

## THE LINGUISTIC PICTURE OF THE WORLD AS PART OF THE CULTURAL EXISTENCE OF ENGLISH SOCIETY

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## INGLIZ JAMIYATINING MADANIY MAVJUDLIGINING BIR QISMI SIFATIDA DUNYONING LINGVISTIK TASVIRI

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**Abstract.** This article gives information about linguistic picture of the world by integrating cultural identities on English people. In addition, it provides English mind and national characters with vivid examples namely with sayings, proverbs as well as proposes several notions according topic.

**Key words:** ethnospecific image, image of the world, tolerance, proverbs, sayings.

**Annotatsiya:** Ushbu maqolada inglizlarning madaniy o'ziga xosligini birlashtirgan holda dunyoning lingvistik manzarasi haqida ma'lumot berilgan. Bundan tashqari, maqolada ingliz mentaliteti va milliy belgilarning yorqin namunalarini, ya'ni maqollar taqdim etilgan, shuningdek mavzu bo'yicha bir nechta tushunchalarni taklif qilgan.

**Kalit so'zlar:** etnospesifik tasvir, dunyo tasviri, bag'rikenglik, maqollar, matallar.

**Аннотация:** Эта статья дает информацию о языковой картине мира, интегрируя культурную идентичность англичан. Кроме того, в ней представлены яркие примеры английского менталитета и национальных характеров, а именно поговорки, пословицы, а также предлагается несколько понятий по теме.

**Ключевые слова:** этноспецифический образ, картина мира, толерантность, пословицы, поговорки.

**INTRODUCTION (KIRISH).** The modern world's ever-evolving political and socioeconomic conditions place fresh demands on the study of the surrounding reality. A shift in the nature of scientific rationality and the creation of new roles and modes of interaction between science and other domains of culture are linked to man's entry into a new cycle of civilizational development and the quest for answers to global issues. The humanization of scientific knowledge

and the addition of the human component to it are two parts of the problem of altering the kind of scientific information that are now receiving a lot of attention. It is mentioned that knowledge in natural science and humanitarianism must remain together, and that a new synthesis of science, morality, and the arts may be possible. Science has evolved through several stages from its inception to the present, although it has undergone significant transformations just in the last century



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and a half. She developed an ideological role and started painting a picture of the world, contending that individuals connected their actions and worldview to it. The place of science in culture had a big impact on how people saw it. The scientific image of the universe plays the function of a communicator, a “translator” from the language of scientific theory, known only to a select group of specialists, into the language of common awareness, into the sphere of mentality. It allows scientific information to become ontologized and find a place in society. “Worldview” is a fairly vague phrase. This phrase refers to the ideological frameworks that underlie the culture of a certain historical era in contemporary philosophical and specialized scientific literature. The phrases “vision of the world”, “model of the world”, and “image of the world” are also employed in this meaning to describe the consistency of the worldview. This technique uses a system of so-called categories of culture (universals of culture) to determine the framework of the worldview.

The worldview that has been maintained and conveyed via language is a reflection of human understanding about the world. The linguistic map of the world reflects the national and cultural quirks of human existence as well as the particular worldview. The nation's acts, verbal conduct, and mental and cognitive activity all reflect the linguistic reality of the world, which is a cognitive and psychological reality.

**MATERIALS AND METHODS / (ADABIYOTLAR TAHLILI VA METOD).** Humanistic disciplines including cultural studies, linguoculture, philosophy, and linguistics study the language picture of the universe in the cultural component of contemporary science. E. S. Kubryakova, V.A. Maslova, I.A. Sternin and E.S. Ivanova studied this topic within the framework of linguocultural studies and others who examine the relationship between language and cultural concepts.

**DISCUSSION AND RESULTS (MUHOKAMA VA NATIJALAR).** Let us first enumerate the characteristics of the English mind and national character, which serve as a prism through which an ethnospecific image of the

English people's world is generated, before moving on to the examination of the linguistic picture of the English people's worlds.

I. Sternin lists the characteristics of the English character as follows:

1. Moderation in speech and body language.

The English people's restraint is a result of climate and geography. The oddity of expressing oneself restrainedly is evident in many facets of English society, yet this does not imply that Britons are inherently sentimental. Since the beginning of schools, modesty and moderation in speech have been the cornerstones of British education. This is how speech behavior strategies—silence—were molded by restraint: *Speech is silver, but quiet is gold; stillness grants permission.*

2. The conservatism.

Conservatism is a societal phenomena that shows up in public relations, politics, the economy, and culture. English grammar and spelling serve as evidence for this, making the language logical. To observe the inferred semantics, it is crucial to note that sentences in the English language follow a tight word order. The British people's devotion to the monarchy and fondness for the royal family are further examples of conservatism.

3. Respecting the law.

The principal “rule of the game” in the social life of an Englishman is adherence to social conventions, legal requirements, and behavioral norms. An Englishman takes great pleasure in upholding the law, hence it is not difficult for them to do so. “An Englishman, even if he stands alone, creates an orderly queue of one person”, writes Hungarian author George Mikes.

4. “Fair play”.

The Englishman strikes one as a really upright gentleman. “Fair play” is the unquestionable manifestation of fairness and accuracy in public life, which is known as the “code of a gentleman”. “It is not cricket” refers to unjust, dishonest, and immoral behaviour, such as playing by the rules

5. Outstanding politeness (etiquette, behavior codes), politeness, and delicacy.

Among the world's most polite and courteous countries are the British. This is shown in how people behave in public settings and how they speak, which deliberately employs polite expressions through grammar: *Would you mind not chatting any longer* (Could you not talk anymore); *I wish I could assist you* (If I could, I would help you).

Using “Thank you” frequently is another example of this. The British use it as a gesture of respect as well as thanks.

6. Tolerance.

The British are able to tolerate situations that are unfamiliar to them and faithfully perceive the ideas, feelings, beliefs, manner of self-expression, and way of life of others. Even when they have to say anything in awkward situations, they do it in a way that is tolerant and doesn't convey their bad feelings:

*Excuse me. I think you are standing on my foot*

7. Individualism, observance of others' boundaries, and “privacy” norms.

Respect for an independent area where admission is forbidden is known as privacy. English proverbs represent this significant piece of the global language landscape:

*An Englishman's house is his castle;*

*Love your neighbour, yet pull not down your fence;*

*He travels the fastest who travels alone;*

*Come seldom, come welcome.*

8. Keeping a distance, unobtrusive.

The British use social distance as a means of respecting the other person's limits and relieving pressure on them during a conversation:

*I'd love to have you for dinner on Sunday, but I imagine you have other plans*

*Your car has to be moved up.*

9. A sense of English superiority.

Everything English is seen as the best by the English. It is also known as “island pride” when one feels superior. Consequently, the term “continental”, which denotes inferior quality, was created. For instance, the phrase “continental

breakfast” connotes anything that is not English, namely, something of low quality [1].

The ethnospecificity inherent in the English language is reflected at the lexical level of the English people's linguistic worldview, which includes idioms, stable phrases, phraseological units, proverbs, sayings, etc. Consider the aforementioned characteristics of the English character and mindset [2].

The following proverbs demonstrate British restraint and prudence in speech:

*Silence is gold(en).*

*Brevity is the soul of wit.*

*First think; then speak.*

*A word to the wise.*

*Still waters run deep.*

Expression of freedom of opinion, judgment, tastes and behavior:

*It takes all sorts to make a world.*

*Variety is the spice of life*

*Tastes differ*

*Every man to his taste*

*There is no accounting for tastes*

*One man's meat is another man's poison*

*Beauty is in the eye of the beholder [3].*

Expression of individuality (individualism), the right attitude to money:

*It is easy to keep a castle that was never*

*An Englishman's home is his castle*

*Money makes money*

*Money talks*

*Money makes the man*

*Money makes the mare go [4].*

The following proverbs also illustrate the British people's disposition of compliance and patience with others:

*Live and let live*

*One cannot run with the hare and hunt with the hounds*

*A cat may look at a king*

*Love me, love my dog*

*He that loves the tree, loves the branch.*

Another feature that shapes the national mentality of the British is their love of their place of residence. It is also reflected in English proverbs. They say:

*There is no place like home;*

*East or West, home is best;  
Englishman's home is his castle.*

Furthermore, gardening is regarded as one of the key components of the British national mindset. An English homeowner's garden has long had a special place in their lives. For this reason, there are several sayings and proverbs regarding this advantage of the English language [5].

*He that loves the tree, loves the branch*

Oak and rose are traditionally considered royal symbols by the British and there are many proverbs with their names:

*Oaks may fall when reeds withstand the storm;*

*There's no rose without a horn. No roses without prickles*

*Wherever there is a rose, there is a thorn.*

**CONCLUSION (XULOSA).** According to us, one must accurately establish an understanding of a certain country's conceptual and linguistic worldviews in order to fully, clearly, and reliably grasp that nationality. Turning to the study of the most important, foundational ideas is required for it. The examination of notions from

the perspectives of synchrony and diachrony is particularly significant and fascinating in this instance. It is essential to examine the problem at this point in its evolution and look back to its beginnings.

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