

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР  
АКАДЕМИЯСИ МИНТАҚАВИЙ БЎЛИМИ  
ХОРАЗМ МАЪМУН АКАДЕМИЯСИ**

# **ХОРАЗМ МАЪМУН АКАДЕМИЯСИ АХБОРОТНОМАСИ**

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## COMPARATIVE ANALYSIS OF NATIONAL WORLD PICTURE IN UZBEK AND ENGLISH LANGUAGE

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**Annotatsiya.** O'zbekiston mustaqillikka erishgach, o'z tarixini chuqurroq o'rganishga intilmoqda, bu esa kuchli jamiyat qurishga xizmat qilishi mumkin. Madaniyat haqida gapiradigan bo'lsak, til asosiy tushunchalardan biri bo'lib, uni o'rganish kerak. Shuning uchun ushbu maqolada ingliz va o'zbek tillarida dunyo rasmini o'rganishga yondashuvlar yoritilgan

**Kalit so'zlar:** Milliy dunyoqarash, milliy o'ziga xos til terminlari, voqelikni turkumlashtirish, til birliklarining madaniy komponentlari, lingvomadaniyat.

**Аннотация.** После обретения независимости Узбекистан пытается больше узнать о своей истории, что может привести к построению сильного общества. Когда мы говорим о культуре, язык является одним из ключевых понятий и требует изучения. Поэтому в данной статье рассматриваются подходы к изучению картины мира на английском и узбекском языках.

**Ключевые слова:** Национальное мировоззрение, национально-специфические языковые термины, категоризация действительности, культурологические компоненты языковых единиц, лингвокультура

**Abstract.** After achieving its independence, Uzbekistan trying to learn more about its history which may cause to build strong society. When we are talking about culture, language is one of the key concepts and it needs investigating. Therefore, this article covers the approaches to the study of world picture in English and Uzbek language

**Key words:** National worldview, nationally-specific language terms, categorization of reality, cultural components of language units, Linguocultureme

**Introduction.** It is vital that the cultural language of a particular group or civilization expresses its cosmological perspective. The picture of the world in its broadest sense is an open system, connected with a set of human knowledge and understanding of the essence of the surrounding reality at a specific period in history, and portrayed as thematic frameworks.

Each ethnic language conveys a unique worldview, characterized by a unique manner of seeing the world and different grammatical traits.

Each nation has its own unique perspective on the world. This projection is embedded in the language to create a national linguistic picture of the world that is transmitted from generation to generation. The man subliminally constructs the cosmos according to his national perspective, personality, etc. The national worldview is also reflected in the conduct of people, their views of reality, and their appraisals of stereotypical situations.

**Literary review and methodology.** Conceptual and linguistic worldviews are inseparable from national features of perception and worldview, it should be stressed. This explains why representatives of many nations have different viewpoints on similar items, events, and occurrences: each country is differentiated by a particular worldview, way of life, and cultural traditions. In English, "foot – leg" and "hand – arm" refer to distinct body parts, but in Russian and Uzbek, "ruka, noga" and "qo'l, oyoq" refer to the same body parts using a single phrase. It is well known that people see colors differently[1]. In Russian, the phrases "siniy, goluboy" are differentiated, however in English and Uzbek, just a single term is used despite its several variants:

- Blue – dark blue, pale blue, sky blue, grayish-blue, light-blue, grey blue, fumose-blue;
- Kŷk – kŷkintir, movij, nilij, nilgun, nilrang, samovij;

In Uzbek, there is just one word for gray, kulrang, although English has several terms for the different shades of gray: pearl-gray, linen-gray, iron-gray, grayish-lilac, charcoal-gray, silverily-gray, stone gray, grayish black, platinum gray, ivory-gray, gray, and grayish black.

The national perspective is stated by the use of nationally-specific terminology, such as the following:

Non-equivalent lexics, anthroponyms and toponyms, names of festivals and customs, names of foods and other items used in everyday life;

Expressions of speech etiquette, stylistic elements that are unique to a certain country (such as antonomasia and litotes euphemism), text fragments recounting events unique to that country, as well as proverbs, aphorisms, and PhUs, are all examples.[2]

The investigation of the national language worldview includes the following steps: lexico-semantic and lexico-phraseological groups and fields, which reflect national mindset;

The following are some of the topics covered in this chapter:

a) the description of the "categorization of reality" as represented in the paradigmatic relationships between linguistic units (lexico-semantic and lexico-phraseological groups and fields);

b) the investigation of nationally specific meanings and cultural components of language units, which reflects national mindset;

c) the investigation of lacunas (gaps) in the language, i.e., specific concepts that are pertinent to one

It is important to keep in mind that there is some degree of relative distinction between the linguistic and national world views. We believe that only from a theoretical perspective can this distinction be accepted. The linguistic and national worldviews, which describe either universal or local human knowledge or experience, practically do coincide. Everything is based on the research's methodology and objectives. As a result, the study in each concrete instance either concentrates on generic or nationally specific elements. In other words, the national world picture depicts the experience of a specific national community, including its system of beliefs, stereotypes of thinking and acting, perception, opinions, and judgments [3]. The linguistic world picture, meanwhile, perpetuates the general human experience.

It should be highlighted that although individual linguistic units may have national relevance, it is the text as a whole—which conveys social, artistic, emotional, and evaluative information—that most fully represents national culture. It is recognised that literary writings have a close connection to culture, are influenced by a wide range of cultural norms, and collect and preserve knowledge of history, cultural practices, national psychology, etc. The literary text is seen by V.A. Maslova as the primary method of examining culture and a source of cultural knowledge and information [4]. Every literary work may represent personal and societal knowledge and understanding of the country mindset, character, customs, etc. Hence, literary works might represent: a) the national mindset; b) national customs, festivals, and events; c) the national character; and d) the national way of life. [5]

The national world picture is verbalized with the help of nationally-specific linguistic expressions, to which the followings are referred:

- non-equivalent lexis (names of clothes, meals, objects of daily round) : palov, sumalak, halim
- anthroponym: Afandi, Ra'no, Temurbek, Zulfiya honim,
- toponyms; Qo'rg'on, Ark, Karvonsaroy, O'tov. Ovul
- names of holidays, tradition; Uloq, Kurash, kelin salom, Kuyov chaqirdi
- expressions of speech etiquette; Assalomu alaykum, Yaxshimisiz, Hormag, nationally specific PhU., proverbs, aphorisms; Yetti o'lchab bir kes, Tilga ixtiyorsiz elga e'tiborsiz (A.Navoiy)

**Conclusion.** Man's relationship to the world is represented by his worldview in language (nature, animals, himself as a member of the world). It defines man's role in the world and provides the standards of human behavior. Each natural language has a unique way of seeing and structuring the world ("conceptualization"). There is a set of standards that all native speakers must follow, a kind of communal philosophy that it enhances.

The study of how people conceptualize the cosmos serves as the foundation for the idea of world view (including linguistic ones). The world picture is the result of processing data about the environment and man, if the world is the interaction between man and the environment. Hence, proponents of cognitive linguistics claim that our conceptual system is reflected in the form of a language world picture, is reliant on physical and cultural experience, and is therefore closely tied to it.

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## O'ZBEK DETEKTIV NASRIDA JINOYAT VA JAZO MUAMMOSI HAMDA SYUJET SXEMASI

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**Annotatsiya.** Mazkur maqolada o'zbek adabiyotida psixologik, ijtimoiy, falsafiy, maishiy ruhdagi asarlar tarkibida qo'llanilgan dedektivizm, kriminalizm xususiyatlar talqin etilgan.

**Kalit so'zlar:** dedektivizm, kriminalizm, "mikro kriminal syujet", "mikro dedektiv voqelik", psixologik ta'sir, psixologik tasavvur.