

THE CONCEPT OF "CONCEPT" FROM THE POINT OF VIEW OF LINGUISTIC CULTURE

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Abstract: The concept of "concept" in language culture refers to a special type of knowledge related to the language and culture of a particular community. A concept is a complex concept that includes linguistic expressions, associated meanings and associations, and cultural norms and values.

Key words: concept, linguistics, terminology, term, language.

The problem of "language and thought" is one of the most ancient and uncertain problems of linguistics. The main conflict of this question depends on the nature of the relationship between language and thought: does language define thought or, on the contrary, does thought stimulate the generation of words? This topic is still being debated in linguistics.

We consider two directions in studying the problem of thinking put forward by L. S. Vygotsky and S. L. Rubinstein. L. S. Vygotsky believes that the historical approach is the key to understanding the psychological nature of thinking. According to L. S. Vygotsky, human activities are special phenomena of mental activity, for example, language, signs, concepts, etc., control mental processes. On the other hand, signs and meanings are a generalized reflection of reality, therefore thinking cannot be separated from reality. "... Since the main task of thinking is to know and reflect reality, naturally this thinking, which is considered outside of reality, turns into an action! Ghosts, imaginary nonsense, chanting in a circle, but these are not real meaningful thinking...

According to S. L. Rubinstein's concept, thinking is determined by human interaction. However, the object does not directly determine thinking, but is determined through the internal laws of mental activity, illuminates the laws of analysis, synthesis, abstraction and generalization. According to him, "the process of thinking is also the movement of knowledge in it. This constitutes the substantive side of thinking." The system of thought develops as a person "reflects the system of scientific knowledge with the logical structure of the thought placed in them, the objective logic of the subject

Conceptual analysis, E.S. Kubryakova says, although it reveals points of contact with semantic analysis, it has other final goals. If the latter is aimed at explaining the semantic structure of the word, identifying the denotative and connotative meanings that implement it, then the conceptual analysis is gathered under one sign and the search for common concepts that predetermine the existence of the word, a certain cognitive structure appears as Semantic analysis is related to clarifying the word, conceptual analysis goes to knowledge

about the world. By concepts, we understand symbols, images of the content of units of consciousness that are included in the general conceptual model of the world

According to E.S. Kubryakova, the conceptual analysis of naming can be in different forms. For example, as shown by A. Vejbitskaya, it can study the concepts and judgments behind the usual concrete vocabulary. Conceptual analysis of period keywords is possible. Using the method of frame semantics, it is possible to try to determine which knowledge structures are behind certain classes of words.

Finally, as suggested by E.W. Clarke, one can analyze classifiers, that is, words used for the simplest categorization of objects, etc.

According to I.A.Zimnyaya, language as a definition of the content of generalized and reflection of human experience "human knowledge and personal development is carried out, first of all, through communication and subject activity. This situation allows us to study the linguistic and cultural concept of "nature", which reflects both the material and spiritual activities of people, which serves as the basis for our research, and to learn more about the generalized human experience.

The search for compromise solutions about the relationship between language and thinking is a factor that leads to the denial of their one-sided opposition: "language is reflected as the main means of expressing understanding" and, on the other hand, a person categorizes reality through language.

In the framework of this research, the problems of the interaction of language and culture are also of great interest, which has been in the view of many scientists for a long time and has been the cause of intense debates. The problem of interdependence of language and culture is very complex and multidimensional. Currently, several approaches to its solution can be distinguished.

According to the first approach, the relationship between language and culture is a one-way movement. It is known that language reflects reality, and culture is an integral part of this reality. Thus, language is a mirror of culture.

In the second approach, the essence of the influence of language on culture is concluded, and based on the ideas of Y. Sepir, B. Whorf relies on the hypothesis of linguistic relativity put forward in the 1930s. A strong version of this hypothesis is that language influences people's thinking, outlook and behavior. Supporters of the weak version of the hypothesis of linguistic relativity believe that there are differences in language, but they are eliminated in speech by description, synonymy and various explanations [Worf B. Lingvisticheskoy otnositelnosti hipoteza –M.,1956. -S. 267.]. We believe that these approaches can be combined.

The third approach can be considered as the relationship between language and culture, according to which language is the reality of culture. S.G. Ter-Minasov, who analyzes the interdependence of these two main concepts, says that language is a mirror of culture, it reflects not only the real world surrounding a person, but also the people's mind, mentality, national character, lifestyle, traditions, customs -reflects habits, morals, value system,

attitude, world view. The most important function of language is to preserve culture and transmit it from generation to generation

Special attention should be paid to the problems of national culture, which is usually understood as a set of social relations and values of a particular nation. Each national culture is important, and each national language expresses the uniqueness that separates cultures.

Nowadays, ideas are becoming popular, according to which "language and thinking" are interrelated. On the one hand, language reflects non-linguistic features belonging to cultural carriers; on the other hand, language acquisition begins to see the world from the point of view offered by one's native language, word meaning, and is accompanied by a conceptual knowledge of the world specific to the respective culture.

It is known that directly observable values and attitudes of people, how they think about the world, about life in this world, are reflected in the language and are formed at the same time, and the corresponding linguistic units represent "priceless keys" for understanding these aspects of culture. . A. Vejbitskaya devoted a number of works to this issue. According to his approach, "any complex concept encoded in any specific linguistic unit of natural languages can be expressed as a specific configuration of elementary meanings that are semantically vague and universal." They are lexically encoded in all languages. However, taking into account specific linguistic units, A. Vejbitskaya considers it necessary to reflect all the cultural characteristics of the corresponding concept in their interpretation.

We consider the concept of "nature" in our study, i.e. linguistic features specific to English, Uzbek and Russian cultures.

For most of the first half of the 20th century, linguistics studied language as the systematic formation of a "simple" view of the world that governs an individual's everyday consciousness.

In the future, interest in the problem of worldview increased significantly, and by the end of the 20th century, there were many works devoted to the role of language in the formation of human worldview (G.A. Brutyan, G.V. Kolshansky, B.A. Serebrennikov, V.A. Maslova, Y.S. Kubryakova). For example, G. A. Brutyan notes the nature of special interest in all questions related to the philosophical nature of language, the problem of language functioning in this process, the reflection of the world in people's minds. At the same time, the author states that the result of language activity reflecting the external world is fixed in the language, accumulated in it, and transmitted through it from generation to generation. This aspect is generally recognized. The important thing in this case is that the result of reflecting the reality around us is refracted through the prism of language. Therefore, knowledge has a linguistic character not only because it acts as a method of language learning, but also because it leaves a unique mark on language learning.

G. V. Kolshansky, when considering the problem of the role of language in shaping the world view in the mind of a person, first of all defines the original concept of "world view".

With this phrase, the author expresses one or another idea about any life events that have arisen as a result of a person's life experience

G.V. Kolshansky from a historical point of view emphasizes that the formation of the vision of the world from the initial point of knowledge (mythological, naive) from the scientific point of view (for example, the state of science abroad in the 20th century) has enough knowledge about the world. Knowledge of the world is ultimately determined by its practical skills, and the means of knowing the world is thought. All reflective activities of language thinking are in turn a process that is inextricably linked with practical (physical) human activity.

B.A. Serebrennikov and the landscape of the world

notes the special role of language in formation. In his opinion, language directly participates in two processes related to the world view. First, the linguistic landscape of the world is formed at the bottom of the deepest layers of the human world. Secondly, the language itself expresses and reveals other scenes of the human world, which enter the language through the means of a special word combination and bring the characteristics and culture of humanity. Knowledge of reality through language creates the problem of universal and national - specific proportionality in the linguistic reflection of the world. One of the main characteristics of the national linguistic landscape of the world is the ratio of normative and special phenomena, the form in which the basic categories of the language are expressed in the language.

In his works, Y.N. Karaulov uses the term "linguistic personality" in his works "Russian language and linguistic personality" and "associative grammar of the Russian language" and since then describes the individual linguistic features of a person or an entire social group.

V.A. Maslova, each language defines the world in its own way, that is, it has its own conceptual method. It can be concluded that each language has its own view of the world, and the linguistic person must organize the content of words in accordance with this view. In this world, a person has a special perception, which is fixed in his language. According to V.A. Maslova, the concept of imagination about the world is based on the study of human ideas about the world. If the world is the environment of people and their interaction, then the image of the world is the result of processing information about the environment and people. Thus, representatives of cognitive linguistics emphasize that our conceptual system, the linguistic representation of the world, depends on and is directly related to physical and cultural experience.

When scientists talk about the linguistic landscape of the world, first of all, that language subjugates and organizes the perception of the world as an ideal, objective existing structure. Secondly, the system of pure meanings of language forms its own world as if attached to the real world.

E. S. Kubryakova argues that conceptual and linguistic worldviews are related to each other as a whole. Although the linguistic landscape of the world is a part of the cultural image, it is the most important. However, the linguistic picture is poor from a cultural point of view,

because other types of mental activity are involved in the creation of the latter along with linguistics, and also this sign is always wrong and based on any feature.

F. Y. D. Apresyan notes that the study of the simple view of the world is carried out in two directions. First of all, they studied some concepts specific to this language, a kind of lines connecting settlements with the same linguistic and cultural characteristics, and sets of these characteristics. Second, the whole search and reconstruction work inherent in language continues, albeit with a "simplistic" and scientific view of the world.

Thus, in linguistic culture, language is one of the main ways of forming basic concepts - concepts in the human mind. Through the concept, the word enters the linguistic landscape of the world and interacts with other lexical units in it. The concept is the central category in the scientific and linguistic description of linguistic representation of the world. Concepts developed on the basis of personal and cultural experience are a spiritual heritage in the minds of people, the result of knowing the world, and reflect the image of the language and national mentality.

In his article, Professor Hoshimov G'.M. says that "such specific or universal semantic constants can be characterized as concepts specific to cognitive linguistics and linguoculturalism, although in this sense we are talking about general cognitive linguistics or general linguoculturalism it would be more correct to conduct, because, on the one hand, these universal concepts and their verbal implementers serve as the object of their analysis, on the other hand, it is also permissible to talk about private cognitive linguistics and private linguoculturalology, although in the object of their analysis is private concepts and private verbal tools that realize them [Hoshimov G.M. К актуальным проблемам теории концептов и их классификации в современной когнитивной лингвистике // Study of language units in the directions of comparative-typological and linguistic and cultural studies and their role in teaching foreign languages

Therefore, there is no doubt that the concept of "nature", which is the object of our study, has its general (universal) and specific (unique) characteristics in the two languages being compared.

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