LEARN THE MEANING OF THE WORD LINGUISTIC AND CULTURAL ASPECTS

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Annotation: In the article, the formation of linguistic and cultural background or worldview is a long historical process, it has passed a long distance from the primitive archaic stage to the modern scientific stage.

Key words: linguistic, cultural aspects, linguoculturology, conceptual worldview

A conceptual worldview is an important condition for the life activity of a biosocially existing person. During his entire conscious life, a person repeatedly refers to the categories of conceptual worldview, uses, accepts, contributes to its change, and perfects it. (See: Ufimieva N.V. 1996, Yakovenko E.B. 1999, Chomsky N.1968).

Formation of linguistic and cultural background or worldview is a long historical process, it has passed a long distance from the primitive archaic stage to the modern scientific stage. In the distant past, our ancestors thought about the world and its creation far from the current scientific theory. An example of this is the mythological outlook of different peoples.

M. Haliqova divides worldviews formed on the basis of linguistic and cultural knowledge into several types;

- a worldview created through the personal experience of each person;
- a linguistic worldview that has arisen within the framework of a specific language;
- a conceptual worldview that is unique to all individuals.

The national feature of the worldview, as we mentioned above, is related to its limitation within a specific language. Metaphors, stereotypes, standards, which are part of each linguistic and cultural community, lead to the uniqueness of only one language. For example, to know well is expressed in Uzbek, Czech and French languages as "know like the back of your hand", "know like the back of your hand", "know like the back of your hand".

Thus, there is a complex and infinitely continuous relationship between the linguocultural background, model and conceptual picture, that is, the understanding of the world within a particular language and the general worldview.

In order to combine nationally specific, subjectively meaningful universal concepts, it is still necessary to go through intermediate stages, that is, the need to transform the "internal model" into a "universal model" requires some kind of mental transformation phase. According to L. Vayserberg, linguistic meaning plays the role of an intermediate world. (See; Ashurova D.U. 2003, Bobohonova L.G. 1995, Baudouin de Courtenay 1993, Vejbitskaya A. 1997).

According to V.A. Zvegintsev, "The cognitive process is the activity of thought, which is aimed at creating an internal model of the world given by experience in the mind. In this case, the language objectifies this model in the process of communication activity, making it the basis of communication. Substantive meaning arises as a result of the act of thinking. Through it, a

person communicates this or that thing with his inner world, and with the help of language, he provides communication with the inner models of other people. In this way, a linguistic model of the world observed in one or another language appears.

In the absence of any historical and factual material, some researchers argue that "man first linguistically systematized the experience he gained by observing and seeing existence", and they try to cite the mythological material available in world languages and the material of underdeveloped languages as proof of this idea. The model of scientific perception, which is closely related to the knowledge of objective existence, consists of a transitional stage, after which comes the artistic expression of existence, which indicates that the language has been fully formed. Reference to history should serve as one of the arguments used to confirm and strengthen the general idea in these cases.
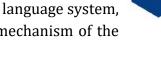
In this case, the language should appear as the creator of its own linguocultural model, and as a result, it should become an independent force of "linguistic knowledge". And this does not correspond to the assertion that the first judgment is the material form of consciousness. The subjective character of the language becomes the decisive force of cognition, and its structure is immanent, its essence is hereditary, innate. It is aimed at creating and transmitting information, thoughts, and knowledge about objective existence. The language system includes this linguistic commonality that arose in the process of knowing existence. The system of concepts expressed in the language expresses such complex relationships of concepts that their complex use allows to convey the content of human thought in different ways, that is, with the help of simple and descriptive definitions. This is the unique feature of language, that is, language is a tool for forming thoughts, language can be not only a means of storing knowledge, but also a way of expressing it with the dynamics of the whole development of thinking. From the semantic point of view, different national languages turn out to be different variants of the non-national composition of "universal concepts", a potentially unified universal culture - civilizational whole.

The language system, which is manifested as a self-regulating, two-sided system of signs and serves to form and transmit thought in its complex use, cannot be considered as a "linguistic image of existence". Knowledge creates the image of the world, not language.

Strictly speaking, the given image can only be created using an ideally full text, i.e. a universal language. Knowledge of the conceptual systems of national languages cannot be simplified in terms of the "correctness" of the results. These systems are considered to be different versions of the one universal language of man, and their content is not free of inaccuracies from a historical point of view.

In this regard, it cannot be said that the attempts to compare the events of a separate language isolated from different languages (this was especially done by B. Whorf and his followers) are methodologically correct in solving linguistic and cultural problems. Here, mainly, two serious errors are noticeable, which is not difficult to notice not only by an expert who has studied the problem in depth, but also by an ordinary reader. These are:

a) The first mistake is an attempt to compare the facts of the studied language not to the system of concepts, but directly to the existing things in material existence. b) The second mistake is to analyze one or another unit or form in the language outside the language system, in other words, due to the fact that the scope of influence of the complex mechanism of the

language is not included in the analysis, the compensation of the close interdependence of the lexical, grammatical and other tools prevailing here is completely ignored. is left aside.

The first mistake leads the authors to the conclusion that "there is a linguocultural model of the world." In fact, the linguist had to show the specific features of concrete forms in the general language system capable of expressing any concept.

The second error leads to distorting the essence of language, in which it is denied that the language can be analyzed as a whole system, and in which only one or other parts of the language are analyzed in a systematic way and compared to other languages without any basis. and its translation with means that the Uzbeks could not grasp this concept in their mind, or it means that the Uzbek perception and thinking has never encountered this thing before.

When some meanings of words in two or more languages are compared and when the meanings do not match, linguists make a very generalized "universal" conclusion that "peoples who speak different languages have different conceptual apparatuses."

According to the Sepir-Whorf hypothesis, it is wrong to equate the additional national subjective information brought by the lexical model of the language with the specific information brought by the language to the linguistic landscape of the world. because the lexical model of the language has been related not only to the lexical but also to the grammatical side within this hypothesis. Therefore, information expressed by grammatical means cannot be excluded from the information provided by the lexical model of the language.

Many researchers repeatedly refer to Linguistics and Sepir-Whorf's hypothesis. But they can find neither theoretical nor empirical evidence to support it. The well-known scientist E. Lenneberg, concluding the discussion of the experimental study of the Sepir-Whorf hypothesis, was forced to conclude that "there is very little evidence of the violent judgment of the word over knowledge."

The results of experiments carried out in this field, as well as specific practical studies, show that the Sepir-Whorf hypothesis is not true in its classical form.

National identity should be sought not in the linguistic image of the world, but in the uniqueness of human cognitive activity, which is closely connected with various geographical, historical, production-related and many other factors. (See: Tokhtasinov I. 2004, Umarov E. 1995, Urison E.V. 2003, Fedoryuk A.V. 2001, Hakimova G. 2008, Hammatova A.Sh. 1999, Kharitonchik Z.A. 1986, Cheif U.L. .1975, Shomaksudov A. 1983)

It should be said that the logical-philosophical analysis of the problem of the national identity of the language and its linguo-cultural model in relation to the human worldview remains rather speculative and does not help to draw any clear conclusions to the theoretical study of the problem of the national language-people's thinking. But the psycholinguistic analysis of speech confirms the uniqueness of language as an isomorphic process of consciousness. But it does not confirm that language plays a dictatorial role in relation to thinking.

In such cases, the difficulties that arise in the process of translating from one language to another, and the loss of the "spirit" of the language in translation, which are often observed in the translation of poetic works, are cited as proof of the above hypothesis.

All of them are methodologically wrong, because the method of proof cannot be applied to the language, and because the input and output information belong to different layers and scopes,

they contradict the primary logical rules for the correctness of judgments and conclusions. For example, the fact of the existence of the article in German does not lead to the conclusion that Germans perceive objects according to some gender-related features.

The Uzbek and Russian word "k'ol" is expressed by the words "hand" and "arm" in English, and the Uzbek words "kaptar" and "musicha" are given by the single word "taube" in German. may not lead to the conclusion that they cannot distinguish the birds from each other. Because, in practice, the Germans do the same thing as the Uzbeks do the difference between a pigeon and a musician. (See: Maslova V.A.2004, Muslenko V.P. 1989, Mirtojiev M.2008, Matyakubov J.I.1996,

Ne'matov Kh.1995, Oparina E.O.1999, Rodionova S.E. 1992, Radchenko G .I. 2007)

The fact that the Uzbek word "to know" is given by the German verbs "wissen" and "kennen" does not mean that Germans know more than Uzbeks, or that they understand different types of knowledge. Which determines the nature of the relationship between language and thought? Language or thought? When answering the question, many people answer "thinking". But some answer "language". The ratio is probably 90/10, and that 10% is Sepir and his followers. However, the minority does not always turn out to be the wrong ones.

In our opinion, both language and thinking have their own logic, and this logic distinguishes languages from each other. The thinking between peoples is the same, its logic is the same. The language of the nations is different and the logic of their language is also different. The word logic defines a choice. Logic is defined by thinking. So thinking is primary.

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