

## **THE CONCEPT IS ONE OF THE BASIC CONCEPTS OF LINGUISTICS**

### **Abstract**

This article analyzes the role and importance of the concept as one of the main concepts of linguistic cultural studies. The concept is considered in linguistics, especially in cultural studies, as the main category that reveals the interdependence of language and culture. The article presents a study of the role of the concept in language and culture, how it forms linguistic and cultural meanings and influences each other. Also, it is shown how the worldview, historical and cultural experiences, and national characteristics of mankind are expressed through language through concepts. The article aims to analyze the concept from the point of view of linguistic cultural studies and to show its interaction with other linguistic categories.

**Key words:** linguistic cultural studies, concept, language and culture, linguistics, cultural studies, cultural identity, linguistic category, language and people, national characteristics, worldview, expression of culture in language.

### **INTRODUCTION**

Specific cultural words are conceptual tools that capture the experience of society, such as acting and reflecting on various things in certain ways, and they help to implement these methods. The concept is one of the main concepts of linguoculturology.

V. Z. Demyankov considered the concept in fiction and in scientific language and came to interesting conclusions (30, 35).

In Latin, the form *conceptus* is a passive participle, interpreted as "pregnant". The basis of "embryo" is originally in the Latin term "concept" itself,

the semes "reservoir", "storage" - in the etymon of the term "concept", from which other (transitive) meanings are derived, such as "connection, sum, accumulation, system", "reservoir, storage"; "formation (revision) of legal acts", "concept, acceptance of the seed".

### **ANALYSIS OF RELATED LITERATURE**

Until the 19th century, the term concept was used very rarely in French, and even then in higher philosophy: it was not found in fiction. In the dictionary of Lalande of the early 20th century, the term "concept", interpreted as one of the meanings of the German (like Kant) Begriff, is given much less space than the term "notion". Only in the second half of the 20th century did the term "concept" begin to be widely used in the sense to which we are accustomed in Russian literature of the late 20th century. Today they speak of concepts that acquire their organization as a result of discursive activity.

Italian materials are distinguished by the frequency and productivity of the use of the term concetto from the earliest times, when Italian and Latin were used in parallel.

The following meanings of the word concetto became leading: 1) concept, thought, discussion,; 2) view, understanding, understanding; 3) plan, idea; 4) image; 5) extravagant artistic image, metaphor.

In modern German, Konzeption is a continuation of the Latin "concept" and means not only "concept, idea", but also as a medical term "concept". The main meaning of the word "Konzept" in classical German is "plan, outline, sketch". The meaning of "concept, concept" in the German lexeme Konzept is a treasure of the 20th century and is not recorded in any standard dictionary. In the literature, no word with such a meaning is found in the 18th-19th centuries. In linguistic literature, this term (under the influence of Anglo-Saxon traditions) has become increasingly popular, especially since the late 1960s. Today, Konzept often means not just a "concept" (which corresponds to the subject), but only a preliminary, partial, incomplete, sometimes vague, only relatively fair, valuable and consistent

idea of the whole world that lies behind a certain thing.

## **RESEARCH METHODOLOGY**

The term “concept” is recorded in English dictionaries, according to V. Z. Demyankov, with the meaning of “concept, idea, general idea, understanding”. However, until the second half of the 19th century, this term is almost not found in classical literary and philosophical literature. After a few centuries, the picture changes somewhat. Sinclair Lewis, Upton Sinclair, Henry Miller sometimes use the word “concept”, a little more often Jack London. All of them are Americans. This lexeme is combined with such definitions as metaphysical, ludicrous, wider and deeper concept, etc.

### **Analysis and results**

Summing up the opinions expressed on the essence of the relationship between ethnic language, on the one hand, and ethnic culture and worldview, on the other, Z. N. Tarpanov reduced them to the following statements: 1. Recognizing the unconditional connection between language and culture in the broad sense of the word, they reject this connection in the nature of cause and effect. 2. This connection is classified as cause and effect, but at the same time various, sometimes polar solutions are proposed: a) culture, its type, the way of life in general are determined by language, its grammar and meaningful structure (earlier E. Sapir, B. Wharf, etc.); b) language cannot determine the type of culture, language and culture cannot be compared (later E. Sapir); c) language is a “guide” to a limited extent for knowing reality (O. S. Akhmanova, etc.); D) the language itself is determined by the type of culture and depends on it (K. Fosler, V. Schmidt, N., etc.; e) language, like culture, is determined by the ethnic "worldview", the spirit of the people and its national character. 3. Marxist philosophy proceeds from the fact that both language and culture are secondary; the main factor explaining both phenomena is material reality. The relationship between language and culture is very difficult to interpret. Language, thinking, culture are phenomena that are in constant motion, change. In order to study them, they must be stopped, but they

will no longer be the same "language", "thinking", "culture", or rather, they will not be: they will be dead, out of motion, as if isolated from each other. It is impossible to determine what is primary, but one thing is certain: there is no ethnos without language, as soon as the language dies, the ethnos also dies, culture dies. Linguistic image of the world within the framework of linguoculturology. Currently, two terms are used in parallel in research on this topic: "image of the world" and "model of the world", which are used interchangeably. However, we believe that there is a significant difference in their meaning. The word "model" is presented as a logically organized, planned "thing", and the concept of "image" has a slightly different nature - it contains elements of creativity. In this regard, in the future we will give preference to the term "image of the world". According to M. K. Mamardashvili and A. M. Pyatigorsky, languages "died" not under the influence of an alien culture, but under the influence of new means of collecting, combining, transmitting and consuming natural language.

According to O. D. Ivitskaya [3], the concept of "world picture" is a fundamental concept that reflects the specifics of a person and his existence, his relationship with the outside world, as well as the conditions of existence in this world. "The world is a truly global image of the world, which underlies the worldview of a person, reflects the essential features of the world in the understanding of its carriers and is the result of all human spiritual activity" (39, 123). The author emphasizes that this is always a subjective image of objective reality, since the world picture is only an interpretation and does not reflect the phenomena of reality. Summarizing the above, A. G. Gulmagomedov writes that the linguistic picture of the world can be imagined in two models: 1) in the language model, 2) in the conceptual (conceptual) model. The content and methods of describing these models are not the same.

### **Conclusions and proposals**

The essence of the picture of the world is different. On the one hand, it includes a general description of reality (the world in general), and on the other

hand, it includes images of an alternative world or other areas. The article also emphasizes the role of language in the picture of the world: through language, a person's unique ways of perceiving the world and describing it are formed. Language, in turn, is closely related to culture, and each national language perceives the world in its own way.

The difference between the linguistic and cultural aspects of the picture of the world is also important. Language should not be considered only as a means of reflecting reality, but it is associated with culture and forms the worldview of people. Also, the worldviews in different languages differ depending on their social and cultural characteristics. For example, certain concepts in Russian may have different meanings in other cultures.

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