



THE ROLE OF THE CONCEPT WITHIN THE FRAMEWORK OF LINGUACULTURAL RESEARCH

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Abstract

Linguocultural studies, as a section of linguistics in a super-large aspect, its identification and mobile development is a product of our century, specifically, it is conditioned by the main scientific paradigm in the process of modern language development. The concept as a subject of linguocultural studies, the study of concept has a huge impact on the consideration of national culture. This article is devoted to identifying the role of the concept within the framework of linguocultural studies.

Keywords: Cultural linguistic, concept, language worldview, human cognition, national conceptual sphere.

Introduction

Linguacultural studies as a science emerged in the mid-20th century based on linguistics and cultural studies and became one of the main directions of modern linguistics. An important element of the science is language, in which the national worldview, historical beliefs, folklore patterns, folk art, linguistic and stylistic features of a certain people are passed on from generation to generation. It is the study of the linguistic picture of the world that allows us to reveal and describe, on the basis of cognitive linguistics, the nature of concepts, meanings of words, lexemes. Cultural studies examines human cognition in the field of nature, society, history, art and other areas of knowledge; linguistics examines the worldview reflected in various models of language. The main subjects of linguacultural studies are language and culture.



Literature review:

Linguistics of the 21st century is considered as a means of communication, knowledge of language and as a new direction in the culture of a certain nation. The famous linguist W. von Humboldt noted that "The boundaries of the language of my nation mean the boundaries of my worldview" [4]. Language does not simply reflect reality, but creates human life. Concept is a certain cultural attitude of the human mind. The term concept is defined in linguistics in various aspects. E. S. Kubryakova and others indicate that a concept is a cultural ideal representation of a person about reality [7, p.560]. The object of study of linguacultural studies is a concept - a linguamental unit that reveals a person's state, attitude to life, information structure of consciousness, experience, mental and psychological resources and level of education. Linguistic studies consider science not only as an instrument of linguistic communication, but also as a cultural heritage of a nation. Mental means of language and culture, in turn, are expressed through concepts-phrases. They form an anthropocentric paradigm of linguistics, functional and semantic syntax, ethnopsycholinguistics, national linguistic picture of the world, and increase interest in the study of works by individual writers and art historians. It should be noted that the study of the national linguistic picture of the world in modern Bashkir linguistics is carried out mainly in linguistic aspects. This is natural, because the issue of preserving the national language of the people is closely related to the problems of protecting folk culture and the nation. Linguistic aspects of the national conceptual sphere and the concept of language, the topics of its study are trends in the evolution of the linguistic sphere. Language as a system is a complex code, it encodes objects of reality, such as semantic meanings, recognition and quality of their features. The terms concept, linguistic picture of the world and conceptual sphere are of great importance in modern linguistics. Within the framework of the anthropocentric concept of general linguistics, a methodology for studying concepts that determine the culture and spiritual and moral values of each nation has been formed. The study of the conceptual sphere of modern science is based on the linguacultural and linguacognitive directions, represents a set of studies of linguistics and reveals representations of mental phenomena [3]

Linguacultural studies is a separate scientific direction developing within the framework of linguistics and cultural studies. The focus of linguacultural studies is



the linguistic personality reflecting the culture of its people. Linguacultural studies considers the relationship between language and culture as a whole, the spiritual and moral values of a person. Language is a complex phenomenon with many functions in human society.

Discussions and results:

Modern linguistics evaluates the role of the native language in the formation and development of the national culture of the population. Functional linguistics, ethnic linguistics, social linguistics, cognitive linguistics, linguaphilosophy, linguafolkloristics are branches of this science.

It should be noted that when studying concepts, researchers proceed from the fact that the concept is objectified by various units of language. The most complete understanding of a concept can be obtained by analyzing the paradigmatic connections of the main lexeme - the nominator naming the concept. Thus, a concept is represented in language by a word that receives the status of a concept name. However, V.I. Karasik and G.G. Slyshkin emphasize that "one and the same concept can be appealed to using linguistic units of different levels: lexemes, phraseological units, free phrases, sentences" representing the concept [5, p. 78]. When considering the connection between a concept and language, one should also dwell on the problem of the relationship between a concept and the meaning of a word. Some linguists identify the meaning of a linguistic unit and the concept expressed by it [2]. Others believe that equating the meaning of a word and the concept it conveys is unjustified, emphasizing the greatest degree of volume of the concept in comparison with the lexical meaning of a word. In relation to the concept, the lexical meaning acts only as a part of it, that is, with its semes it conveys only some conceptual features [6, p.143]. It is important to note that most scientists recognize phraseological units as one of the main means of verbalizing a concept, since phraseological units, being a product of metaphorical rethinking of the phenomena of reality and reflecting the assessment and emotional attitude of native speakers, have absorbed the greatest amount of national and cultural information. They record and reflect the mentality of the people, their way of life, customs, beliefs, national stereotypes and standards, relationships within society, historical events, everything that is the subject of national culture and participates



in the formation of a conceptual picture of the world, which, being mentalized in language, reflects the linguistic picture of the world [13, p. 17].

A number of works are also being carried out in this direction in Uzbek linguistics. In particular, the scientific substantiation of linguacultural studies in Uzbek linguistics and the reflection of culture in the language can be distinguished as preparatory works aimed at solving a number of issues, such as the scientific substantiation of linguacultural studies in Uzbek linguistics. The scientific basis of linguacultural studies, as well as the main works devoted to such issues as the inclusion of culture in language, in the works of Professor N. Makhmudov "In Search of Perfect Study of Language and Methods..." the essence of the anthropocentric paradigm as a whole and the problems arising in this regard are deeply and reasonably set forth. This work can be considered one of the main works in Uzbek linguistics, which sets forth serious considerations on linguacultural studies. The author's work presents very well-founded observations on the factors that contributed to the formation of linguacultural theory, its basic concepts and differences in their interpretation. In the monograph of Professor Sh. Safarov "Semantics" theoretical views on the concept were interpreted more broadly. In Chapter 8 of the monograph "Concept and Meaning" the author deeply analyzes various views on the concept and expresses his attitude to them. The scientist's conclusion that "the worldview of native speakers and various other national-cultural characteristics are inevitably reflected in the content of the concept" corresponds to the views that dominate linguistic concepts today [10, p. 215].

Conclusion:

In conclusion, it can be said that the concept is such a multifaceted and versatile unit of knowledge that its study is not limited to the presented cultural, psycholinguistic and cognitive approaches. Each approach is aimed at strengthening one or another component of the concept. Thus, representatives of the linguacultural approach identify the concept with a fragment of culture that is expressed through the verbal means of language and stores the memory of a particular people. As a result, the concept in their understanding reflects the consciousness of representatives of the same people and affects all spheres of human activity. From the point of view of the linguacognitive approach, a concept is an abstract notion in the consciousness of an individual that arises as a result of

its mental activity and requires verbalization for the purpose of exchanging information. Psycholinguistic theory associates the concept with the interaction of the physical and spiritual and adheres to the verbal-dynamic nature of the concept, conditioned by the perceptual-mental reactions of a person. In any case, the concept is a mental concept, and therefore affects many areas of the functioning of the individual and society as a whole. In addition, the concept has a certain structure, but different scientists define it in their own way. Thus, the structure of the concept can include the main idea, additional ideas (passive, historical) and internal form. It is possible to study the concept as an expanded significant construction, in which the connotative, denotative and evaluative sides are distinguished. A number of scientists distinguish the following zones in the structure of the concept - the main (inner core) and additional zones (quasi-zones). Consequently, the structure of the concept is formed by certain features that merge with intellectual, figurative, cognitive and other components. We see prospects for further research of the problem in a more detailed study of the essence of the concept, its connection with various spheres of human activity and the development of a single definition of the concept.

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