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THE ROLE OF COGNITIVE AND CONCEPTUAL ANALYSIS IN THE LINGUISTIC AND CULTURAL APPROACH

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Abstract:

Conceptual analysis and concept are interrelated, set of ideas with a single rule. The concept is the essence of the concept embodied in the structural forms reflected in the image, content and sign. The concept appears in the text as whole and serves to reveal the content reflected in the text. The image of the object that forms the basis of the concept is clear enough, and its secondary parts are abstract, and they interact around a single basis.

Keywords: Concept, cognitive, linguistic culture, mental unity, cognitive analysis, anthropological paradigm.

Introduction

Linguistics is a special field of linguistics. Economic-political, cultural and scientific relations between people, peoples, countries, international-cultural communicative processes in the field of linguistics put a number of issues on the agenda, such as the interaction of languages and language culture, as well as the national identity of the language. . This is the reason for the emergence of a new field between linguistics and cultural studies, which has its own direction and subject - linguoculturology.

Increasing interest in the concept of "language - culture" raises the clarification of the concepts included in the terminological layer to the level of an actual issue. The concept of "Language - Culture" brings together all human sciences, because it is impossible to study a person outside of his language. Therefore, the language shows the existence of the national culture and the main form of expression.

The issue of interaction between language, culture, ethnicity is not a new phenomenon. It is known that German scientists - Brothers Grimm - tried to study this problem from the beginning of the 19th century. First, the integral connection of the concepts of "language - culture". It can be seen in the works of W. von Humboldt.1 According to him, language is the "psyche of the people", the "original appearance" of the people. Culture is primarily reflected in language. Therefore, culture is manifested only through language. His ideas that language is the original



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appearance and reality of culture, and only through language a person enters into culture, became important. the scientific foundation of turology as a science began with the works of M.M. Pokrovsky, G.V. Stepanov, D.S. Likhachev and Y.M. Lotman, F.I. Busayev, A.N. Afanasyeva, A.A. Potebnya.

Linguistics is a new branch of language research formed at the intersection of cultural studies and linguistics. Lingvokulturology studies the relationship between culture and language, their interaction, and the manifestations of national culture reflected in language. Lingvokulturology studies language as a phenomenon, a carrier of culture. Within this discipline, the components of cultural studies and cultural meanings in the semantics of language units of the lexical level are studied. Lingvoculturology is the youngest direction that arose in the cooperation of linguistics and cultural studies, but in the priority of linguistics, that is why this new direction was born directly in the bosom of the science of language. Linguistics (both in cognitive linguistics and in the anthropological paradigm in general) have a number of basic concepts such as "linguistic landscape of the world", "linguistic person", "concept". Despite the fact that a lot has been written about these concepts and, therefore, terms in linguistics, there is still no uniformity in the interpretation of some of them. For example, there is almost a consensus on the use and interpretation of the term "national linguistic landscape of the world": "There are as many national linguistic landscapes of the world as there are languages. reflects the unique results of many centuries of activity". But this cannot be said about the terms "linguistic entity" and "concept". A. M. Nadyojkin shows that there is a lot of abstraction and diversity in the scientific interpretations of the concept, he says that the theory of the concept needs serious methodological research. Uzbek linguist Professor Sh. Safarov, who is seriously engaged in the problems of cognitive linguistics and pragmatics, does not pay enough attention to its linguistic, cultural and ethno-national aspects while talking about the concept. It is true that the concept is a meaningful, mental concept related to thinking, but it is quite controversial to consider it as a phenomenon completely free from national and cultural elements. S.G. Vorkachev, who created a number of works devoted to the study of this issue, even emphasizes that "the leading distinguishing feature of the linguistic concept is its ethnocultural character." Professor Nizomiddin Mahmudov emphasizes that among the many definitions given to the concept in Russian linguistics, the definition put forward by V.A. Maslova more accurately reflects the reality. According to V. Maslova's interpretation, the concept is "a semantic structure in



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which linguistic and cultural identity is noted and which describes the owners of a particular ethnoculture in one way or another."

Linguistic and cognitive definitions of the concept are closely related, because knowing is done through thought, language and culture. These two directions of linguistics belong to the anthropocentric paradigm of knowledge, and in this information we tried to interpret the study of the concept only from the point of view of cognitive linguistics. In addition, there is a functional-semantic analysis of the concept, which requires a separate study.

The role of cognitive conceptual analysis in the linguistic and cultural approach is incomparable. Y.S. Stepanov, V. I. Karasik, V. A. Maslova, D. U. Ashurova and others conducted scientific research in this direction. In this direction, concepts are considered as the main unit of culture and studied as a figurative, pragmatic and stylistic phenomenon.

E.S. Kubryakova, Z.D. Popova, I.A. Sternin and in the studies of others, it is observed that the concept is viewed as a unit of social concepts and it is studied into central and peripheral parts.⁴ In the last decade, the concept has been most actively used in the science of philology became a term. The concept is used not only in linguistics, but also in the fields of literary studies, logic, philosophy, and cultural studies, but the term concept still does not have a clear definition and is defined differently in different fields. The concept structure expands as additional concept symbols appear. The concept is semantically richer than the lexical meaning of the word. The main reason for this is the interpretation of the concept as a mental unit.

The concept is always related to the person. The concept can include intellectual, emotional, aesthetic information specific to the lexical meaning of the word, and encyclopedic information specific to the term. But the concept is neither a lexical meaning nor a concept. Its difference can be seen in the following interpretation. A concept is a mental phenomenon created on the basis of the views of a particular people, social class, a particular school or an individual on an existing object or phenomenon.

Therefore, the lexical meaning of the word and the concept is a phenomenon related to thinking and cognitive properties, and is the result of the reflection of existence in the mind. However, if the concept is a product of cognitive consciousness, the lexical meaning of a word is a product of linguistic consciousness. The difference between the concept and the lexical meaning of the word is that the concept is considered a unit of the conceptual sphere, while the lexical meaning of the word is



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a unit of the semantic field of the language. The essence of the concept is broader and it includes not only meaning components, but also a set of knowledge acquired in human life experience, a collection of information in the mind, encyclopedic knowledge about this or that subject or event.

Different definitions are given to the term concept in the linguistic literature. S.A. Askoldov was one of the first scientists to study the concept in linguistics. He evaluates the concept as a potential, dynamic structure. According to him, one of the most important functions of the concept is the substitution function. Together with real objects, the concept can replace some aspects of this object or real reality.

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