

The Manifestation of the Concept of "Nation" in the English Language Picture of the World

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Abstract:

Currently, linguistics shows great interest in studying the relationship between the language and culture of a national community, as well as various ways of reflecting the surrounding reality in a particular country. It is no secret that each nation has its own set of characteristics, specific features of thinking, its own traditions and customs. All this is formed, accumulated over centuries, passed on from generation to generation and, ultimately, forms people's worldview. The article examines the manifestation of the concept of "nation" in the English language picture of the world.

Keywords: concept, culture, verbalized in language, linguacultural studies, and national identity.

Introduction:

The linguistic picture of the world as a multi-level conceptual structure has three levels. Conceptual pictures of the world are represented mainly by idiolects, pictures of the world of social groups - by dialects, at the level of humanity we talk about languages. However, the linguistic picture of the world is always inherent only to a certain national community, unlike the conceptual picture. The linguistic picture of the world clearly reflects the social, educational or cultural layer of human development in a certain period of time. Language is a means of communication, acting as a mirror of national culture, its keeper.

Literature review:

Language is an integral part of any national culture, it helps us to penetrate the way of thinking of nations, to look at the world from the position of the people who speak it. All human knowledge about the world, imprinted in linguistic form, forms a certain metaphorical concept called the linguistic picture of the world. The study of the linguistic picture of the world, as a kind of database, a "storehouse" of linguistic material, is the object of close attention of modern linguists.

The linguistic picture of the world is the subject of study of linguacultural studies, which incorporates the results of research in the field of cultural studies, linguistics, ethnolinguistics and cultural anthropology. Research in linguacultural studies is built in the direction from culture to man. I.A. Baudouin de Courtenay wrote that "language... national is... a generalizing construct created from a number of really existing individual languages" [2, p. 71]. It is impossible to fruitfully carry out the process of intercultural communication without knowledge of the language, cultural characteristics, traditions and mentality of the nation. Language and culture have a close inseparable connection. Culture is "what a given society does and thinks. Language is how they think" [7, p.193]. Therefore, the concept of "national linguistic picture of the world" is actively used in linguacultural studies.

Professor O.A. Kornilov in his monograph "Language picture of the world as a derivative of national mentalities" emphasizes the importance of studying the language picture of the world for linguacultural and linguistic research, but considers the language picture of the world taken separately to be an abstract concept. He suggests singling out from it, for study, the national language picture of the world, which, in turn, in his opinion, consists of the individual national language picture of the world. He defines the individual national language picture of the world as an expression of the objective world by the everyday linguistic consciousness of the native speaker of this language. O.A. Kornilov in his work describes and details such concepts as the language picture of the world, scientific picture of the world, and scientific national picture of the world [4, p. 348]. The entire language picture of the world incorporates the entire set of ideas and accumulated knowledge about the world, enshrined in lexical, phraseological and grammatical form [6, p.296]. Although it is primarily vocabulary, especially phraseological units, that are defined by linguaculturalists as the main material for studying national worldviews, the grammatical categories of language should not be underestimated.

Professor A. Vezhbitskaya in her work "Language. Culture. Cognition." argues that part of the Russian national character is a tendency towards fatalism, and supports this opinion by the fact that Russian syntax gravitates towards patient impersonal constructions: instead of "I want" or "I can't sleep", the most frequent use is: "I want", "I can't sleep" [3]. Such linguists as L.S. Vygotsky, G.V. E.V. Kolshansky, also write about the importance of grammatical means for describing the language picture of the world. Ivanova, V.A. Maslova, N. Yu. Sokolova in her dissertation on the functioning of the nomination of question and answer in the English language relies on the idea that the process of perceiving the world by consciousness finds an outlet in semantics and grammatical forms, even if not consciously [9]. To name such processes, J. Lakoff and G. Thompson in 1975 proposed the term "cognitive grammar" [1, p. 295].

Analyses:

The concept of "nation" in the English language picture of the world can be understood through the way language reflects ideas about identity, community, values, and historical experiences. In English, as in other languages, national identity is intricately connected to linguistic expressions, cultural narratives, and historical references that shape the worldview of speakers. Here are some key aspects of how the concept of "nation" manifests in the English language picture of the world:

The English language has a variety of expressions and terms that reflect a sense of national identity. The language itself, shaped by the history of England and the British Empire, conveys both a sense of pride and a recognition of diversity within the nation. Pronouns and possessives: The use of we, our, and us in contexts such as "We are British," or "This is our heritage," highlights collective identity. It indicates a shared sense of belonging, tradition, and common history.

National symbols and terms: Words like "Britannia," "the Crown," "the Union Jack," and "the monarchy" evoke the cultural and historical aspects of the English nation. These terms are not

merely descriptive; they carry connotations of power, tradition, and a global historical presence. The term "British" itself: It is a national label that embodies an inclusive sense of identity, not just referring to people from England but also to those from Scotland, Wales, and Northern Ireland. The term encompasses a diverse array of cultural influences that have shaped the modern British nation.

The history of the British Empire profoundly shapes the way English speakers think about the nation and its global role. Many expressions in English reflect a sense of historical dominance and the global reach of the British Empire. Colonial and imperial expressions: Terms like "the sun never sets on the British Empire" or "to rule the waves," reflect the imperial mindset and the global influence of Britain. Even today, English retains words from former colonies, a reminder of the imperial past. Global citizenship and commonwealth: The idea of the Commonwealth of Nations is another manifestation of the British nation's historical and linguistic legacy. Words like "commonwealth" carry a sense of shared heritage and interconnectedness across former colonies, even though the nature of this connection has evolved.

English-language expressions often reflect perceptions of the national character and values associated with being English or British. These values can be linked to historical events, social norms, and cultural symbols. The "stiff upper lip": This phrase, often associated with Englishness, reflects the national value of emotional restraint and self-control in the face of adversity. It emphasizes dignity and composure. "Keep calm and carry on": Originally a British World War II slogan, it has evolved into a widespread cultural expression embodying resilience and the ability to remain calm under pressure.

Language in the English-speaking world also preserves national myths and historical narratives that shape the national consciousness. References to historical figures and events: Names like "Winston Churchill," "King Arthur," or "the Battle of Hastings" are part of the collective memory. The English language preserves these historical references, which contribute to the idea of a continuous and proud national story. The myth of the nation-state: English idioms and sayings often evoke the image of a unified national body, such as "the heart of the nation," "the soul of England," or "the spirit of the people." These expressions convey the idea of a single, cohesive entity, even though the reality of national identity is complex and multifaceted.

In recent years, discussions around nationalism and the effects of globalization have also influenced the language. The English tradition of queuing: The concept of "standing in line" is often associated with the English sense of orderliness and patience. Phrases like "queue up" or "British politeness" demonstrate the cultural value placed on structure and civility. Finally, the English language itself plays a key role in uniting people across regions and backgrounds, especially in post-colonial contexts. Despite regional accents and dialects, English as a common language of communication reinforces the idea of belonging to a larger national or global community.

Conclusion:

In conclusion, the manifestation of the concept of "nation" in the English language picture of the world is deeply embedded in linguistic expressions that reflect the nation's history, values, social structures, and global influence. The language serves as both a tool for expressing national identity and a medium for negotiating the complex and evolving notions of belonging and national pride.

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