

ANALYSIS OF THE LINGUISTIC ASPECTS OF THE NATIONAL CONCEPTOSPHERE STUDY

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ABSTRACT

In this article Linguistic aspects of the study of national conceptospheres We have talked about modern ways of forming qualities such as development of different aspects. Cross-analysis of English and Uzbek fairy tales allows to determine how language units related to the perception and verbalization of fairy tales of different ethnic groups are formed in the human mind in the linguistic landscape of the world.

Key word: *English and Uzbek fairy tales, cross analysis, Linguistics, education, upbringing, human phenomenon.*

АННОТАЦИЯ

В данной статье Лингвистические аспекты изучения национальной концептосферы мы рассказали о современных способах формирования таких качеств, как развитие различных сторон. Перекрестный анализ английских и узбекских сказок позволяет определить, как языковые единицы связаны с восприятием и вербализации сказок. различных этнических групп формируются в сознании человека в языковом ландшафте мира.

Ключевые слова. *Английские и узбекские сказки, перекрестный анализ, Языкознание, образование, воспитание, человеческий феномен.*

INTRODUCTION

Linguistics as a scientific and educational discipline was implemented in linguistics in the mid-90s of the 20th century as a result of increased attention to the language as a cultural treasure. Russian linguists such as Sepir, YS Stepanov, VN Telia, NI Tolstoy, English scientists J. Lakoff, M. Johnson, E. Sepir, B. Warf, as well as Uzbek linguists Sh.S. Safarov, A. Khojiev, O' Q. Yusupov, AEMAmatov, DUAshurova, MRGalieva, MMMirtojiev, A. Nurmonov, N. Mahmudov, GH Boqieva, Sh.S. Sirojiddinov contributed.

L. Wittgenstein defined the process of formation of this new scientific paradigm as "The world is not a collection of things, but a collection of facts."¹. M. Heidegger,

¹Monk, Ray. Ludwig Wittgenstein: The Duty of Genius. — NY: Free Press, 1990. — S. 71.

M. Weber, G. Fransev, N. Chavchavadze define it as the realization of the highest values through the highest human qualities.²

If we talk about the ethnolinguistic direction of linguistics and culture, its roots go back to V. Humboldt in Europe, and in America - to F. Boas, E. Sepir, B. Whorf³.

The well-known Uzbek linguist NMMahmudov comments on this process as follows: "linguocultural studies the language as a cultural phenomenon. This is a unique way of seeing the world through the prism of a national language, in which language participates as an expression of a separate national mentality. Today, linguoculturology has been formed and is developing as a separate linguistic direction in Russian and other foreign linguistics. This direction, whose task is to recommend and study the interaction between language and culture, language and ethnos, language and mentality, is just beginning in Uzbek linguistics in a more comparative aspect of research.⁴

T. Volchok pays more attention to the educational value of studying mentality, in his opinion, human values are an integral part of the mentality of the people, and it makes students think about the meaning of their lives, the experiences of their ancestors in the past. encourages, because human values are the only means that ensure the connection between the past, the present and the future. "In any culture," writes the scientist, "there are universal human values, and their significance and proportionality differ significantly in different peoples." Therefore, the topic of moral superiority is considered extremely important in understanding the mentality of this or that ethnic group.⁵ G. Gachev, who has been researching the issues of mentality in literature for a long time, replaces the term "mentality" with the concept of "cosmo-psycho-logos", or "national image of the universe". In expressing the national image of the world, G. Gachev is based on national concepts in real life, which form a whole: nature, lifestyle, language, folklore, poetic images, spatial relativity, etc.⁶

National character is based on communicative behavior characteristics, which, in turn, are determined by the type of culture, as well as socio-cultural relations and values. For example, if the British are characterized by such national characteristics as restraint, coolness, non-interference in other people's affairs, self-respect, modesty, politeness, tolerance, cheerfulness, kindness, vigilance and endurance, the Uzbek people have hospitality, tolerance, politeness, It has the characteristics of hardiness, flexibility, tolerance and endurance. So, some of the characteristics of the two

²Heidegger M. Annäherung an Nietzsche bis 1930 // Synthesis Philosophica. 1998. 13 (1). S. 373-385.

³Etnicheskoe i zыykovoe samoznanie: Materialy conference. - Moscow, 1995.

⁴Mahmudov N., Nurmonov A. Theoretical grammar of the Uzbek language. - Tashkent: Teacher, 1995. - B. 51.

⁵Volchok T. Grazhdanskoe vospitanie na urokax obshchestvennyx discipline v svyazi s novym mentalitytetom - Moscow: AST, 1997. - C. 63.

⁶Gachev G. National images are missing. Cosmo-Psycho-Logos. - Moscow: Akademicheskyy Proekt, 2007. - C. 142.

peoples intersect with each other, and some are completely different, but they, in turn, inform about the national mentality of the people to which they belong. In our research work, we turned to the fairy tale genre of two folk oral works, which have these national characteristics, and chose to analyze the concept of "stepmother" on a two-language scale as a topic. The research moves in the direction of "from language to culture" within the framework of conceptual research.

In conceptology, the term concept is used as a linguistic unit, with the help of which scientists try to perceive and create a cognitive model of national consciousness. And this model is called conceptosphere. VIKarasik rightly puts forward the opinion that "the study of linguistic and cultural concepts is aimed at clarifying the description of the linguistic understanding of existence."⁷ According to IASternin, linguistics is a branch of cognitive linguistics. The relationship between language and culture is a whole concept, and both components of this concept interact with each other. Language as an element of the concept of "culture" reflects and expresses it, among other sign systems. The content of language signs is a concept related to culture that occurs only during human activities; culture exists through texts and therefore is realized through language⁸.

DISCUSSION AND RESULTS

Linguistics studies the specific features of the national conceptosphere in the process of transition from culture to consciousness. In the teachings of Russian scientists who have conducted scientific research in this regard, there are the same views about mental information that occurs during knowledge of the world, concepts that provide conceptual perception of reality. When studying the conceptosphere, a model of its field is formed, this field consists of a core and a boundary⁹. Life experiences, ideas about the world, and feelings about the world are reflected in linguistic units and are passed from generation to generation through the linguistics and cultural studies direction of linguistics. In the introduction to the book "Vocabularies of Public Life", sociologist R. Wathnow writes: "In our century, the analysis of culture is perhaps more central to the human sciences than at any other time."¹⁰ One of the important features of such studies is their interdisciplinary nature. Anthropology, literary criticism, political philosophy, the study of religions, cultural history, and cognitive psychology have rich sources, conclusions, and new ideas in this regard. Issues related to the reflection of culture in language as a product

⁷Karasik V.I. *Yazykovoy krug: lichnost, 2. concept, discourse*. - Moscow, 2004. - C. 121.

⁸Sternin M.A. *Methodology issledovaniya structure concept*. - Voronezh, 2001. - S. 60.

⁹Galieva M.R. *Verbalization of the concept of word/so'z/slovo in English, Uzbek and Russian language maps: Autorefer. diss. ... candy*. Philol. science - Tashkent, 2010. - C. 17.

¹⁰Wathnow R. *Vocabulary of Public Life*. - London: Routledge, 2002. - P. 2.

of culture and, at the same time, as a means of its existence, are solved within the framework of another modern scientific direction - linguistics. "On the communicative level, the result of the level of communication with the help of language and cultural traditions specific to this or that community is reconciliation and mutual understanding between people"¹¹.

Professor V.V. Vorobev defines linguistic culture as follows: "Today, linguistic and cultural studies can be called a philological science. It studies a set of cultural values selected at a certain level, researches the lively communicative process of the creation and perception of speech, sheds light on the systematic description of the imagination of the linguistic world, and fulfills the educational, educational and intellectual tasks of education."¹².

Thus, linguistics is a complex direction that studies the interaction of culture and language, the process of their mutual influence, and their functional nature, systematically researching this process based on modern methods. The term "concept" has been scientifically interpreted in different ways by scientists in linguistics, and the definition given by V.A. Maslova more accurately reflected the essence of this term: "a concept describes in one way or another the representatives of a certain ethno-culture with linguistic and cultural identity. is a semantic structure"¹³. The center of the concept is always the most important concept, because the concept serves to study culture, and at the base of culture lies the principle of values.¹⁴. A concept, in itself, is a product of human thinking. Linguistic similarities between the concept of "stepmother" and the concept of "mother" are observed, the main reason for this is their universality. The concept concept reflects the interdependence and cooperation of the sciences of logic, psychology, linguistics and philosophy.

A collection of concepts constitutes a conceptsphere. The concept of conceptsphere is multi-layered and includes individual, group and national conceptspheres. The interaction of different conceptspheres has an interrelated character. The term conceptsphere is considered important mainly for cross-sectional studies, because the national characteristics of the conceptsphere are taken as the main object in the analysis of this direction; and when it is the main object, it is explained by the fact that conceptspheres are given differently at each language level. In this case, the word, the meaning of the word, and the concepts of these meanings are explained not in their own form, but on the contrary, they appear in a certain form in the "layer of thoughts" of a person. Linguistic concepts can be

¹¹Lotman Yu.M. O poetax i poezii. St. Petersburg: Art, 1996. - C. 4.

¹²Vorobev V.V. Linguistic culture. - Moscow: Izdatelstvo RUDN, 2008. - C. 125-126.

¹³Maslova V.A. Introduction to cognitive linguistics. - Moscow: Flinta Nauk, 2007. - C. 50.

¹⁴Michael J. O'Brien at all. Cultural traits as units of analysis. - London: Carlton House Terrace, 2011. - P. 3797.

classified on different grounds. Concepts can also be divided into, for example, emotional, educational, contextual, and other conceptospheres in terms of the various topics selected. Concepts classified in relation to people speaking a certain language form individual, microgroup, macrogroup, national, universal conceptospheres. The national conceptosphere of the language is related to the national culture and is in contact with historical and religious experiences¹⁵.

Individual conceptospheres are studied in relation to family and society. Based on the above, language is not only a tool of communication, but also a mirror of culture, as we see each language in national and cultural conceptual spheres. In the process of various studies, it is possible to distinguish pedagogical, religious, political, philosophical, medical and other concepts in one or another discourse. According to DSLikhachev, the conceptosphere is all the possibilities that open up in the vocabulary of an individual, as well as in the language that exists in that society. Linguistics is characterized by the concept's invariance and completeness (the concept reflects the results of human activity). A concept is interpreted as an individual meaning in contrast to the meanings recorded in dictionaries. A set of concepts constitutes the conceptosphere of a certain people and a certain language used by this people, which is directly related to the linguistic landscape of the world. DSLikhachev proposes to call the group of concepts conceptospheres or, if not, ideospheres: "In general, we can call the total set of concepts discovered in the vocabulary of an individual person, as well as in the entire language, a conceptosphere"¹⁶. Thus, DS Likhachev correlates the conceptosphere with the verbal area, but at the same time emphasizes that the content of the conceptosphere is determined by the level of development of national culture, he comments on the multiplicity of conceptospheres, the ideosphere of the nation, family, social communities and so on. at the same time, he defines that conceptospheres can exist in the human mind, influencing each other: "The connection between concepts is determined by a person's level of culture, his belonging to a certain community, and his personality. there is a gap. One conceptosphere can merge with another, say the shared conceptosphere of a language, but it can also contain the engineer, family conceptosphere, as well as individual conceptospheres. Each of the subsequent conceptospheres narrows the scope of the content of the previous one, but at the same time, and at the same time, it can also expand it."¹⁷.

¹⁵Karasik, V. I. Yazykovoy krug: lichnost, 2. concept, discourse. - Moscow, 2004. - C. 52.

¹⁶Likhachev D.S. Konzeptosphora russkogo zhyzka // Russkaya slovesnost. - Moscow: Academia, 1997. - S. 281.

¹⁷Likhachev D.S. Konzeptosphora russkogo zhyzka // Russkaya slovesnost. - Moscow: Academia, 1997. - S. 282.

In many scientific works devoted to the study of conceptospheres, it is emphasized that conceptospheres have a territorial structure, that is, the center and boundaries are distinguished in it. Concepts that are relatively more active in consumption are located in the central part. Factual elements can be included in any conceptosphere existing in every language, and elements of near and far levels can be included in the group layer. As an example, we will consider the conceptual space of the concept of "woman" in the English and Uzbek languages, which is not accidental, because this word is the core of the concept of "stepmother" chosen as a topic for our research work. In addition, from the point of view of national culture, the concept of "mother" takes place at the core of the "woman/woman" conceptosphere, because in both languages, the sacred values of humanity are closely related to this word: motherland, motherland, motherland, mothertongue.

In English, the conceptual space of the "woman" conceptosphere looks like this (see Appendix 3.1.):

- I. The core of the conceptosphere: woman: mother – human being.
- II. Near border: person - daughter - girl - sister - grandmother - aunt - girlfriend - wife - bride - granddaughter - generation.
- III. Long border: family - daughter-in-law - society - piece - marriage - stepmother - happiness - birth - respect - wealth - people - love - death - queen.

In the same way, the conceptual space of the Uzbek "woman" conceptosphere is created (see Appendix 3.2.):

- I. The core of the conceptosphere: woman: mother - human.
- II. Near border: person - daughter - sister - sister - aunt - aunt - wife - daughter-in-law - grandmother - beloved - cousin - offspring.
- III. Far border: family - old woman - friend - mother-in-law - stepmother - society - love - youth - marriage - upbringing - nurse - lame - nature - sophistication - kindness - kindness - happiness - loyalty - loyalty - hearth - holiday - respect - scholar - poetess - queen - joy - mourning - mourning - lamp...

From these examples, we can see that the conceptosphere of "woman" consists of various concepts at the core and borders, which are stable and unstable, do not have means of verbalization, important, insignificant, not yet formed, completely personal. , is also composed of non-verbal forms. In order to determine the steady state and general characteristics of these concepts, we referred to the interpretation of the word meanings in the dictionaries. During their analysis, it became clear that the core of the conceptosphere is perceived the same in both languages, but differences can be seen at the boundaries. This differs depending on the national features of the concepts, the linguistic and national landscape of the world.

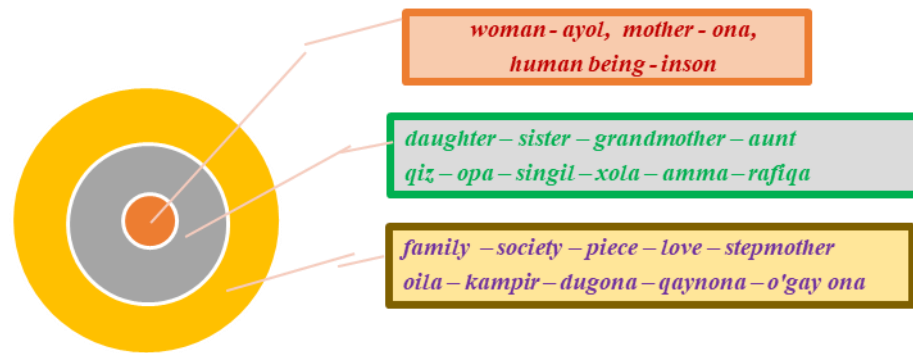


Figure 1.1. The core and boundaries of the "Woman" conceptsphere

Thus, linguocultural studies promotes the study of the landscape of the world together with the linguistic landscape within the framework of the general landscape of the world. SAAskoldov pays special attention to artistic concepts characterized by greater psychological complexity, individuality, uncertainty of possibilities and artistic associativeness: "The theory of artistic concepts can be used in linguistic and cultural studies only if the image created by the author has become an attribute of collective consciousness."¹⁸.

Despite the fact that DS Likhachev developed the theory of concepts in a cognitive aspect, his ideas about the relationship between concepts and culture were effective for linguistic and cultural studies. "The richer the whole culture of the nation, the richer the conceptsphere of the national language"¹⁹.

An important problem with the concept of linguistic and cultural studies is the choice of its name. The choice of the name of the concept of culture is, of course, conditional. A single name cannot summarize all the ideas corresponding to this or that concept and cover all the meanings. Therefore, the first problem facing linguistic and cultural studies is the problem of choosing a name that can fulfill these tasks. In other words, the best grammatical form of a concept noun is to represent it with an abstract noun. In order to understand representatives of other cultures, first of all, it is necessary to be aware of the individualized cultural characteristics of that nation, for example, in the culture of the peoples of English-speaking countries, individual/individual interests are somewhat higher than collective interests. Referring to the English personal pronoun "I" can be a proof of this opinion, because the personal pronoun "I" is written with a capital letter "I" in English.

In English culture, individual values are preferred over group values, society respects human rights, personal initiative, competition, individual freedom are highly valued, and human life is considered the highest value. In addition, when evaluating a person's professional potential, his personal qualities and achievements are taken into

¹⁸Askoldov S.A. Concept i slovo // Russkaya slovesnost. - Moscow: Academia, 1997. - S. 157.

¹⁹Likhachev D.S. Konceptosphora russkogo zhyzka // Russkaya slovesnost. - Moscow: Academia, 1997. - S. 283.

account. A. Vezhbyskaya in her scientific works defines personal autonomy as one of the important features of modern English society and, as proof of this, calls the word "privacy" "not a descriptive, but an ideological term."²⁰ This term, which means not to interfere in the affairs and lives of others, is widely used in everyday English. For example: "My privacy is very important to me"; "Let me have some privacy"; "*I did not say a word, I did not want to intrude on her privacy*"; "*He drinks a great deal in private*", etc.

Eastern respect for elders can be contrasted with Western notions of equality. In England, it is possible to insult someone's pride by giving them a seat on public transport, because there is a cultural perception that this behavior is used against the weak. An advertisement posted on the London Underground proves this: "Give your seat to those who need it more." A person who gets into our transport sees the inscription "Give way to the disabled, pregnant women, the elderly and passengers with young children" and does not understand this in the sense of social inequality. Understanding the manifestations of a foreign culture is conditioned by thorough knowledge of the value system of that culture. Nowadays, fairy tales are becoming the research topic of linguo-folklore, ethnolinguistics, linguo-cultural studies, and cognitive linguistics. In order to determine the verbalization characteristics of some concepts in fairy tales, the study of fairy tale concepts helps to solve the problems of the interaction of language and culture, ethno formation. At the same time, when studying the concept of "stepmother" in English and Uzbek fairy tales, it should be emphasized that it is anthropocentric.

It can be concluded from the opinions expressed that culture is a complex phenomenon that determines not only society, but also the system of evaluative goals of an individual who owns a certain culture. In this, any culture finds its unique expression in language. Mastering only the form of the language, not taking into account its cultural part, leads the students to be limited by the norms of a particular culture and, as a result, creates mutual misunderstanding between the speakers of both languages. Taking into account the linguistic and psychological characteristics of students in languages belonging to different cultures, in order to optimally connect intercultural communication, they need to acquire the ability of intercultural communication.

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²⁰Wierzbicka A. Russian Cultural Scripts: The Theory of Cultural Script-and its applications. - Ethos, 2002. - P. 177.

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