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STUDY OF THE CONCEPT OF "CONCEPT" IN LINGUISTIC CULTURE

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ABSTRACT

One of the current topics of modern linguistics is the concept. This is one of the important categories of linguistic and cultural studies. In this article, the study of these two areas of the concept topic will be investigated. Although the concept concept is a general term for linguistics and culture, it means two different concepts for both disciplines.

KEYWORDS

Cognitive linguistics, cognitive grammar, linguistic culture, concept, concept, paradigm.

INTRODUCTION

In world linguistics, the linguistic representation of the world and its main structure, the "concept", is realized in modern linguistics in connection with the function of the language, the development of the culture of a certain nation, and requires conducting scientific and theoretical research within the framework of this problem. In particular, the identification of the corpus of language units as a component of the concept in different linguistic cultures, the reflection and verbalization of the concept in the image of the

linguistic landscape of the compared languages makes it possible to coordinate intercultural communication.

The development of the anthropocentric paradigm increases the need for research on the linguistic tools of the language, the effectiveness of the word, the linguistic image of the world and its place in the formation of its basic structure, rather than the natural existence in a comparative and comparative aspect. In most cases, the issue of the relationship between

language and culture is aimed at finding the connection between the common (universal) and specific features in the understanding of the existence of the representatives of different linguistic and cultural traditions.

THE MAIN RESULTS AND FINDINGS

Since the beginning of the 21st century, analysis with the help of linguocultural, linguocognitive, sociolinguistic and psycholinguistic principles has increased. In particular, the date of emergence of linguo-cognitology, which deals with human cognitive activity, is recognized as 1956. At the moment, the anthropocentric approach to language embodies the latest achievements of the field of linguistics and is increasingly strengthening its status as an independent paradigm. According to many researchers, cognitive linguistics and linguoculturalism are the leading directions of the anthropocentric paradigm. A. Abduazizov said that the centre of complex phenomena such as formation, transmission, and conscious storage of speech is carried out through brain neurons. By differentiating the form and content of different units in the language, using different concepts, frames, and defining national-cultural and social characteristics, phonological tools are of great service for each nation or ethnic group. Human language is "voiced" and its great importance in creating content is studied in cognitive phonetics and phonology, so it should be recognized as the main

component of cognitive linguistics. Cognitive linguistics, which took its first steps in the last quarter of the last century, managed to become one of the leading fields of linguistics at the beginning of the 21st century. The emergence of modern cognitive linguistics is connected with the scientific works of American scientists J. Miller, J. Bruner, J. Lakoff, R. Langaker, R. Jackendoff and others. By the end of the 20th century, a new field of linguistics - linguoculturalology - developed rapidly, aiming to study the problem of language and culture. Linguistics is a general science between the sciences of cultural studies and linguistics, which studies phenomena such as the interaction and connection of language and culture, the formation of this separation and its reflection outside language and language as a whole system. deals with.

The desire to understand the phenomenon of the linguocultural content of language and culture as one of the forms of existence of the surrounding linguistic factor causes the formation and development of the linguocultural direction. Its linguistic and cultural space has its own interpretation, and it is considered the torus of not only national but also world culture.

Scholars express their different views on linguistic and cultural issues.

According to V. I. Karasik, the emergence of linguistics into linguo-cultural studies is explained by the

inevitable problem of what is considered a component of language. Being a versatile natural product, language is the most general phenomenon of existence. Language is an important means of communication, it is a component of communicative activity; Language is the main component of culture as an important component of the creation of the world, as a means of providing information and managing interpersonal relationships, as a means of influencing people, as a guide to one or another action, as a record of social relations, as an important keeper of collective experience.

According to V.T. Klovov, in the development of the linguistic and cultural direction, the desire to understand the essence of the cultural phenomenon is conditioned by human existence and a special form of society in the world. At the same time, the author emphasizes the scientific nature of the facts of a philosophical character to this day. The understanding of culture as a semiotic system, on the one hand, contains a certain part of information useful for society, and on the other hand, as a means of finding and satisfying society itself, the scientific approach has manifested itself.

Cultural words are tools for thinking and acting in certain ways about various things that encompass the concepts of a society's experience, and they enable the perpetuation of these ways.

V.Z. Demyankov "tried to consider concepts and concepts in literary and scientific language and came to interesting conclusions" .

The modern meaning of the concept "concept" is foreign to classical Latin. In medieval Latin, when the original meaning of the word was still alive, the metaphorical transference of the "fetus concept" was apparently very lively, which is why it was not used much, even in medieval philosophical texts. conceptus was not used as a noun meaning "concept" but mainly as an adjective meaning "fertilized". Later, when the Latin language became not the only language of science, but one of the languages of science, the term "conceptus" is rarely found.

Prof. In one of his articles, N. Mahmudov commented on the term "concept" and wrote: "In linguistic and cultural studies, a lot of attention is paid to the problems of the expression of the concept, when you get acquainted with the Internet materials, for example, you can see that this direction is extremely widespread in Russian linguistics. it is possible, it is difficult to enumerate the works in this regard. Even in recent years, a very large number of candidate theses are dedicated to the linguistic and cultural research of the concept in this or that language".

Linguistic-cultural approach to the concept requires taking the concept as the basic unit of culture and reflects the concepts that are important for a certain

culture. The structure of the concept is complex. Y.S. Stepanov distinguishes three structural layers of the concept: (1) the main character; (2) an additional, or several additional, "passive" signs; (3) an internal form that is reflected in the external, linguistic form, which is usually not taken into account at all. Most of the scientists (S.G. Vorkachev, V.I. Karasik, Maslova V .A.), note that the concept is a complex structure and state that it is based on: 1) meaning; 2) image; 3) value. Constituents in the structure of the concept form a concept field or conceptosphere. National conceptosphere is characteristic of a specific nation. is a set of calculated concepts, the Concept itself presents a conceptual part, elements. It also means vague, incomplete, sometimes vague, only relatively fair, valuable and non-contradictory ideas that model real human concepts (reflected in scientific research) and give a unique interpretation.

Sh. Makhmaraimova notes that "The semantic scope of the language, its main unit, finds its interpretation through the study of meaning. In cognitive linguistics and cultural studies, this issue is directly related to the scope of concepts. On the other hand, it will be possible to solve this issue positively only by studying the concept, which is the main element of the scope of concepts. In this case, it is necessary to distinguish between concepts and concepts, and even when they are differentiated, it is necessary to understand that they are units of the same order, comparative

character, but with different meanings." If we compare this, the words "heart" and "heart" in Uzbek and the related concept and

It should be noted that the term "concept" entered the Uzbek language relatively recently and is used in its linguistic and cultural sense.

The concept has a twofold nature. Because, on the one hand, culture enters the mental world of a person in the form of a concept, on the other hand, a person enters culture with the help of a concept and sometimes affects it. The concept was defined by the famous Russian linguist V.A. Maslova as follows: "it is a semantic structure in which the linguistic and cultural identity is recorded and describes the owners of a certain ethno-culture in one way or another." The linguist scientist N. Mahmudov in his article entitled "Research of the language system" on the topic "In search of the ways of the perfect study of the language..." wrote that "...the concept is related to thinking, a meaningful mental concept, but it is a phenomenon that is completely free of national and cultural elements. the view is very controversial," he writes. Consequently, "Concept" is considered the most actively used unit in linguistic culture, and important scientific works such as linguocognitive and linguocultural characteristics can be cited in this regard. We can often find among Uzbek linguists that the concept as a linguistic and cultural unit has the ability to reveal the unique aspects of this or that

national culture. For example, Zahida Amirova's cross-sectional analysis of the concept "Heart" in English and Uzbek, M. Sadoqat's linguistic and cultural features of the concept "Astana" in Uzbek, "Hombria" / "courage" in Spanish and Uzbek by H. Adilbek. concept is used, and we can cite many other works as an example. Concepts appear in the minds of the people as the heritage of the community, as its spiritual property, culture. It is the collective consciousness (thought) that is considered one of the important tools that ensure the viability of the concept. A simple concept and a concept have their differences and similarities. If the concept represents the most important features of things and events in material existence, the concept can also represent their superficial (not very important) aspects. The concept is expressed through words. But concept and word are not the same thing. The concept is formed on the basis of the generalization of subjects belonging to a certain class and the set of general and distinguishing features of this subject.

The concept is supported by a complex prototypical representation of interactions at the level of the individual's nervous system: "the interaction of the learning organism with the environment leads to the formation of simple representations. As the number of interactions with the same type of components in the environment increases, the representation of such interactions becomes more complex...

As the experience of joint actions with the environment increases, simple prototypic representations begin to function only as a component of complex prototypic representations. The structure of the complex representational structure leads to the fact that, if in the process of interaction with the environment, in the nervous system of the organism, according to its parameters, it is included in the complex prototypical representations (memory structure), it corresponds to the existing simple representation to a large extent. if a specific state of activity arises, then this will lead to the activation of the entire complex realization.

All the views presented above, according to the author, are considered philosophical in one way or another, because they concern the problem of the concept. Without the idea of some nebulous, moment-to-moment, but never-abstract thing that unites them all in this standardizing statement, these "points of view" would have no internal connection. Therefore, it becomes something only by appearing as an image - a concept - a sign in its meaningful forms.

CONCLUSION

Thus, the term concept is synonymous with the term meaning. The term meaning is essentially synonymous with the content of the concept. In the culture of terms in science, it should be noted that the term concept is used only when the cultural content is abstracted, but

only about its structure. Also, the structure of word content is understood in modern linguistics. The first form of concept manifestation is images. The meaningful form of the concept is a symbolic sign. A real sign cannot be acquired from others, it grows out of the language as a result of natural language development. The image can be described, the concept can be defined, but the symbol needs to be interpreted. A sign is not only a synthesis of image and understanding, but deeper than that, it is a synthesis of presence and being that approaches the concept as one of its forms.

From the above-mentioned ideas, it is possible to create the following idea that the concept cannot be polysemous while being a "pure meaning" by itself - it is syncretic. The concept appears as a semantic dominant that connects knowledge of reality - object and potentiality - subject, it is a dialectic of whole and parts.

That is why the concept does not have a form: it is an internal form that is derived from an external form, regardless of the word.

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