

## EXPLANATION OF CONCEPTS

Jawgasharova Amina Alawaddinovna

Basic doctoral student at Nukus State

Pedagogical Institute named after Ajiniyaz

**Abstract:** In recent years, a linguocultural field has emerged in linguistics that defines the interrelationship and characteristics of language and culture. For example, "cognition," "cognitive structure," "concept," and "discourse" are the main categories of research conducted by N.F. Alfrenko. According to him, the term "cognition" corresponds to the concept of the theory of knowledge in the Russian language.

**Key words:** concept, linguoculturology, cognitive, language, culture.

The question of concept is one of the most complex in modern language. The concept problem is studied by culturology, sociology, cognitive science, linguistics, ethnolinguistics, psycholinguistics, and a number of other sciences.

The term concept is defined as follows:

1. In cognitive linguistics, a unit of information reflecting a person's mental and psychological capabilities, their knowledge and experience.
2. In linguoculturology, the unity of the thinking ability of a community distinguished by ethnocultural identity, possessing mental characteristics and linguistic understanding.
3. In psycholinguistics, a dynamic perceptual-cognitive-affective structure arising in a person's cognition and interaction, subject to their mental laws. [5:25]

The theoretical foundations of the concept have been discussed in the works of N.D. Arutinova, E.S. Kubrekova, Yu.S. Stepanova, D.S. Likhachev, R.M. Frumkina, E.V. Rakhilina, A.P. Babushkin, V.A. Maslova, and many other scientists.

In this article, the method of conceptual analysis was used to review the concepts of concepts. Because it discusses how a concept can reveal the interconnectedness and characteristics of language and culture. In linguistic research, the term "concept" has been interpreted as "concept," "meaning," "key word," and "original meaning." In everyday speech, our consciousness cannot work with word concepts. Then, not concepts, but concepts and mental signals interact as semantic elements. The concept promotes the culture of the people, the people, The meaning of a word is a concept. Language, as a channel for transmitting ethnocultural and mental information, defines the concepts of language and mentality, and language and culture. The concept of a person's belonging to a nation is formed. Mentalism has now come to the forefront. [4:17]

The concept is the basic unit of mentality. It defines the culture of that era, promotes the richness of the world, and elevates the cultural values and mentality of a particular nation. The concept is independent of time and space. Therefore, it connects and collects all connections in time and space. A concept, from word and word meanings to all combinations, unites in one place and exists through language. The concept unites pre-conceptual worlds and serves as a catalyst for understanding.

Each concept receives, stores, and updates previous information. A concept is a unit of thought, a cultural asset, and a concept is a logical category. A concept is the accumulated and finalized

representation in human consciousness of basic characteristics of objects and phenomena, actions, and activities in life. If a concept is the sum of all known meaningful features of an object, then a concept is a mental, national sum, the measure of its content is the sum of all knowledge about this object. [6:72]

A concept is the hidden meanings of a word that facilitate human communication, closely related to one's nationality, age, culture, space, and specialization. For a concept to emerge, it is necessary to obtain information, receive it, correct it, memorize it, organize it, transform it into a knowledge base, evaluate it, and stabilize it in language. Language leads to the formation of concepts in human consciousness. [3:39] The concept is the basic unit of mentality, the most basic term of cognitive linguistics. Currently, one of the main ways to explain this concept is in the linguocultural direction, that is, moving towards culture and consciousness, and understanding the national conceptual sphere. The concept is the main component of culture in a person's mental world. The peculiarity of the linguocultural concept lies in its value. Value lies in its connection with a person's inner world, their feelings. Thus, the first component of a linguocultural concept is value, the second component is concept, and the third component is imagery. Each word contributes significant, aesthetic, and emotional information to the thought being expressed. E.S. Kurbekova correctly stated that "a concept does not arise from the meaning of a word; it is the result of a person's individual and collective experience colliding with the meaning of a word." [7:188]

Linguists A.E. Mamatov, Sh. Abdinazimov, and Kh. Tolibayev in our country define the concept as follows: A.E. Mamatov, in his scientific work "Modern Linguistics," notes that linguoculturology studies concepts such as "language, consciousness, and culture," and that a linguocultural approach to the concept creates concepts related to a specific culture within it and identifies it as a unity of culture. [2:96-97]. Sh. Abdinazimov and H. Tolibayev provide the following explanation: a concept has a complex structure, and it combines the systems of consciousness, perception, and cognition. He defines the concept based on linguocognitive and linguocultural approaches. That is, he emphasizes that the linguocognitive concept is the orientation from individual consciousness to culture, while the linguocultural concept emphasizes the orientation from culture to individual consciousness. [1:87]

The number of lexical units that can be concepts is limited; not every word, for example, chosen words, modal words, and onomatopoeic words, can be a concept. For a particular culture, only a phenomenon with special meaning in the real world can be a concept. Such a phenomenon, event, or object has different names in language. Such terms become the subject of proverbs and sayings, poetic and prose texts. These terms represent the text, the situation, the symbol of knowledge, and the emblem they represent. These phenomena are a cultural world in the people's memory.

The concept, on the one hand, is connected with the concept of intellect, connected with the development of human intellectual consciousness. Currently, language users speak not with language, but with symbols.

We recognize the values of each nation in different eras through their concepts. Language is a form of culture. The relationship between them is special and important. To understand the truth in a national language, it is not enough to know the specific laws of language; its roots are undoubtedly linked to the centuries-old history, way of life, culture, and established mentality of the people who speak that language. Therefore, considering the national language alongside the people's worldview, culture, and history is one of the important issues in linguistics. [10:15]

In conclusion, the interrelationship between language and culture arises in linguoculturology. These characteristics are conveyed through concepts and notions in the language. Therefore,

due to the importance of using them appropriately and correctly conveying the necessary concepts and terms, numerous scientific studies are being conducted.

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