

“CONCEPT” AS A MAIN NOTION OF LINGUOCULTUROLOGY

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Abstract: One of the main topics of modern linguistics is the concept. This term is one of the important categories of linguoculturology. This paper is devoted to the investigation of concept as a main linguocultural unit and a comprehensive review and detailed analysis of the history of the study of concepts in linguistic science.

Keywords: concept, linguoculturology, mentality, culture, nation, conceptual and cultural approach.

By the end of the 20th century, a new branch of linguistics that aims to study the problem of language and culture – linguoculturology has developed rapidly. Linguoculturology studies such phenomena as the interaction and connection between language and culture, the formation of this connection, and its reflection in language as a whole system.

According to the object of study, linguoculturology is close to the sciences of cultural studies and linguistics, but it is different in terms of its content and approach to the object of study. Linguoculturology studies national-cultural specific rules in organizing speech communication in connection with the manifestation and expression of national culture in language, language mentality, nationality, and language spirit, and researches the phenomena of determining the unique national language characteristics of the nation reflected in the language.

Linguoculturology considers a set of basic concepts that together characterize the manifestations of culture in the language and allow analyzing the relationship between language and culture in development. Currently, the concept is one of the basic notions of linguoculturology. As a linguocultural unit, the concept expresses the specific aspects of the culture of one or another nation.

Interest in the term "concept" in Russian linguistics arose in the 20-30s of the twentieth century. In 1928 S.A. Askoldov published an article "The concept and the word", where he emphasized that the question of the nature of concepts, or general concepts, or according to the medieval terminology of universals, is an old one. S.A. Askoldov defines it this way: "a concept is a mental formation that replaces an indefinite set of objects of the same kind for us in the process of thought" [1, p. 267]. This article was the beginning of the conceptual and cultural approach in modern science, however, this term was not used in Russian linguistics for a long time, only a few decades later the "concept" appears in the works of representatives of cognitive linguistics (R. I. Pavilenis, M. A. Kholodnaya), in which subsystems of human knowledge are studied.

In linguoculturology, the works of N. D. Arutyunova, Z. Kh. Bizheva, A. Vezhbitskaya, S. G. Vorkacheva, V. I. Karasik, V. A. Maslova, G. G. Slyshkina, Yu. Telia, G. V. Tokareva, R. M. Frumkina and others, who consider the concept as a mental unit that is formed in the human mind under the influence of many factors, are devoted to the study of concepts.

Professor N. Mahmudov writes about the study of the concept in linguoculturology: "In linguocultural research, 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 linguistics in Russia, it is difficult to enumerate the works in this regard. Even in recent years, a very large part of candidates' theses is dedicated to the linguocultural research of the concept in one or another language [2, p. 3-16].

From V. A. Maslova's point of view, concepts means the main elements of the worldview determined by culture, which are significant both for the linguistic personality and for the linguocultural community. The scientist refers such abstract names as will, sin, homeland, conscience, fate, etc. to the key cultural concepts. She also notes that the study of these words is very relevant, since the

key concepts of culture occupy an important place in the linguistic consciousness of the people [3, p. 51].

Therefore, the concept is considered the most actively used unit in linguoculturology. As a linguocultural unit, the concept expresses the specific aspects of the culture of one or another nation. For example, the concept of friend is associated as follows in the thinking of the Karakalpak people:

- 1) A person who has a close friendship with someone – Maktumkuli was a poet, his *friends* praised him (Berdakh).
- 2) A supporter or protector of something or someone - Cleanliness, order is your *friend*, remember children (X. Turimbetov).
- 3) A carer - M. Gorky is a *friend* of all Soviet writers (Monolingual dictionary of the Karakalpak language).
- 4) A spiritual nourishment - A book is a *friend* to a person.

The system of ideas about the world that develops in a person throughout life is gradually enriched with new knowledge, which is formed into general notions. This set consists of concepts, since a person in the process of activity and communication thinks and acts in the world of concepts that have certain characteristics and properties. The concept is the object of study of a number of sciences, such as cognitive linguistics, cultural studies, linguoculturology, political science, sociology and ethnopsychology. Linguoculturology considers a set of basic concepts that together characterize the manifestations of culture in the language and allow analyzing the relationship between language and culture in development.

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