

CONCEPTS OF THE LINGUISTIC AND CONCEPTUAL LANDSCAPE OF THE UNIVERSE

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Abstract: *This article discusses existence, its reflection in perception, and the relationship between man and the world, while describing the linguistic landscape of the world. It highlights the differences between the concepts of "concept" and "worldview" and their functions. Additionally, concepts related to the idea of worldview are considered the fundamental elements of a person's outlook, providing a strong link between human morality and the unity of knowledge in society. People communicate through language, influencing or being influenced by each other through spoken or written forms. Human interaction occurs under conditions of mutual understanding and penetration into each other's spiritual worlds, where a shared perception of the world creates a crossover of spiritual experiences. Disruptions in understanding happen when there is a change in the global view of the world, shifts in categorical sets, or the emergence of a new image of the world. Each world landscape encapsulates a certain image of the world and reveals it through the concepts existing in language. The article provides information on how the world landscape is perceived through concepts, in line with a certain view of reality, logical understanding, and imagination.*

Key words: *concept, cognition, worldview, linguistic consciousness, perception of existence.*

Introduction. The world is a reality continuously perceived by humanity. Constant changes and processes occur within it. As an active member of society, a person understands and draws conclusions from these realities, a process known as cognition. Every society member perceives the world based on their level of knowledge, thinking ability, and moral values. The worldview formed in a person's mind is continuously evolving, being enriched and renewed. These changes are tied to the development of thought, science, and technology.

Literature review. The majority of existing literature interprets the concept of "concept" in connection with the concept of "worldview". "Worldview" expresses a broad meaning, and in our language, it refers to the specific aspects of a person's way of life, their interaction with the reality surrounding them, nature and society, that is, the world, the dialectics of the existing relationship in the human-world dualism, in other words, the key concepts that express the important aspects of a person's existence in the world. As a conscious being, man is at the center of events occurring in nature and society. Therefore, this term, interpreted in relation to man, is actively used in the field of the humanities. Research dedicated to the modern problems of linguistics, such as worldview, linguistic consciousness, concept and the concept sphere, are based on scientific cognition where scientific-cognitive activity rests on the views and interpretations arising from the relationship of a human being with the reality surrounding them in the objective world. The essence of these phenomena is linked to the content-ontological structure belonging to the world and its complex structures. The development of cultural-typological research of mentality



allows us to draw conclusions about the formation of a worldview and a model of the world from a set of interconnected universals in every culture, which are related to categories such as space and time, cause and effect, and the transformation of quantity into quality. The image of the world, which forms the basis of a person's worldview, is based on their socio-cultural activity. Human communication and mutual understanding are impossible without a worldview. Naturally, the worldview finds its clear expression in artistic concepts in our language. The speaker's observation and analysis of life events, the drawing of certain conclusions and their artistic expression through words existing in language, not only form a manifestation of the artistic concept but also shape the author's unique style. The ability to express a person's character traits, inner world, various psychological states arising from external influences, and life events in a way that is understood and perceived by the listener or reader is clearly manifested in texts. Therefore, the concept of concept is closely linked to the concept of text. A. Xojiyev defines the term "text" as "adjacent letters, speech reflected in writing, in general, a fragment of speech; text". M. Yo'ldoshev points out that in linguistics, "...Speech is expressed as an event related to the speaker's speech process, and text is also a written ("reflected in print") fragment of that speech event..." "Speech" is equivalent to the term "text" in its written form... Any written form of speech expresses the essence of the concept of text... Text is oral speech, a stabilized form in relation to context, written speech formed on the basis of certain rules and regulations and literary language standards... Text is a means of communication not only between contemporaries, but also between people of past and future centuries". Among texts, literary texts stand out due to their wide range of opportunities for expressing thoughts. The unique characteristics of concepts are emphasized in literary texts. Literary texts have the ability to illuminate, from the depiction of natural landscapes to the most delicate aspects of human relationships, in a way that is memorable and impactful to the reader. Therefore, special attention is paid to imagery and emotionality in literary texts. In literary texts, authors utilize colorful, expressive words and sentences to enhance the aesthetic impact of the artistic concept. The expressive means of language create imagery and expressiveness in the artistic concept. This process is seen in communicative, perceptual and interactive structures.

Research methods. The article utilizes system-structural, comparative, and descriptive methods based on the topic's requirements.

Research results: In communicative interaction, people exchange ideas through various kinds of perceptions, ideas, interests, moods, feelings, directions, and so on. In the context of human communication, information and knowledge are not only transmitted but also shaped, clarified and developed. In this process, each member of the communicative process considers the activity of the one they are collaborating with. The collaborative participant is considered as a subject. Therefore, it is advisable to take into account their interests, goals, and desires in the process of transmitting information to them. However, in this form of communication, it is essential to consider the possibility of difficulties arising and the emergence of various obstacles.

Interactive (mutual interaction) communication, within the process of people interacting with each other, not only involves the exchange of information but also the coordination of actions and the planning of joint activities. The emergence of problematic situations due to conflicting opinions and resistance is considered an important condition in activating the processes that are understood in communication situations. This leads to a multifaceted harmony where the need for additional information and knowledge increases. This, in turn, accelerates the mutual interaction between additional activity participants.

Perceptivity (reception) - The ability to understand each other and to be able to explain themselves is extremely important between participants in the communication process. Understanding each other can be interpreted in different ways: understanding a partner's desire, goals, and being able to correctly direct



their motives. Communication is a complex socio-psychological process of interaction and mutual understanding between people, realized through various means. Each creator differs from the other in how they understand the facts of reality, how they relate to and evaluate them, and what linguistic units they use to describe them. It is appropriate to cite the following thoughts of the linguist M. Yo'ldoshev, who studied literary texts: A literary text is a very complex whole that expresses the content of a literary work, is functionally complete, is formed on the basis of the descriptive possibilities of language, freely combines various stylistic manifestations at the author's discretion, and has the property of giving people aesthetic pleasure. In literary texts, unlike other stylistic texts, strict logic, simplicity, clarity, and normative rules are not always strictly adhered to. In literary texts, expressive means are used effectively. Impactfulness is brought to the forefront. Expressive, captivating words are widely used. In the depicted reality, there is a sense of harmonious music, an inner harmony. It encompasses numerous opportunities, such as inspiring the human spirit, making one cry, laugh, lead them into the realm of imagination, make them ponder, shape their aesthetic thinking, and teach them to look at events and phenomena in a profound and different way. Literary texts, as is known, are shaped based on the requirements and patterns of the literary style, therefore, poetic, romantic, and solemn forms of expression are widely used. The selection of words, sentence structure, and the use of lexical-semantic, rhythmic-intonational units are all based on the requirements of this style. One of the most important linguistic features of a literary text is that it gives ample space to emotionally charged words, dialect words, historical and archaic words, jargon and argot, figurative language, synonyms, homonyms, similar words, phonetic and antonyms, as well as units such as idioms, proverbs, and aphorisms. It appears that the concept of "concept" is manifested in relation to the synchronic and diachronic state of language, the oral and written forms of speech, different types of speech, poetic and prose texts, and oral folklore. Of course, alongside concepts such as home, family, happiness, and others, the concept of "old man" stands out. Numerous examples can be given. In the imagination of Turkic peoples, "old man" is considered comprehensive, representing longevity, wisdom, and other meanings. For instance, According to information in the "Explanatory Dictionary of the Uzbek Language," "chol" means "an old man; an elderly person; an old man, a greybeard. A wise old man. – It's as if wrinkles have disappeared from the old man's face, he has become younger, rejuvenated. H. Olimjon. A man in his sixties, riding a cart, appeared from behind the wood and baggage. A. Qahhor, The Lamps of Qushchinor. "Don't call him grandpa when you see the old man!" - This phrase is used for someone who is mistaken, confused. "Chol-kampir, cholu kampir" (1) Old parents; an elderly couple. "I have my old parents, what do I worry about! - The old man and woman looked at each other sharply. A. Qahhor, Asror Bobo. (2) Generally, an elderly man and woman. "All the old men and women of the village gathered." [Uzbek..., 5: 505-b.]. Concepts, as they relate to the idea of the world view, are considered to be the core elements of human worldview and ensure a strong connection between human morals and knowledge within society. Humans communicate with each other through language, influencing or being influenced by each other through the spoken or written forms of speech. Human interaction is possible when people understand each other and enter each other's mental realms, and this overlapping of mental realms is possible due to the shared understanding of how they perceive the world. Distortions in understanding arise in changes to the global view of the world, shifts in categorical collections, and the emergence of a new image of the world. Each worldview contains a specific image of the world and reveals it through the existing concepts in language. The worldview is perceived as a form of concept that corresponds to seeing a particular reality, understanding and imagining the world in a specific logical way. The work conducted on concepts in Uzbek linguistics is not commendable. Through our online observations, we have also witnessed that the research conducted in Russian linguistics is extremely abundant. It would be no surprise if the definitions, theories, and classifications provided by Russian scientists served as a



theoretical foundation for future work in conceptology. The term “concept” was first used in Uzbek linguistics as a tool for analysis and interpretation, as well as a term, starting in the 1990s. Although many scholars have conducted research in this area to date, they have not come to a unanimous decision regarding its specific definition. Concept is a rapidly developing field of research at the core of modern linguistics. It is a process directly related to human consciousness and perception, and it manifests itself as a product of higher thinking. Many scientists have provided their own definitions of this concept. Observations show that it is imperative to define the meaning, content, boundaries, or character of the concept “concept” in order to delve deeper into the essence of the topic and approach it theoretically. The concept itself is currently a leading and active concept not only in linguistics but also in the scientific research of philosophy, logic, psychology, sociology, and political science. Therefore, separating the concept into a category that is “related to thinking” and “unobservable” brings us closer to revealing its features, creating significant opportunities for interpreting the concept. The concept “concept” is a unit of generalized ideas that reflects life reality and events based on the speaker’s age, personal experience, professional and social experience, and life knowledge. The following scholars’ opinions may be of great importance in understanding the essence of the concept “concept”:

Different scholars’ opinions on the concept:

- Abduazizov: “A concept is a collection of concrete and sometimes abstract ideas that are embedded in the history of memory, related to evaluation, differentiation, and emotion.” [Abduazizov, 6: 412 p.]
- Ashurova: “A concept is an abstract scientific concept developed based on concrete concepts.” [Ashurova, 7: 246 p.]
- Askol’dov: “A concept is a personal daring about a phenomenon with minimal meaning and objective significance.” [Askol’dov, 8: 281 p.]
- Vorob’ev: “A concept is the essence of ideas that reflect meaning in the form of images, signs, and symbols.” [Vorob’ev, 9: 919-20 p.]
- Anonymous: “Concepts are multifaceted cultural genes that are part of cultural genotypes and possess a large number of integrative functions.”

Note: The source of the last statement is not provided.

General Conclusion: Despite the different angles from which scholars interpret the concept, they all emphasize that it is connected to human thought, memory, culture, and emotions.

In modern usage, the word “concept” comes not from Latin but from English, introduced through research in cognitive psychology and subsequently cognitive linguistics. In Russian linguistics, the concept “concept” was introduced into academic discourse in the first quarter of the 20th century by the philosopher S. Askol’dov. According to Askol’dov, people from different nationalities communicate through concepts. Therefore, creating and understanding concepts is a two-way communicative process. This system, existing in the linguistic space, defines the uniqueness of the global national landscape.

Based on the above arguments, L.A. Gruzberg attempts to find a place for the concept as a cultural-mental linguistic unit among other linguistic units. He also sheds light on the issue of conceptual interpretation in the following way.

He emphasizes that the difference between a word and a concept depends on the purpose of semantic and conceptual interpretations. While linguistic contexts serve as the primary material for semantic analysis, texts, artistic symbols, and products of creativity related to a particular word serve as the basis for analyzing concepts. The result shows that the internal structure of a concept is a collection of ideas, fundamentally different from the lexical-semantic structure of the word. In a sense, the issue here is more resolved in favor of semantics, as the role of subjective connection is greater in the formation of a



concept (which is not characteristic of a word), while the boundary of thought is important in objective connection through human thinking.

Conclusion. Observations indicate that a deeper understanding of the subject's essence, through a theoretical approach, requires defining the meaning, scope, or character of the concept. In modern linguistics, "concept" is a central term, evolving into an area of study closely linked to human consciousness and cognition. Interpreting the concept offers extensive opportunities for further research, not only in linguistics but also in fields like philosophy, logic, psychology, sociology, and political science.

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