



## THE LINGUISTIC PICTURE OF THE WORLD AS A REFLECTION OF THE MENTAL CHARACTERISTICS OF THE ETHNOS

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### Abstract

Thus, a picture of the world is an image of the world that is formed throughout a person's life. A picture of the world is a canvas of existence as a whole. Linguistic science encapsulates two approaches to the study of the linguistic picture of the world: objectivist and subjectivist. According to these two approaches, language reflects the peculiarities of human exploration of the world. The primary task of the people is to preserve identity in a globalized world. The study of national and cultural specifics is given considerable attention to the study of philosophy, psychology, cultural studies, mentality and mentality. Such abstract concepts as mentality and mentality have become widespread. The socio – cultural, psychological and civilized components of mentality interpenetrate and closely interact with each other. Mentality is the spiritual dominant in the life of the nation.

**Keywords:** Picture of the world, creation, essence, language, culture, people, worldview, values, stereotypes, meta language, linguistics, philosophy, phenomena, mentality, ethnicity, mentality, tradition, nation, reason, will, emotions, thoughts, feelings, spirituality.

### Introduction

A person feels the world, contemplates it, comprehends, learns, understands, interprets, reflects and displays, resides in it, imagines, imagines possible worlds.

For the first time, the term picture of the world was used in physics by G.Hertz in the late 19th - early 20th century, which meant by the picture of the world a set of internal images of external objects.

By the picture of the world we mean something more than just an image, we mean the world itself, its existence as a whole.

Human consciousness is always ethnically conditioned, the vision of the world by one people cannot be translated into the language of the culture of another people. The basis of the worldview of each people is its own system of values and stereotypes.





The term picture of the world, which is the key term of the metalanguage of culture, denotes the ethnic vision of the world, the national image of the world. The picture of the world is formed in the context of a certain ethno – linguistic consciousness. Between the picture of the world and the linguistic picture of the world there are complex relations, since language affects its formation. The linguistic picture of the world is a set of human knowledge about the surrounding reality, recorded in the language.

In foreign linguistics, one of the founders of the modern doctrine of the linguistic picture of the world is I. Herder. In Russian linguistics and philosophy, this problem became relevant by the end of the 20th century.

It should be noted that different languages cannot build different pictures of the world in the minds of native speakers, they give only a specific coloring, due to the significance of the objects of the phenomena of the processes, which is determined by the specifics of the activity, way of life and national culture of the people.

In linguistic science, two approaches to the study of the linguistic picture of the world have developed: objectivist and subjectivist. According to the objectivist approach, the language reflects the features of human exploration of the world.

Thus, the study of the linguistic picture of the world is currently very relevant, since in the world of globalization the preservation of the identity of the people is a paramount task. That is why the problem of the functioning of the language from the point of view of the national mentality is of keen interest to researchers.

In philosophy, psychology and cultural studies, considerable attention is paid to the study of national and cultural specifics, mentality and mentality of an ethnic group, since the study of the problem of mentality is associated with the need to understand the specifics of the life of an ethnic group, and thereby to realize it.

Since the end of the 80s of the 20th century, interest in an integrated approach in understanding the past and the present has increased. Ideas about history as a socio-cultural process lead to the formation of special multi-valued concepts that are applicable equally to both the socio-historical and the cultural-historical process. The most mysterious were the words mentality and mentality, which have received the widest distribution. These abstract concepts are the only correct explanation of the problems that arise when describing the characteristics of ethnic groups.

Mentality is a general spiritual mood, a relatively integral set of thoughts, beliefs, skills of the spirit, which creates a picture of the world and binds the unity of a cultural tradition or any community. In socio – cultural terms, mentality is a cumulative characteristic of people living in a separate culture, which allows you to describe the



peculiarity of the vision of these people of the objective world and explain the specifics of their reaction to it.

Mentality, as a social phenomenon, cannot function regardless of the interconnection and complementarity of the three main components (its components). All three components of the mentality (socio – cultural, psychological and civilizational) interpenetrate and closely interact with each other, forming a national matrix of the phenomenon of mentality. All components are interdependent and the transformation of at least one of them cannot but cause changes both in other components and in general in the matrix of the mentality phenomenon. But a special all – encompassing role belongs to the spiritual component, which permeates all components of mentality, being the central element of this phenomenon.

It is interesting to trace the relationship between the mentality of the nation and the person as the bearer of the national character. Mentality is the spiritual dominant in the life of the nation and is realized directly in the culture of the people. And a person is inherent not only in reason and will, but also in emotions, life attitudes, thoughts, actions, feelings, which is also part of spirituality.

Mentality has a duality: it is collective at the level of the people of the territory of the culture of religion of one country and individual at the level of an individual.

Language is the main ethno – forming factor, it not only plays the role of an intermediary for a person in the perception of the world, but also has the opposite effect on the world. Language, as a social phenomenon, contains the imprint of psychology, the worldview of the carrier people. It is the most accessible and universal information trace about the past life of an ethnic group. Therefore, for the completeness of the study of the mentality of the ethnic group, historical data about this ethnic group are of particular value.

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