



EXPRESSION OF THE CONCEPT IN THE LINGUISTIC LANDSCAPE OF THE WORLD

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ABSTRACT

Language is an important tool in the formation and expression of human ideas about the world. The linguistic landscape of the world reflects a person's worldview, cultural values and experiences through language. One of the main units that make up this landscape is the concept, which serves to generalize certain concepts through language. This article analyses how the concept is expressed in the linguistic landscape of the world, its national and cultural characteristics, and its metaphorical means of expression.

Introduction. Reflecting the objective world in the process of human activity, a person records the results of knowledge of the world in words. The linguistic picture of the world complements the objective knowledge of being. This complex of knowledge recorded in linguistic forms is called the linguistic image of the world. The concept of the (also linguistic) world picture is created on the basis of the study of human ideas about the world. If the world is a person and the environment in interaction, then the picture of the world is the result of processing information about the person and the environment. If the picture of the world represents an indivisible whole, then the picture of the world reflects a set of knowledge about the world at different levels and attitudes towards its objects. There are also representations of the linguistic picture of the world that are understood through language - scientific and simple pictures. In the following we will consider these concepts. The scientific picture of the world is the most general system of ideas about being, expressed in the developed basic concepts and principles of science. From these concepts, the main postulates of that science, i.e., the initial rules, hypotheses, are derived. A simple picture of the world is a system of pre-scientific knowledge and ideas about existence that is used in everyday life. The concept of the "linguistic world view" is firmly rooted in the treasure trove of linguistic and cultural studies, and in order to deal with it it is necessary to determine its connection with the basic concept of the "world view" associated with the science of philosophy. Cultural studies scholars point out, first of all, that the image of the world depends on the subject, and the subject can be an individual person, a group of people, a particular nation, and humanity in general.

Language is a priceless and sacred treasure of the people, and it is both a duty and an obligation for every true child of the people to remain steadfast in his own language and faithful



to it. He develops the idea of the great German linguist Jacob Grimm, who said, "The most living witness to a people is not its bones, its tools, or its grave, but its language." He says, "If a people have knowledge of its language from its beginnings, if they can deeply feel its various nuances, its tense and concise logic, they can deeply feel its long and complex history, be proud of its history, and believe in the sacredness of languages other than their own, and in their deserving of respect in every way. This means that the people understand their identity." Also, the following thoughts of some linguists on this subject reflect this truth: "The linguistic picture of the world does not stand on a par with special world pictures (chemical, physical, etc.), the linguistic picture of the world precedes them and forms these pictures, because only thanks to language does a person have the ability to understand the world and himself... According to the specificity of the language, a linguistic picture of a certain world appears in the minds of its owners, because a person sees the world through the prism of language". Thus, the national way of seeing the world and the discipline of perception of a people are recorded, first of all, in the linguistic picture of the world belonging to this people.

Therefore, when a person imagines the linguistic landscape of the world through language, its formation depends on the environment in which a person lives. For example, while the Uzbek people consider the bird "Humo" to be a symbol of peace, happiness and wealth, the American people consider the bald eagle to be very sacred, and this bird has long been recognized as the "national bird" of the Americans. Just as the image of "Humo" is on the state emblem of Uzbekistan, the image of the bald eagle can also be found on the country's coat of arms, presidential standard (flag), banknotes and other state attributes, as well as the logos of national companies. So, when Americans and Uzbeks think of peace, these images are the first to come to mind.

In linguistics, the science that studies the specific essence of a specific concept in all linguistic representations of the world and its connection with world realities is making its debut. "Concept" is also considered one of the necessary sections of cognitive linguistics, and is considered a means of establishing communication between the culture that operates in society and humanity. The term "concept" has been widely used in linguistics since the distant 90s. However, despite this, the concept and its ultimate meaning are still significant in that they have not yet reached a single general explanation or interpretation. The term concept in linguistics is mainly considered as a concept that has its own expression in language and linguacultural essence, as well as a set of conscious ideas and knowledge. It also means a verbalized idea of concepts and ideas. The concept is an element of the national language and national thinking. Semantic formation at a high level of abstraction is the uniqueness of the concept.

The term concept was explained in detail by Uzbek linguists N. Mahmudov, Sh. Safarov and A.E. Mamatov. In our opinion, the concept is a multifaceted and multilayered mental structure. It also simultaneously reflects psychological, cognitive-semantic and linguacultural aspects. Indeed, the fact that the concept is described as an object of cognitive and linguacultural research also indicates this. Therefore, the fact that the concept is divided into types by researchers into subjective, social, linguacultural, and artistic concepts can be assessed as an approach to a single essence from different aspects.

As E.S.Kubryakova noted, "The term concept serves as an umbrella for cognitive psychology, cognitive linguistics, and linguacultural, which deal with problems such as



understanding thinking, storing and processing information.” A concept is considered a unit of thinking, based on which lies a concept, meaning, and image, and it has a high level of content. Socrates’ wise saying “Understand yourself” acquires a new meaning in each historical period. Thinking and understanding are carried out primarily under the influence of a person’s ethnic origin, environment, and lifestyle conditions. N.D.Aryutunova, on the other hand, says, “A concept is a practical concept in philosophy, reflecting the relationship between many factors and the thinking process, such as national tradition, life experience, religion, ideology, folklore, and artistic images. “It embodies the cultural layer that establishes a connection between man and the world”, he writes.

Today, in the linguistic landscape of the world, units expressing the concepts of “Goodness”, “Friendship”, “Happiness”, “Mother” (“Ezgulik”, “Do’stlik”, “Shodlik”, “Ona”) are being studied. Of course, there are several units expressing these concepts. In this regard, let's consider the expression of the concept of “Homeland” (Vatan) in poetic verses. Let’s pay attention to the following four lines from “O’zbekim” Qasidasi by Erkin Vohidov;

Qayga bormay boshda **do’ppim**,
G’oz yurarman, gerdayib,
Olam uzra nomi ketgan
O’zbekiston, o’zbekim.

The word “do’ppi” (hat) in the four-letter word expresses the concept of the homeland. We can also see that the “do’ppi” is a cultural reality as the national headdress of the Uzbek people. The concept and reality should be distinguished from each other.

Reality is a word or phrase that expresses a thing, object, event or phenomenon related to the life, lifestyle, customs, culture, and social development of a particular people, and they have a national and historical character. An important feature of realities comes from the essence of the subject they express. The lifestyle and socio-economic development of a particular people in different historical periods certainly have an impact on the essence of realities. That is why, when talking about realities, it is impossible to ignore the issue of national identity and historical color. Because realities in any situation and at any time have a national and historical color. This requires a different approach to them. While realities are related to culture, concepts are related to consciousness.

Zavol ko’rma hech qachon, o’lkam,
Zavol bilmas shu yoshing bilan.
Muzaffar bo’l, g’olib bo’l, o’ktam,
Do’st-u yoring, qardoshing bilan.
Asrlarning silsilasida
Boqiy turgay koshonang sening.
Ulug’ bashar oilasida
Mangu yorug’ peshonang sening.
Mangu yorug’ maskanim manim,
O’zbekiston, Vatanim manim.

In these lines written by Abdulla Oripov, the above-mentioned words serve to express the concept of homeland. The reason why each given word expresses the concept of homeland is that people understand the concept of homeland in the linguistic landscape of the world



through such words. In their imagination, homeland is a friend and a brother for a person. For some, the concept of homeland can be expressed with a handful of soil. Of course, this is manifested in the imagination of each person, based on the linguistic landscape.

The concept is expressed in the lexical-semantic system of the language through words, phrases and metaphors. For example, the concept of “house” is not only a physical building, but also encompasses meanings such as security, warmth and family ties.

The linguistic landscape of the language is formed through various concepts. The culture and lifestyle of each language community are reflected in its linguistic landscape. For example, in the Uzbek language, the concept of “tree” can refer not only to a plant, but also to a broader meaning, such as life, growth, and the continuation of generations.

The linguistic landscape of each nation has its own conceptual system, in which national-cultural characteristics play an important role. For example:

In Uzbek: The concept of “Non” (bread) is used not only as food, but also as a symbol of holiness and hospitality.

In Russian: The concept of “Душа” (soul) is used in a broad sense, expressing the inner world and feelings of a person.

In English: The word “Home” (uy) encompasses not only the concept of a house, but also the concepts of comfort and safety.

These examples clearly demonstrate how national mentality and culture influence concepts. Metaphor is one of the important tools in the representation of concepts in the linguistic landscape. Through metaphorical concepts, abstract concepts are presented in a clear and understandable form. For example:

Time is money: In English, the metaphor “Time is money” (Vaqt bu pul) expresses the value of time as an economic category.

Life is a path: In Uzbek, the phrase “Hayot yo‘li” (The path of life) compares human life to a path.

Such metaphors reveal the deeper layers of the conceptual system and enrich the linguistic landscape of the language.

Conceptual oppositions are an important part of the linguistic landscape. Through such oppositions, a person’s perception of the world is formed:

Light - Darkness (**Yorug‘lik — zulmat**): Associated with the concepts of Good and Evil.

Hot - Cold: (Issiq - sovuq) Used as a symbol of kindness and carelessness.

White - Black: (oq - qora) In Uzbek, white represents purity and goodness, and black represents evil and misfortune.

Hot - Cold: (Issiq - sovuq) Warmth represents kindness, coldness represents carelessness or alienation.

Life - Death: (Hayot va o‘lim) The concepts of the duration of life and the inevitability of death are expressed differently in different cultural contexts.

In Uzbek culture, the color “white” is perceived as a symbol of purity and goodness, and “black” is perceived as a symbol of evil. Such oppositions reveal different layers of meaning of concepts in the linguistic landscape. In conclusion, we can say that the expression of concepts in the linguistic landscape of the world shows the interdependence of language and culture. Concepts reflect national mentality, cultural values, and worldview. Each language has its own



conceptual system, and a deep study of this system is important in identifying various aspects of the linguistic landscape. Therefore, through conceptual analysis methods, it is possible to understand the cultural and semantic aspects of the language more deeply.

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