

## The Analysis of Notion “Concept” in Linguoculturology

**Kholmuradova Leyla Eshkuvatovna**

Associate Professor of Samarkand State Institute of Foreign Languages

**Diyora Furkatovna**

Teacher of Department of English philology and translation Samarkand State Institute of Foreign languages

**Abstract:** One of the most actual issue of modern linguistics is - concept. This concept is considered as the main cognitive term and category of linguaculturology. In this article, the role of the concept in both of these two categories is analyzed. Though the concept is common term, in the cognitive linguistics and linguaculturology, it means different manings for mentioned branches.

**Keywords:** linguaculturology, cognitive linguistics, concept, cultural and linguistic meaning, notion, logical category.

At real moment the study of anthropocentric features of the linguistics become more necessary, including the notion of concept in linguaculturology and cognitive linguistics. The huge number of scientists mentioned that cognitive linguistics and linguaculturology are the main branches of anthropocentric paradigm.

Cultural linguistics is a branch of linguistics that studies the relationship between language and cultural concepts (Sharifian, 2011). Cultural linguistics accelerates the theoretical and analytical progress of both cognitive science (including the study of complex systems and the distribution of cognitive ability) and anthropology. Cultural linguistics studies how different languages reflect cultural concepts, including cultural patterns, cultural categories, and cultural metaphors, through their characteristics. Within the framework of cultural linguistics, language is seen as something rooted at the group, cultural level of cognition.[1].

Cultural linguistics approaches are already applied in some branches of applied linguistics, including intercultural communication, second language acquisition, and contact variantology of the English language. At the same time, some researchers believe that the methodology of linguoculturological research aimed at establishing a direct dependence of culture on linguistic structures does not meet the main criteria of scientific character. This allows us to classify "linguoculturology" as a pseudoscientific theory. In particular, the methods of linguoculturology are not supported by foreign and "emigrant" linguists.

Cultural linguistics is "a holistic theoretical and descriptive study of objects as a functioning system of cultural values reflected in the language, a contrastive analysis of cultural linguistic spheres of different languages (peoples) based on the theory of linguistic relativity".

The concept in philology is the content side of a verbal sign, behind which stands a concept related to the mental, spiritual or material sphere of human existence, fixed in the social experience of the people, having historical roots in their life, socially and subjectively comprehended and - through the stage of such understanding - correlated with other concepts closely related to it or, in many cases, opposed to it.

Cultural linguistics is a science that can be considered an independent branch of linguistics, which took shape in the 90s of the XX century. The term "linguoculturology" appeared in connection with the works of the phraseological school headed by V. N. Teliya, the works of Yu. S. Stepanov, A. D. Arutyunova, V. V. Vorobyov, V. Shak-Lein, V. A. Maslova and other researchers [2. p.208].

Consequently, linguoculturology is a product of the anthropocentric paradigm in linguistics, which has been developing in recent decades. Linguoculturology studies language as a phenomenon of culture. This is a certain vision of the world through the prism of the national language, when the language acts as an expression of a special national mentality.

Cultural linguistics is that branch of linguistics that arose at the intersection of linguistics and cultural studies and is engaged in the study of manifestations of the culture of the people, which are reflected and entrenched in the language. [2, p.209] V.I. Karasik considers linguoculturology as "a complex area of scientific knowledge about the relationship and mutual influence of language and culture" and focuses on its comparative nature. He calls the cultural concept the main unit of linguoculturology, and puts forward realities and "background meanings, i.e., content characteristics of concrete and abstract names" as units of study. [3, p. 108-121].

It seems very important that language is not an object of study for linguoculturology, but a "mirror", "piggy bank", "carrier" and "instrument" of culture, and it is interested in what elements of culture and how are reflected, stored, transmitted and formed with the help of language. The tasks of this scientific discipline include the study and description of the relationship between language and culture, language and ethnicity, language and folk mentality, it was created, according to Benveniste's forecast, "on the basis of the triad - language, culture, human personality" and presents linguistic culture as a lens through which the researcher can see the material and spiritual identity of the ethnic group [4. p. 64–72].

It seems that the basis of the categorical apparatus of linguoculturology is the concepts of linguistic personality, concept and linguocultural type, the epistemological formation of which, apparently, has not yet been fully completed [4, p. 64–72]. According to V. A. Maslova, a person, a person, creates culture and lives in it. It is in the personality that the social nature of a person comes to the fore, and the person himself acts as a subject of socio-cultural life.

Yu. N. Karaulov introduced the concept of "linguistic personality" into wide scientific use, who believes that a linguistic personality is a person who has the ability to create and perceive texts that differ: "a) in the degree of structural and linguistic complexity; b) depth and accuracy of reflection of reality; c) a certain target orientation" [5. p. 36–40].

The linguocultural approach to understanding the concept is that the concept is recognized as the basic unit of culture, its concentrate. Yu. S. Stepanov writes that "the structure of the concept includes everything that makes it a fact of culture — the original form (etymology); a history compressed to the main features of the content; contemporary associations; grades, etc." Concepts in this sense are often correlated with a naive picture of the world, opposed to the scientific picture of the world, researchers talk about "concepts of practical philosophy", such as "truth", "fate", "good", etc. [6, p. 41].

Attempts are being made to define the concept as a kind of "reservoir of meaning" as "something", which is the starting point, the starting point of the semantic content of the word, and at the same time - the final limit of development and exists only within a certain culture [1, c.43]. So, the concept is nothing more than a multidimensional semantic formation belonging to the collective consciousness, expressed through language, including in its structure personal and national cultural and historical experience, the emotional aspect of the word; acting as a carrier and transmitter of meaning.

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