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

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

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

The problem of "language and thinking" 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 thinking: does language determine thinking or, conversely, does thought stimulate the generation of words? This topic is still debated in linguistics.

We consider two directions in the study of 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 activity represents special phenomena of mental activity, for example, language, signs, concepts and other 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 the knowledge and reflection of reality, it is natural that this thinking, considered outside of reality, turns into action! Ghosts, phantasmagoric fantasies, singing in circles, but this is not real meaningful thinking..."

According to the concept of S. L. Rubinstein, thinking is determined by the interaction of people. However, the subject does not directly determine thinking, but is determined through the internal laws of mental activity, illuminates the laws of analysis, synthesis, abstraction and generalization. As he puts it, "the process of thinking is at the same time the movement of knowledge in it. This constitutes the content side of thinking." The system of thinking develops as a person "reflects the system of scientific knowledge with the logical structure of thought embedded in it, the objective logic of the subject."

Conceptual analysis, says E.S. Kubryakova, although she identifies points of contact with semantic analysis, has other ultimate goals. If the latter is aimed at explaining the semantic structure of a word, identifying the denotative and connotative meanings that realize it, then conceptual analysis is collected under one sign and the search for general concepts that predetermine the existence of a word, a certain cognitive meaning. the structure looks like Semantic analysis is associated with clarifying the word, conceptual analysis goes towards understanding the world.

By concepts we mean 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, conceptual analysis of naming can be carried out in different forms. For example, as A. Veybitskaya showed, he can study the concepts and judgments behind ordinary concrete vocabulary. Period keywords can be analyzed conceptually. Using the method of frame semantics, one can try to determine what knowledge structures lie behind certain classes of words.

Finally, as suggested by E.V. Clark, you can analyze classifiers, i.e. words used for the simplest categorization of objects, etc.

According to I.A. Zimnyaya, language as a definition of the content of the generalized and reflection of human experience, "cognition and development of a person's personality is carried out, first of all, through communication and objective activity. This situation allows us to study the linguocultural concept of "nature," which reflects 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 on 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 the tongue.

Within the framework of this study, problems of interaction between language and culture, which have long been the focus of attention of many scientists and have been the cause of intense debate, are also of great interest. The problem of the interdependence of language and culture is very complex and multifaceted. Currently, there are several approaches to solving it.

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, a conclusion is made about the essence of the influence of language on culture and, based on the ideas of Yu.Sapir, 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. Proponents of the weak version of the linguistic relativity hypothesis believe that differences in language exist, but in speech they are eliminated through description, synonymy, and various explanations. 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, analyzing the interdependence of these two basic concepts, says that language is a mirror of culture, it reflects not only the real world surrounding a person, but also the consciousness of the people, mentality, national character, way of life, traditions, customs - reflect habits, morals , value system, worldview. The most important function of language is the preservation of culture and its transmission from generation to generation.

Particular attention should be paid to the problems of national culture, which is usually understood as the totality of social relations and values   of a certain people. Every national culture is important, and every national language represents a uniqueness that separates cultures.

Currently, ideas are becoming popular according to which the style of "language and thinking" is interconnected. On the one hand, language reflects non-linguistic features belonging to the

bearers of culture; on the other hand, language acquisition begins to see the world from the point of view of the native language, the meaning of the word, and is accompanied by a conceptual knowledge of the world specific to the corresponding culture.

It is known that directly observable values   and attitudes of people, the way they think about the world, about life in this world, are reflected in language and are formed simultaneously, and the corresponding linguistic units are "priceless keys." to understand these aspects of culture. A. Vejbitskaya devoted a number of works to this problem. According to his approach, "any complex concept encoded in any particular linguistic unit of natural languages   can be expressed as a specific configuration of elementary meanings, 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 features of the corresponding concept in their interpretation.

In our study, we consider the concept of "nature", that is, linguistic features characteristic of English, Uzbek and Russian cultures.

For much of the first half of the 20th century, linguistics studied language as the systematic formation of a "simple" view of the world that governs everyday human consciousness.

Subsequently, interest in the problem of worldview increased significantly, and by the end of the 20th century, many works appeared on the role of language in the formation of a person's worldview (G.A. Brutyan, G.V. Kolshansky, B.A. Serebrennikov, V.A. Maslova) , Yu.S. Kubryakov). For example, G. A. Brutyan notes the nature of special interest in all issues related to the philosophical nature of language, the problem of the functioning of language in this process, and the reflection of the world in the minds of people. At the same time, the author states that the result of linguistic activity, reflecting the external world, is fixed in the language, accumulates in it and is transmitted through it from generation to generation. This aspect is generally accepted. The important thing in this case is that the result of the reflection of the reality around us is refracted through the prism of language. Consequently, knowledge has a linguistic character not only because it acts as a method of studying language, but also because it leaves its mark on the study of language.

G.V. Kolshansky, considering the problem of the role of language in the formation of a worldview in the human mind, first of all defines the initial concept of "worldview". With this phrase, the author expresses one or another idea about any life events that arose as a result of a person's life experience.

From a historical point of view, G.V. Kolshansky emphasizes that the formation of a vision of the world from the starting point of knowledge (mythological, naive) from a scientific point of view (for example, the state of science abroad in the 20th century) was of great importance. enough knowledge about the world. Knowledge of the world is ultimately determined by his practical skills, and the means of knowledge of the world is thought. All reflex activity of linguistic thinking, in turn, is a process inextricably linked with the practical (physical) activity of a person.

B.A. Serebrennikov also notes the special role of language in shaping the picture of the world. In his opinion, language is directly involved in two processes related to worldview. 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 a special phrase and introduce the characteristics and culture of humanity.

Cognition of reality through language gives rise to the problem of universal and nationally specific proportionality in the linguistic reflection of the world. One of the main characteristics of the national linguistic landscape of the world is the relationship between normative and special phenomena in the form of the main categories of language expressed in language.

Yu. N. Karaulov in his works "Russian language and linguistic personality" and "Associative grammar of the Russian language" uses the term "linguistic personality" and from that time on describes individual linguistic characteristics 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. We can conclude that each language has its own picture of the world, and the linguistic personality must organize the content of words in accordance with this picture. In this world, a person has a special perception, which is fixed in his language. According to V.A. Maslova, the idea of   the world is based on the study of human ideas about the world. If the world is the environment of people and their interactions, 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 representation of the linguistic landscape of the world, depends on physical and cultural experience and is directly related to it.

When scientists talk about the linguistic landscape of the world, first of all, we are talking about the fact that language subordinates and organizes the perception of the world as an ideal, objectively 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 the conceptual and linguistic pictures of the world are connected with each other as a whole. Although the linguistic landscape of the world is part of the cultural image, it is the most important. However, the linguistic picture is poor from a cultural point of view, since in the creation of the latter, along with linguistics, other types of mental activity are also involved, and this feature is always incorrect and based on some feature.

Yu. D. Apresyan notes that the study of a simple view of the world is carried out in two directions. First of all, they studied some concepts specific to this language, peculiar lines connecting settlements with the same linguistic and cultural characteristics, and sets of these characteristics. Secondly, although this is a "simplified" scientific view of the world, the whole process of search and reconstruction inherent in language continues.

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 the 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 knowledge of the world, and reflect the image of the language and national mentality.

In his article, professor Khoshimov 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 more likely talking about general cognitive linguistics or general linguoculturalism." correct to conduct, since, on the one hand, these universal concepts and their speech implementers serve as the object of their analysis, on the other hand, it is also permissible to talk about private cognitive linguistics and private linguoculturology, although the objects of their analysis are particular concepts and private speech means , implementing them.

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

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