



The Linguistic View Of The World In The Interpretation Of Scientific Discourse

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ABSTRACT

In this article. The view of the word as a system that summarizes the perceptions of reality in the sense of the unity of all its components, has been applied to various directions and fronts, and a reaction to the researches conducted in this regard has been expressed. For the first time in Uzbek linguistics, attention was paid to the concept of artistic linguistic landscape of the world.

Keywords:

landscape of the world, linguistic landscape of the world, artistic linguistic landscape of the world, artistic discourse, discourse of historical novels, phraseological landscape of the world

Today, when global changes are taking place in the entire human history, and new hybrid principles of understanding the world are taking root, humanitarian thinking itself is becoming relevant. In this process, on the other hand, one can see the growing interest of a certain part of the society in national culture and its problems, mother tongue, education, art, history and current state of the nation. Preservation of all the spiritual factors accumulated in the national consciousness over the centuries, which formed the Uzbek culture and the unique linguistic landscape of the world, depended to a large extent on the influence of art and fiction. It is important that the artistic linguistic landscape of the world presented through the artistic discourse is not only relevant to the society, but also that it evokes a certain imagination in the mind of each recipient, which increases its importance. After all, the linguistic landscape of an artistic text consists not only of plots, events, dialogues of characters, their relationships, but also reflects the author's ideas, thoughts, feelings, sufferings, and reflections. Thus, in the artistic work, the artistic vision of a certain period and the

individual view of the world characteristic of the writer's thinking is presented through the speech system of a certain author, and it reflects the specific linguistic and cultural characteristics of the national mentality. Especially in the discourse of historical novels, linguistic and cultural features are clearly exaggerated.

The balance/disproportion between the landscape of the real world and the artistic-figurative system typical of a certain historical period serves as the structural-semantic basis of the work in the mind of the reader. This contradiction, covering the entire text, turns into a conceptual conflict, the implementation of which is carried out not only by plot, composition and story construction, but also largely by means of linguistic and rhetorical means.

Following the rapid development of the anthropocentric paradigm, the phenomenon of "worldview" and the question of its reflection in the human mind began to attract world linguists alike. The view of the world as a system summarizing perceptions of reality in the sense of the unity of all its components began to be

applied in various directions and aspects. In this way, such concepts as the linguistic landscape of the world, the scientific landscape of the world, the national linguistic landscape of the world, and the artistic linguistic landscape of the world appeared.

The term landscape was first used by the German physicist G. Hertz in the late 19th and early 20th centuries, and later began to be used in chemistry, biology, engineering and other fields. In linguistics, the German scientist Wilhelm von Humboldt said that "the difference of languages depends not only on the difference of sounds and symbols, but also on the understanding of the world by the speakers of the language" {1; 68-69} founded the concept of the linguistic landscape of the world with his idea, Y. L. Weisgerber opens the way to the concept of the national landscape of the world by thinking about the existence of a certain worldview in the mother tongue of each nation {2; 107-108}.

According to Y. L. Weisgerber, the national outlook "is formed in accordance with the fate of the language community, its geographical location and history, spiritual and external conditions. As much as all these situations are similar between two peoples, it is unlikely that the same world view that arose as a result of these situations and was absorbed into a certain language would exist in two languages. There is nothing more closely related to the fate of a people than its language, there is no closer relationship than between the people and its language. If we look at it historically, how close the people are with their language, if we see that the fate and identity of the people determine the character of the language, then in the modern relationship between the living language and the community that speaks it, it is noteworthy that, first of all, the common language conveys a single worldview to all members of the same language community. . We gave the definition of language as people's memory: but memory not only preserves previous impressions, but is also the basis for future actions" {3; 107-108}. Therefore, language units related to a certain period of people's life are considered the most convenient methodological tool for describing the mentality

of that time. On the basis of this cumulative function of the language, it determines the need to conduct research in the future within the framework of the "linguistic landscape of the world and the category of time".

In Uzbek linguistics, there is growing interest in studying the scientific-practical research of language units in the linguistic and conceptual landscape of the world. The national linguistic landscape of the world is formed in the national language, religion, traditions and customs, lifestyle, is manifested in art and literature, and reflects stereotyped concepts specific to the national mentality. In Uzbek linguistics, wide-scale researches are being carried out in various aspects regarding the concept of "linguistic landscape of the world". N. Mahmudov, A. Nurmonov, A. Abduazizov, Sh. Safarov, E. Mamatov, A. Sobirov, Sh. Shakhobiddinova, J. Eltazarov, D. Khudaiberganova, Z. Akbarova, M. Ergasheva, T. Sh. Makhmaraimova, The scientific and theoretical concepts of OLM were systematized and developed in the works of scientists such as D. Bakhronova, M. Khalimova, 3. Baynazarov, M. R. Galieva. {3}

A. Nurmonov's article "Paradigm and its relation to the linguistic landscape of the world (OLM)" describes in detail the nature of paradigmatic relations in the language. It is emphasized that it is of great importance in the correct lighting of the landscape (OLM). Also, in his article, the scientist thinks about the sub-paradigms within the paradigm. {4; 54-61}

Sh. Safarov tries to clarify the concepts of "linguistic relativity" and "cultural models" regarding the linguistic landscape of the world from the point of view of cognitive linguistics. For example, it is hypothesized that the same physical state is perceived differently by different ethnic groups due to more extralinguistic factors {5; 72}. The views of S.A. Ikramova also support this opinion of the scientist: "Views about the view of the world can be summarized as follows: the view of the world is a reconstruction of the world based on the perception of the world; world view is a way of national perception of the world; the landscape of the world is the reflection of the external world in human language, mentality, attitude to

existence; the view of the world cannot be a mirror image of the world; the landscape of the world is formed through the connection of a person with the external world. {6; 11}

According to Sh. Safarov, cognitive stereotypes, models (frame, script, scenario, gestalt, etc.) are related to the cultural environment in which a person was brought up, because cognitive units are formed based on the perception of reality existing in culture. For example, the Uzbek horse game "kopkari" is a foreign concept to the people of Western countries (just as the game "cricket" is unfamiliar to the Uzbeks). Speaking about the ethnocultural characteristics of cognitive models, he emphasizes that cultural models can change over time, move from one culture to another, and acquire a different meaning. {7; 72}

In Z.A. Akbarova's doctoral thesis (DSc) on the topic "Cognitive uniqueness in the formation of the linguistic landscape of the world", the study of the concepts of the world landscape, space and time in relation to cognitive linguistics, pragmatic and psycholinguistic aspects of the linguistic landscape of the world, linguistic consciousness, concept and its other basic concepts and categories, the basics of modeling the world in linguistics are researched. {8; 23}

The researcher explains the concept of OLM as follows: "The world around us has a systemic nature. It is a whole made up of the conditioned relation of its parts to each other. The elements of the universe are reflected in the human mind in different ways. The reflection of the universe in the human mind is considered its landscape. Accordingly, concepts of religious, mythical, scientific, linguistic views of the world came to the fore" {8; 23}.

D.K. Bakhronova's PhD thesis on "Linguo-cognitive categorization of world view in Uzbek and Spanish languages" based on terms such as "philosophical view of the world", "linguistic view of the world", "folkloric view of the world" based on the study of existing theories in world linguistics about the view of the world is important. Also, different

acceptance of the reality characteristic of the landscape of the world by language carriers belonging to different cultures, substantiating the ethnic specificity of figurative-emotional, pragmatic and expressive components of its reflection, elucidating the cognitive-conceptual, national-cultural and historical-etymological nature of the landscape of the world, the issues of justifying the place of the cultural code in the landscape of the world, developing their description based on cognitive-semantic, anthropometric, linguistic and cultural signs through the semantic analysis of the figurative meanings of language units are covered. {9; 10}

The phraseological landscape of the world is also a unique category and serves to express the concepts of national consciousness in a figurative way. In this regard, S.N. Chernikova's "Natsionalnaya spetsifika frazeologicheskoy kartiny mira" {10; 10}, O.G. Khabarova's "Otsenochnye phraseologizmy, voskhodyashchie k obrazam jivotnogo i rastitelnogo mira" {11} candidate works and V.V. Shkatova's "Frazeologicheskaya kartina mira kak obekt lingvisticheskogo izucheniya" {12}, I.E. Turdieva's "A number of studies, such as the articles "Linguistic view of the world and phraseological image" {13}, are significant in that they researched the role and importance of phrases in creating a visual view of the world. It is clear from the facts that Uzbek linguists have important tasks to be done within this direction.

The concept of the artistic landscape of the world allows us to consider almost all issues related to the study of the relationship between a person and objective reality. After all, works of art are aimed at summarizing all aspects of reality as an artistic and pictorial reflection of life. Taking into account the figurative nature of art, it is necessary to perceive the reality in the artistic landscape formed in the human mind as an artistic reality. Usually, the discourse of historical novels as a wide expression space of linguistic and cultural language units is an important source that reflects the cultural values of the nation specific to a certain period, ethnic, socio-cultural views, traditions, customs

and traditions, dress culture, manners, communication etiquette. is considered

At this point, it is worth mentioning that "The analysis of linguistic and cultural units belonging to a certain culture in the context or in the structure of a whole discourse allows a better and more expressive understanding of the semantic meaning of the studied unit." {14; 1516-1522} In this sense, the linguistic study of the discourse of historical novels allows to systematize language units while having a complete idea of the spirit of the described period, lifestyle, and national linguistic landscape.

In conclusion, it can be said that the colorful and wide-scale concepts of the world landscape cover a number of issues such as human understanding of the world, national consciousness and national language, thinking and language relations, national-cultural characteristics of language.

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