

**REFLECTION OF MAN'S SPIRITUAL BEING IN A LANGUAGE****Holmuradova Leyla Eshkuvatovna**

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**ABSTRACT**

The concept of a linguistic picture of the world is necessary when teaching foreign languages. The linguistic picture of the world carries elements of human culture and ethnos reflected in the language. Language transfers the culture and traditions of peoples from generation to generation. It is the study of the linguistic picture of the world that helps to understand the worldview of a particular nation.

**Key words:** *language, linguistics, people, linguoculturology, mentality*

In recent time, most of the Uzbek and foreign linguists have been interested in research associated with comparative linguistics. The comparison of two and more languages is becoming increasingly more attractive for researchers. This is understandable, because carrying out a comparative analysis can help a better understanding of some features specific to this or that language, a deeper exploration of the structure of the studied languages and a more accurate consideration of differences and similarities of the languages thus compared.

Within the framework of the *Law on Education in the Republic of Uzbekistan* and the National Personnel Training Programme, a complex foreign language study system was created in the country, which aimed to form a harmoniously developed, highly educated and progressively thinking young generation. Decree No. IIII-1875 *On the Measures of Further Development of the Foreign Language Study System* issued by the President of the Republic of Uzbekistan on 10 December 2012 allows young researchers to improve their knowledge, skills and abilities.

Studying foreign languages helps the students in our country enhance their education and culture and enrich their spiritual being. No language can be studied without studying the native speakers' culture, which makes us think that the linguistic and cultural (hereinafter linguo-culturological) analysis of the thesauri of the English and French languages will contribute to a better research and understanding of these languages.

Today the curricula of many institutes and universities in our country include the course in comparative typology of the native and foreign languages, which to some degree is the final stage of students' theoretical training synthesising their knowledge in theoretical phonetics, grammar, lexicology, phraseology and linguistic culturology at a higher level. Linguistic culturology plays an important part as a new complex philological subject studying the relations and interactions between the culture and language of a people.

It is hardly possible to analyse a people's culture without studying the language of this people and its own specific linguistic representation of the world. The linguistic representation of the world reflects the perception of reality and 'the image of the world' in the concept of a certain nation.

To establish the real place a language occupies in the course of the society's mutual cultural enrichment is essential for contemporary linguistics. This is why, in order to find its essence a language should not be approached as a mere means of communication, but as the main component of its people's national culture.

The language does not only reflect the material aspect of man, but his spiritual one as well, including morals, system of values and mentality. This view on the language can be seen in the works of a number of linguists (V. Von Humboldt, L. Weisgerber, E. Sepir, A. A. Potebnya, A. Wierzbicka, Yu. S. Stepanov, L. A. Chinenova and others).

This thesis was done within the framework of linguistic culturology, one of the most progressive linguistic disciplines studying the linguistic phenomenon in close relation with the man and his spiritual and practical life, which quite conforms with the general tendency of contemporary linguistics. Studying a people's mentality and culture is one of this science's basic postulates.

This scientific work presents the practice of comparative description of phraseological systems in the Germanic and Romanic groups of Indo-European languages, the speakers of which are connected to each other through long cultural and historical links. This could not but influence the formation of the picture of the world in languages and phraseology, in particular. The object of analysis was the phraseological thesauri of the English and French languages formed on the basis of the thematic and ideographic systematisation of phraseological units, which enabled us to carry out our research on a single gnoseological platform.

There are a number of works by foreign scholars, such as A. V. Kunin, V. N. Teliy, E. M. Solodukho, N. N. Amosova, L. P. Smith, R. I. Yarantsev, V. P. Felitsin and V. M. Mokiyenko, R. Baldauf, B. Jernudd, M. Benson, A. Cohen, and Cowie, that deal with the comparison of the phraseological pictures of the world in the languages of various peoples around the world, which consists in the study of thematic and ideographic semantics of idioms and the establishment of their figurative and substantiation bases – the culturological sources that had formed their semantics. The researchers that studied the comparative typology include V. D. Arakin, V. G. Gak, Yu. P. Solodub and M. A. Alekseyenko, T. P. Belousova, O. I. Litvinnikova, M. K. Golovanivskaya and others).

The analysis of these works showed that the uniqueness of the phraseological picture of the world in any language consists in the special correlation of the universal and the nation-specific.

The Uzbek linguistics features a number of research works studying the phraseological units of the Uzbek language. Among them are those dedicated to the History of Linguistic Typology (A. A. Abduazizov, A. M. Bushuy, 2006), Principles of Phraseology (M. I. Umarkhojayeva, 1983), Lexical Layers of the Contemporary Uzbek Language (E. Begmatov, 1985), Principles of the Systematic Lexicology of the Uzbek Language (Kh. Negmatov, R. Rasulov, 1995), Issues of the Lexical and Phraseological Standard in the Contemporary Uzbek Language (1991), Functiona Methodological Characteristics of the Phraseological Units in the Contemporary Uzbek Language (A. E. Mamatov, 1993) and others. There also are a number of works in the Uzbek linguistics, written by M. I. Umarkhojayev, K. N. Nazarova, I. M. Tukhtasinova and others that study the structural and semantic characteristics of the phraseological units in the German and English languages in comparison with the Uzbek language.

The works mentioned above are highly important from the practical viewpoint, helping to find and analyse idioms in the Uzbek language equivalent to English phraseological units. However, there has been little study given to the comparison of the phraseology of the English and French languages, in spite of the facts that for a long time in the history French remained the principal language for most of the people living in the territory of present-day England and that the French language has become the second amplest source after the Bible for the formation of the English phraseological picture of the world. Hence, the significance of this research lies in the fact that this is the first attempt in our country to compare these languages.

Recently, contemporary linguistics has been focused largely on the issues of reflection of man's spiritual being in a language. The scientific studies carried out in this field have different names, such as the 'linguistic picture of the world,' 'cultural picture of the world,' 'national picture of the world,' 'naïve picture of the world,' 'conceptual picture of the world,' 'linguistic culturology,' 'linguistic thinking,' 'mentality' and so on.

The ideas of some linguists, such as V. Humboldt, E. Sepir, A. A. Potebni and others, about the relation between language and culture became prerequisites for the formation of linguistic culturology, a new comprehensive discipline.

Language has always been the feature of an ethnos, characterising most brightly its development. Language reflects the uniqueness of a nation, as well as its cultural development. Language serves as the conductor and main source for the formation of a people's mentality. A people's national, ethnic and moral foundations can be identified through its language.

This is why a number of outstanding linguists, such as Yu. D. Apresyan, N. D. Arutyunova, A. Vejbitskaya, Yu. S. Stepanov, V. Humboldt, E. Sepira, L. A. Chinenova, B. Ismoilova, I. Tukhtasinov, N. Jusupov, R. Baldauf, B. Jernudd, M. Benson, A. Cohen, A. Cowie, Ch. Gledhill, and others approach the language as the main object capable of giving the characteristics of such phenomena as concept, thinking, personality, society and culture.

From their very first days a child, as a representative of the human race, is not quite a man in the social aspect. They gradually accumulate all their social functions and responsibilities to the human race and themselves, as they grow up and acquire the skills of communicating with other people.

People begin to feel, communicate and think not because they grow biologically, but because they communicate with their likes. It is the communication and cultural intercourse that contribute to the harmonious development of man.

The concept of the picture of the world is quite diverse. This phenomenon has a long history and is an object of study in a number of scientific disciplines, such as philosophy, logic and culturology.

For the first time the term 'picture of the world' was proposed by physicists (H. Hertz) in the late 19<sup>th</sup>-early 20<sup>th</sup> century. The physical picture of the world is a 'combination of the internal images of external objects, which can be used to obtain information on the behavior of these objects with the help of logical thinking' [Hertz, 1973: 208]. This definition was provided by Hertz, who introduced the term into science.

The pictures of the world can be classified into the following types.

The first one is the universal picture of the world, which is the basis for the world outlook of a whole civilisation. The universal picture of the world is the pivot of people's integration, the foundation of their life and understanding of one another. The integrity of its structure reflects the integrity of the material world and the specificities of *homo sapiens*'s perception of the surrounding reality. All the people inhabiting the planet Earth realise such concepts as earth, sky, water, seasons, day, night, father and mother, when the biological and intellectual processes occur in the human organism in the same way, independent of a person's nationality, age and sex, as the structure and functioning of the human body is the same. The person who is trying to understand the world is also unique, which is why the universal contents of the picture of the world form the foundation of the existence of any human society.

The second type represents a definite model of the development of the human society in a certain period of history. This models feature such universal concepts as time, space, fate, number and so on. Each nation conceives time and analyses historical events that a certain people experienced in a certain historical period in its own way. This picture of the world is closely associated with the culture, traditions and beliefs of this people and, most importantly, with the territory this nation inhabits.

The third type of the picture of the world can be specific to this or that social group. So, people from rich, intellectual or noble families can possess more knowledge than people belonging to the middle class. This

often happens because a certain level of prosperity can enable a person to travel much, enriching their vocabulary without thinking about their daily bread. Middle-class people usually face problems of a different kind, which prevent them from broadening their horizons. All this is reflected in the understanding and estimation of various things and phenomena, as well as in the existence of set phraseological expressions in the family's linguistic picture of the world, which correspond with the level of their education and social status.

Each individual from a certain historical period has their own picture of the world, although each person usually conceives the world primarily through the prism of social experience. As a social being, which is in a constant state of communication, man receives finished concepts, in the formation of which he was not involved. Each year man enriches his inner world and changes the way he conceives the outer one, bringing his own images and making his own estimate of this or that phenomenon. All this leads to the formation of his own picture of the world, which many scholars call an individual picture of the world, that is, the picture of the world characteristic of a definite individual, which resulted from his age, professional skills and level of education and upbringing.

This means that the picture of the world is a complex and many-layer structure encompassing multiple types of the world's picture, from the universal picture to the individual one, where they are constantly correlating.

As a contemporary linguistic term the linguistic picture of the world means primarily all the knowledge of the world reflected in a language and the ways of interpreting and obtaining new knowledge. This approach makes it possible to interpret language as a certain conceptual system and as a means of formation of a conceptual system of knowledge about the world. In our opinion, to carry out a comprehensive study of the linguistic picture of the world characteristic of various peoples would enable us to understand better how cultural values are coded in languages, which, in its turn, would facilitate understanding between people.

The linguistic picture of the world has specific features in each language. However, in terms of function and concept, it is generally the same in all of them; otherwise, people would not be able to understand each other. The separation of the linguistic (naïve, ordinary) picture of the world from the so called conceptual (scientific) and their comparison, as well as the comparison of the linguistic picture of the world and man's worldview, are the key questions for the understanding of the nature and status of the picture of the world characteristic of this or that nation.

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