

# BRITISH VIEW

MULTIDISCIPLINARY JOURNAL



Anthropologie, Applied Linguistics, Applied Physics, Architecture, Artificial Intelligence, Astronomy, Biological Sciences, Botany, Chemistry, Communication studies, Computer Sciences, Computing technology, Cultural studies, Design, Earth Sciences, Ecology, Education, Electronics, Energy, Engineering Sciences, Environmental Sciences, Ethics, Ethnicity and Racism Studies, Fisheries, Forestry, Gender Studies, Geography, Health Sciences, History, Interdisciplinary Social Sciences, Labour studies, Languages and Linguistics, Law, Library Studies, Life sciences, Literature, Logic, Marine Sciences, Materials Engineering, Mathematics, Media Studies, Medical Sciences, Museum Studies, Music, Nanotechnology, Nuclear Physics, Optics, Philosophy, Physics, Political Science, Psychology, Publishing and editing, Religious Studies, Social Work, Sociology, Space Sciences, Statistics, Transportation, Visual and Performing Arts, Zoology and all other subject areas.

### **Editorial board**

**Dr. Marcella Mori** Agrochemical Research Centre, Sciensano, Brussels, Belgium.

**Dr. Sara Villari** Istituto Zooprofilattico Sperimentale della Sicilia, Palermo, Italy.

**Dr. Loukia V. Ekateriniadou** Hellenic Agricultural Organization, Thessaloniki, Greece.

**Dr. Makhkamova Feruza** Tashkent Pediatric Medical Institute Uzbekistan

**Prof. Dr. Xhelil Koleci** Agricultural University of Tirana, Albania.

**Prof Dr. Dirk Werling** The Royal Veterinary College, London, UK.

**Dr. Otabek Yusupov** Samarkand State Institute of Foreign Languages

**Dr. Alimova Durдона** Tashkent Pediatric Medical Institute

**Dr. Jamol D. Ergashev** Tashkent Pediatric Medical Institute

**Dr. Avezov Muhiddin Ikromovich** Urgench branch of Tashkent Medical Academy

**Dr. Jumaniyozov Khurmatbek Palvannazirovich** Urgench state university

**Dr. Karimova Aziza** Samarkand Institute of Economics and Service

**Dr. Rikhsikhodjaeva Gulchekhra** Tashkent State Transport University

**Dr. David Blane** General Practice & Primary Care, University of Glasgow, UK

**Dr Raquel Gómez Bravo** Research Group Self-Regulation and Health, Institute for Health and Behaviour, Department of Behavioural and Cognitive Sciences, Faculty of Humanities, Education, and Social Sciences, University of Luxembourg, Luxembourg

**Dr. Euan Lawson** Faculty of Health and Medicine, University of Lancaster, UK

**Dr. Krsna Mahbubani** General practice, Brondesbury Medical Centre/ University College London, UK

**Dr. Patrick Redmond** School of Population Health & Environmental Science, King's College London, UK

**Dr. Lecturer Liz Sturgiss** Department of General Practice, Monash University, Australia

**Dr Sathish Thirunavukkarasu** Department of Global Health, Population Health Research Institute, McMaster University, Canada

**Dr. Sarah White** Department of Biomedical Sciences, Macquarie University, New Zealand

**Dr. Michael Gordon Whitfield** NIHR Health Protection Research Unit in Healthcare-Associated Infections and Antimicrobial Resistance, Imperial College London, UK

**Dr. Tursunov Khatam** Andijan State Medical Institute Uzbekistan

Manuscripts typed on our article template can be submitted through our website here. Alternatively, authors can send papers as an email attachment to [editor@britishview.co.uk](mailto:editor@britishview.co.uk)

Editor Multidisciplinary Journals

Website: <http://britishview.co.uk>

Email: [editor@britishview.co.uk](mailto:editor@britishview.co.uk)

## **CONCEPT AS THE BASIS OF THE LINGUISTIC PICTURE OF THE WORLD**

**Dalieva Madina Khabibullaevna,**

PhD, Head of the English Methodology Department Uzbekistan State World  
Languages University

### **ABSTRACT**

This article is devoted to the term “concept”, which is the core term of the conceptual apparatus of cultural linguistics. Its fundamental, multifaceted study presupposes the obligatory appeal of scientists to the analysis of the most different levels or tiers of language through the use of various research methods. The priority is the lexico-phraseological level of the language, in which the facts of the material and, accordingly, spiritual culture of a person are most clearly recorded in symbolic form; in general, the value orientations of a particular society are reflected, the system of its moral, ethical and aesthetic preferences, illustrating the features of the mentality of a particular linguocultural communities.

**Keywords:** language, concept, the linguistic picture of the world.

### **INTRODUCTION**

By acquiring life experience, knowledge and ideas about the world around him/her, an individual transforms his/her specific concepts, forming an individual conceptual system, which can be continuously modified and refined. This is due to the fact that concepts in a person’s mind can change due to many circumstances.

The result of an individual’s interaction with the world is his ideas about the world; a model of the world is formed, called a picture of the world in philosophical and linguistic literature.

The linguistic picture of the world is a set of people’s ideas about reality, recorded in linguistic units. When conducting research, a young linguist should remember that the linguistic picture of the world may be of historical interest, because it reflects the perception of the world that developed in the past, therefore,

research on the Linguistic Picture of the World does not reflect (or, more precisely, does not fully reflect) the current ideas of the people about world, the modern concept sphere of ethnos.

Description of the linguistic picture of the world, through extraction from language using special techniques, provides significant information about the cognitive picture of the world. The linguistic picture of the world can act as a tool for studying the concept sphere of a people, but it is not equal to the cognitive picture, which is much broader, because not all components of the concept sphere are verbalized and become the subject of communication. The cognitive picture of the world and the linguistic picture of the world are interconnected as primary and secondary, as a mental phenomenon and its verbalization, as the content of consciousness and the researcher's means of access to this content.

Let us dwell in more detail on the research of scientists on the concept as the basis of the linguistic picture of the world and the conceptual apparatus of this term.

## **DISCUSSIONS**

From the point of view of scientists, the linguistic picture of the world is “the world in the mirror of language”, “the totality of knowledge about the world that is reflected in language, as well as ways of obtaining and interpreting new knowledge”; “reflection of the objective surrounding reality in the human psyche.”

The concept of a picture of the world, from the point of view of V. A. Maslova (including the linguistic one), is based on the study of “a person's ideas about the world. A person is not inclined to notice those phenomena and things that are outside his ideas about the world" [14]. The cognitive picture of the world is much richer than the linguistic picture of the world. It is formed under the influence of language, traditions and customs of the ethnic group, education and other factors; it can be holistic, but it can reflect some fragment of the world and be local. The cognitive picture of the world may be the same for different people; the linguistic picture of the world reflects the ethnic picture of the world and is revealed through the analysis of linguistic units of different levels. In linguistics, there are many different terms that

define the totality of human knowledge about the world, verbalized through language: “linguistic intermediate world”, “linguistic representation of the world”, “linguistic model of the world”, or “linguistic picture of the world”. The last term is most widespread. In modern linguistics there is a tendency to study language as a productive way of interpreting human culture. This is explained by the fact that language is the key to the system of human thought, to the nature of the human psyche, it serves to characterize a nation. According to Louis Hjelmslev, language “can open the way both to understanding a person’s style and to the life events of past generations.” [9] His “calls” for the study of culture were heard by domestic cultural anthropologists. The tasks of linguoculturology include the study and description of the relationship between language and culture, language and ethnicity, language and national mentality [4], it was created, according to the forecast of Emile Benveniste, “on the basis of the triad - language, culture, human personality” and represents linguoculture as “a lens through which a researcher can see the material and spiritual identity of an ethnos.” [4] The basis of the categorical apparatus of linguoculturology is the concepts of linguistic personality and concept, the epistemological formation of which is not yet completed.

The term “concept” has been experiencing an era of “linguistic renaissance” since the early 90s of the 20th century, primarily thanks to the scientific works of D.S. Likhachev and Yu.S. Stepanov, who revived it and gave it their own detailed interpretation. The active use of this term in cognitive linguistics, in the paradigm of linguistic conceptualism and in linguoculturology is explained by the need to introduce into their categorical apparatus the missing cognitive “link”, the content of which, in addition to the concept, includes associative figurative assessments and ideas about it of its producers and users. Following Yu.S. Stepanov, we consider the concept to be a more voluminous mental construct of human consciousness compared to the concept. According to Stepanov, a concept is “a certain total phenomenon, in its structure consisting of the concept itself and a person’s value (often figurative) idea of it.” [12]

A concept as a mental formation of a high degree of abstraction is associated primarily with the word. It follows from this that it includes, in addition to subject matter, all communicatively significant information. First of all, these are indications of the place occupied by this sign in the lexical system of the language: its paradigmatic, syntagmatic and word-formation connections - what F. Saussure calls “significance” and which, ultimately, reflects the “linguistic value of an extralinguistic object.” [3]. The semantic composition of the concept also includes all the pragmatic information of the linguistic sign associated with its expressive and illocutionary functions, which is quite consistent with the “experience” [3] and “intensity” [3] of the spiritual values to which it refers. Another highly probable component of the semantics of a linguistic concept is the cognitive memory of a word: the semantic characteristics of a linguistic sign associated with its original purpose and the system of spiritual values of native speakers [5]. However, conceptually, the most significant here is the so-called cultural-ethnic component, which determines the specificity of the semantics of natural units language and reflecting the 'linguistic picture of the world' of its speakers.

The concept, according to the scientific definitions of S.A. Askoldov, E.S. Kubryakova, S.Kh. Lyapina, O.P. Skidan is “a multidimensional mental construct that reflects the process of cognition of the world, the results of human activity, its experience and knowledge about the world, storing information about it.” [2] M.A. Kholodnaya interprets the concept as “a cognitive mental structure, the organizational features of which provide the possibility of reflecting reality in the unity of different qualitative aspects.”

A concept is a unit of cognitive order. The architectonics of a concept as a structural and semantic formation is more complex than the architectonics of a concept.

Of course, a concept is a “multidimensional idealized form formation” [5], but conceptologists do not have a consensus on the number of semantic parameters by which it can be studied. For example, S.H. Lyapin, Yu.S. Stepanov and V.I. Karasik



say that these parameters include both conceptual and figurative, value, behavioral, etymological and cultural ‘dimensions’, of which almost each can have priority status in the study.[4] D.S. Likhachev suggests that the totality of such concepts forms the conceptual sphere of language [12], in which the culture of a nation is concentrated. The determining factor in this approach is the way of conceptualizing the world in lexical semantics, the main research tool is a conceptual model, with the help of which the basic components of the semantics of a concept are identified and stable connections between them are identified. Secondly, in a narrower sense, the number of concepts by Yu.S. Stepanov and Neroznak include semantic formations that are marked by linguocultural specifics and in one way or another characterize the bearers of a certain ethnoculture [11]. The totality of such concepts does not form a concept sphere as a kind of holistic and structured semantic space, but occupies a certain part of it - the conceptual area. And finally, the concepts include only semantic formations, the list of which is quite limited and which are key to understanding the national mentality as a specific attitude to the world of its bearers.

## **CONCLUSION**

A generalization of points of view on the concept and its definitions in linguistics allows us to come to the following conclusion: a concept is a unit of collective consciousness (sending to the highest spiritual values), which has a linguistic expression and is marked by ethnocultural specificity.

The conceptual picture of the world is much richer than the linguistic one. The linguistic picture of the world reflects the national picture of the world and can be identified in linguistic units of different levels. The role of language is not only to convey a message, but, first of all, to the internal organization of the transmitted information. Thus, the world of speakers of a given language is formed, that is, the linguistic picture of the world as a body of knowledge about the world, embodied in vocabulary, grammar, and phraseology. During the life of a particular person, the linguistic picture of the world precedes the conceptual one and shapes it, because a person is able to understand the world and himself thanks to language.

The specific features of the national language create for its speakers a special “coloring” of this world, determined by the national significance of objects, phenomena, processes, and a selective attitude towards them, which is generated by the specific activities, lifestyle and national culture of a given people. Thus, living in a linguistic society, a person enriches his conceptual system not only thanks to personal experience, but also thanks to language, which determines its specificity at all its levels [15].

Based on this, we see that the linguistic picture of the world is closely connected with the conceptual system, as well as with language. The linguistic picture of the world objectively reflects the perception of the world by the bearers of a given culture, but human reflection is not mechanical, it is creative, and therefore subjective.

#### **References:**

1. Apresyan Yu.D. Selected works: In 2 volumes. M., 1995.
2. Askoldov S.A. Concept and word // Russian literature. From the theory of literature to text structure. Anthology. M., 1997.
3. Babushkin A.P. Types of concepts in the lexical and phraseological semantics of the language. Voronezh, 1996.
4. Benveniste E. General linguistics. M., 1974
5. Vezhbitskaya A. Semantic universals and description of language. M., 1999
6. Vorkachev S.G. Indifference as an ethnosemantic characteristic of personality: experience of comparative paremiology. 1997.
7. Dobrovolsky D.O. National and cultural specificity. 1997.
8. Dorofeeva N.V. Surprise as an emotional concept (based on the Russian and English languages): AKD. Volgograd, 2002.
9. Hjelmslev L. Prolegomena to the theory of language // New in linguistics. Issue I / M., 1960
10. Karasik V.I. On the categories of linguoculturology // Language personality: problems of communicative activity. Volgograd, 2001



11. Krasavsky N.A. Emotional concepts in German and Russian linguistic cultures. Monograph. Volgograd, 2001.
12. Likhachev D.S. Logical analysis of language. Cultural concepts. M., 1991
13. Lyapin S. Kh. Conceptology: towards the development of an approach // Concepts. Vol. I. Arkhangelsk, 1997
14. Maslova V. A. Linguoculturology. M., 2001
15. Popova, Z. D. Essays on cognitive linguistics / Z. D. Popova, I. A. Sternin. – Voronezh, 2002.