



NATIONAL WORLD VIEWS AND PROVERBS

Bonu Ashirova

Lecturer, Department of French Language and Literature, Karshi State University, Uzbekistan

ABOUT ARTICLE

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Abstract: Although language and culture are inextricably linked, a social phenomenon that cannot exist without each other, their joint development as a science and its study as a part of linguistics has gained momentum in recent centuries. By the twentieth century, there was a great need to apply language and culture within the framework of linguistic and cultural studies.

INTRODUCTION

The current relevance of all issues related to culture is that the social, political and economic changes that have taken place on a global scale in recent years have led to the migration of the peoples of the world, moving from one place to another, mixing one nation with another. Currently, new opportunities, forms and types of communication are opening up for the development of progress in the field of science. Respect and tolerance for other cultures, mutual understanding remain the main criteria for the effectiveness of cooperation in any field.

Before citing the opinions of linguists about the connection between language and culture, clarifying the concept of culture will help clarify the problem.

The main results and findings

Usually, in our daily life, "culture" means visual arts, music, architecture, etc., but this concept is unable to explain the relationship between language and culture and the problems of intercultural communication. Therefore, in the second half of the last century, a definition of the concept of culture in a broad sense was developed by the scientific school of the Birmingham Center for the Comparative Study of Culture. According to their classification, culture is a unique and specific way of living, a set of values and ideas embodied in social relations, belief systems, traditions, the process of implementing things in life, and material life.

A person's mind controls him based on the existing environment, conditions, lifestyle, and his vision of the world. This image is formed through symbolic means, such as language, customs, and ways of living. A group of people who know the importance and meaning of these symbols, who can understand each other and act in harmony with each other, are the owners of a culture.

Determinism between language and culture, i.e. mutual necessity, is a real "reciprocity". Therefore, it is natural that scientists of different countries study the issue of language and culture in different directions. This problem is discussed by linguists (Yu. Sorokin, V. Teliya, A. Verbitskaya, V. Kostomarov, D. Olford, D. Hymes, etc.), philosophers (G. Brutyan, E. Markaryan, etc.), psychologists (L. Vygotsky, A. Leontev, V. Petrenko, P. Gulviste) are drawing attention. This issue occupies an important place in research on speech culture. (Yu. Skvorsov, E. Begmatov, A. Mamatov, B. Orinboev and others). In recent years, the formation of linguocultural studies as a separate research direction in linguistics (A. Krasnykh, V. Maslova, D. Gudkov, D. Ashurova) is the reason for the urgency of this issue.

E. Sepir and B. Whorf put forward the combination of language and culture in their hypotheses, interpreting language as a product of culture and at the same time as a factor that forms culture. After all, any culture is manifested in the language, while it finds its material shell in the language, it develops and changes under the influence of the environment. Cultures of different nations differ from each other in the first place in terms of the difference in material and spiritual assimilation of reality.

Russian philologist Ter-Minasova compares language to a treasure of culture. According to him, the language preserves cultural values in its lexicon, grammar, idiomatics, articles, folklore, artistic and scientific literature, as well as oral and written speech. If it is viewed from the point of view of language structure, expression and methods of acquiring it, then the socio-cultural (sociocultural) layer or component of culture appears as a part of the language or as the basis of its existence.

Language is a major social weapon, it forms social trends on the scale of a nation, preserves and conveys the culture, traditions, and social identity of a community speaking the same language, thereby creating the basis for the emergence of nations. When referring to the language as the main symbol of a nation, it can be viewed from two sides: "from the inside" and "from the outside". When observing it as a process that takes place "from the inside", language turns out to be one of the important factors in the mutual integration of peoples. Looking from the "outside", one nation can be seen as a sign that distinguishes it from other nations.

V.I. According to Karasik, "In Linguistics, language is studied as a component of culture, as the most important storage place of collective experience" (Karasik, 2004.6.64). The object of linguistic and cultural studies is material and spiritual culture. V. V. Krasnykh explains the science of linguocultural studies as follows: "Linguocultural studies studies the emergence, reflection and recording of culture in language and speech, the mental and linguistic features of language thinking in connection with the study of the linguistic image of the world." (Krasnykh, 2001.6.64.)

Linguistics is based on the triad of "language-nation (national identity)-culture" and studies the interdependence and interaction of language and culture. Thus, linguoculturology, which studies the manifestation of national culture consolidated and expressed in language, can be considered an independent and rapidly developing branch of linguistics today.

One of the basic concepts of linguistics and cultural studies is the concept of "world image". The concept of "world view" reflects the real existence of the human conceptual apparatus in the objective world. Naturally, the concept of the world image has a categorical meaning, corresponds to the sum of human knowledge in a certain historical period, and on the way to the endless development of science and technology and human capabilities, it is necessary to understand the processes of human knowledge of the world as a certain stage. should learn. A relatively limited understanding of the world scene (that is, some people, some society, collective, class, people, etc.) can be considered only as a part of the whole. The image of the world forms the core of a person's outlook and reflects the main characteristics of his lifestyle. At this point, language directly participates in two processes related to the world view. First of

all, the linguistic image of the world, which is one of the deepest layers of the individual worldview, is formed within the framework of language. Second, language expresses the entire worldview of a person and helps to understand.

There are different views expressed by many scientists regarding the "linguistic landscape of the world". One such view is that of the Russian linguist V.V. According to Krasnykh, "the linguistic view of the world is one of the deepest layers of the general worldview, and it can be manifested as a set of knowledge about the world, imprinted in lexis, grammar or paremiology" (Krasnykh, 2001, 6. 64).

Another theory related to this issue is based on the triad of "surrounding being" - "reflection of that being in the human brain" - "fixation of the results of its reflection in language". the reflection of the universe represents the linguistic landscape of the world. According to another point of view, the linguistic landscape of the world is understood as a set of concepts, concepts, and human knowledge formed with the help of certain verbal symbols.

The concept of the linguistic landscape of the world corresponds not only to the landscape of the world, but also to the concept of the conceptual landscape of the world. Language plays an important role in the process of conceptualization of existence. The linguistic landscape of the world reflects the conceptual landscape of the world. As E. Kubryakova noted, "the conceptual landscape of the world is realized with the help of language, a certain part of which is imprinted on the human psyche through other types of mental representations - images, schemes, images (pictures)" (Kubryakova, 1996, 6.59). Thus, the linguistic landscape of the world is formed at the expense of the zones of direct and indirect influence of two languages on the conceptual landscape of the world. Linguistic and conceptual views of the world are closely connected at the verbal stage.

In modern linguistics, together with the concepts of conceptual and linguistic landscape of the world, the concept of "national landscape" is widely used. It is known that all countries in the world differ from each other in terms of their socio-economic development, past history, cultural development and lifestyle, and have their own national world image.

Language plays a major role in the verbalization of the national worldview. After all, language is the mediator of culture, its distributor. The language preserves the national cultural wealth from generation to generation. Babies who start to speak their mother tongue, along with their mother tongue, also learn the general cultural experience left by their ancestors. Language is practical, real consciousness, language, like consciousness, arises from the need to communicate with other people. Language is a means of communication between people and a direct expression of thought. The exchange of ideas can be done only with the help of language. Language is the form of thought, and thought is the content of language. The formation of consciousness and the emergence of language in a person is the first step of culture. The formation and growth of the language directly affects the development of the spiritual image of people. Language directly helps the growth of cultural and spiritual relations between peoples. Language reflects events that have happened in society over the years and centuries. It collects, collects and preserves information from ancestors to generations.

Language is the most important means of communication between people, a tool that conveys ideas to others. Language is the mirror of national culture, and the treasure that preserves it. The nature of the place where each people lives, the economic structure of the people, oral creativity, fiction, art, science, traditions, reflecting, collecting and transmitting from generation to generation is the national-cultural language. is a sign. Language is a mirror of culture. It reflects not only the existence of the world around humanity, the living conditions, but also the self-awareness, mentality, national character, way of life, traditions, customs, spirituality, values of peoples. understanding of the world, worldview is revealed.

Each nation's unique way of life, living environment, thoughts and opinions are reflected in its language. The nature of the place where each people lives, the economic structure of the people, oral creativity, fiction, art, science, tradition, reflecting, collecting and transmitting from generation to generation is the national-cultural language. is a sign. National-cultural characteristics are present in all layers of the language: lexis, grammar, and even phonetics. However, national-cultural symbols are clearly manifested in the units of the language in action. Such language units are words, idioms and paremies or proverbs.

Paremiological units, that is, proverbs, are of particular importance in the verbalization of the national worldview, because proverbs embody the specific features of the national character. They contain the uniqueness of the system of symbols, the centuries-old communication experience of a historically formed community speaking a certain language in understanding the surrounding reality. It is reflected in the daily life of a person, his social orientation, the meaning of proverbs and expressions. If the English call proverbs "Proverbs are the wisdom of the streets", the Russians say "Posloviy - eto narodnaya wisdom", and we Uzbeks define it as "Proverbs are the wisdom of the people".

Proverbs are closely related to the existing knowledge of the speakers of the language, the practical experience of the person, and the cultural and historical traditions of the people who speak that language. Every people, every nation expresses its mentality in some way in proverbs and sayings. Proverbs are focused on describing a person and his activities. After all, folklore is a source that reflects the nation's historical development, customs, traditions, worldview, and level of spiritual and cultural maturity. The most widely and actively used folklore genres are proverbs and proverbs, in which the people express their culture, moral and legal standards.

Proverbs appear as a result of people's life experiences. They exist as a ready-made stable combination in the language until the speech process. Russian writer L.N. Tolstoy writes, "In every proverb, I see the figure of the people who created this proverb." In fact, no nation in the world has not created masterpieces of proverbs and wisdom, preserved and polished them for centuries like the apple of an eye, and kept them in their language. Proverbs are a means of expressing people's identity, mentality, national character, customs, and values.

CONCLUSION

In proverbs, a person describes his attitude to life, nature, family and society, his life experiences and household features, social-political, spiritual-educational, moral-aesthetic and philosophical views, in other words, himself and his identity. shows. Proverbs reflect people's life problems, work and hardships, successes and failures. Proverbs and sayings vividly show the way of life, its comforts, history, geography, and traditions concentrated in one culture, and the image of each person's national world.

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