specific areas of human activity or marriage (mas, labor culture, artistic culture, life culture). In a narrow sense, the term "culture" is used only in relation to the sphere of spiritual life of people. For example, in ancient Indian tribes, people expressed their culture, respect for others, with a spit on his face. In other peoples, spit on the face is considered a sign of strong hatred, insult. As an example, we will give some of them. "Where are you going?" the request from an acquaintance is considered as a undermining of personal dahllessness in the people of Europe or the Far East, including Japan, if taken as the place of the speech etiquette phrase, which is said for a short continuation of the greeting in Uzbeks. "Was sodaH me?" - "Did you bathe today?" the question of the type of greeting in the Indonesian people, when it is meant to be taken close to the interlocutor himself, is this question embarrassing for many representatives of foreign peoples, about himself "I have a problem with ifor?!" there is a high probability of causing unpleasant doubts. Vietnamese peoples "are you good?" to express the meaning "were you Rice today?" the mutual greetings of foreigners lead to the fact that they have a pragmatic concept of error. As you can see from the examples presented above, each people perceives and interprets the landscape of the universe in their own way. Each nation expresses its attitude to nature, animals and plants, to people in its own way. If we take zoonyms as an expression of this. Zoonyms exist in the lexicon of every folk language, which can be explained by the fact that there is a close connection between man and the animal world, animals play an important role in human life. For example, an elephant is considered an ordinary animal for Uzbeks, as it is a sacred animal for Indians. In Uzbeks, it is accepted to pamper children with "my lamb", and in Russians - "my pig". And this can be seen as characteristic of our national mentality. But pampering an Uzbek child as a "pig" and a Russian child as a "lamb" is perceived as an insult.





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