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THE CONCEPT AS A FUNDAMENTAL UNIT OF THE NATIONAL LINGUISTIC PICTURE OF THE WORLD

Annotation. *This article examines the concept within Western and post-Soviet cognitive and linguacultural traditions. It analyzes theoretical approaches to defining and structuring conceptual models, with a particular focus on metaphor as a primary cognitive mechanism for conceptualizing experience. Special attention is paid to the cultural specificity and axiological models of concepts as reflected in 20th-century English and Karakalpak literature.*

Keywords: *concept, cognitive linguistics, linguaculturology, linguistic picture of the world, culture, national consciousness, metaphor, values.*

KONSEPT DUNYONING MILLIY LISONIY MANZARASINING ASOSIY BIRLIGI SIFATIDA

Annotatsiya. *Ushbu maqolada konsept G'arb va postsovet kognitiv hamda lingvomadaniy an'analarida o'rganiladi. Unda konseptual modellarni aniqlash va tuzishning nazariy yondashuvlari tahlil qilingan bo'lib, tajribalarni konseptuallashtirishning asosiy kognitiv mexanizmi sifatida metaforaga alohida e'tibor qaratilgan. XX asr ingliz va qoraqalpoq adabiyotida aks etgan konseptlarning madaniy o'ziga xosligi va aksiologik modellariga alohida e'tibor qaratilgan.*

Kalit so'zlar*: konsept, kognitiv tilshunoslik, lingvokulturologiya, olamning lisoniy manzarasi, madaniyat, milliy ong, metafora, qadriyatlar.*

КОНЦЕПТ КАК ФУНДАМЕНТАЛЬНАЯ ЕДИНИЦА НАЦИОНАЛЬНОЙ ЛИНГВИСТИЧЕСКОЙ КАРТИНЫ МИРА

Аннотация. *В данной статье рассматривается концепт в западных и постсоветских когнитивных и лингвокультурных традициях. В ней анализируются теоретические подходы к определению и структурированию концептуальных моделей, с особым акцентом на метафору как основной когнитивный механизм концептуализации опыта. Особое внимание уделяется культурной специфике и аксиологическим моделям концептов, отраженных в английской и каракалпакской литературе XX века.*

Ключевые слова: *концепция, когнитивная лингвистика, лингвокультурология, языковая картина мира, культура, национальное сознание, метафора, ценности.*

1. Introduction. One of the main categories of modern cognitive linguistics is the concept, a mental unit that reflects the content of human experience and is defined in language. In the context of the national linguistic picture of the world, the concept plays the role of a key element, forming the cultural and linguistic consciousness of speakers of a language belonging to a particular ethnic group. The emergence of the term "concept" in linguistics is linked to the transition from the structural and formal models of language to a cognitive and anthropocentric approach.

A concept is a complex cognitive and linguosocial linguistic unit. The noun *"Conceptus"* comes from the Latin verb *"concept"* and *"concipere"* – "beginning," meaning literally "to come into being". The system of worldviews that emerges throughout human life is increasingly enriched with new knowledge, transforming into general concepts. In the process of their activity and action, a person reflects and acts on the collected concepts in the world of concepts with their specific features and properties.

Currently, the concept is one of the main concepts of linguoculturology. Due to its complexity and multifunctionality, the term "concept" continues to receive various interpretations in linguistics. It serves not only as an element of individual consciousness but also as a structural component of the collective view of the world, where language serves as a means of expressing cultural values and norms. Concepts that carry value potential are formed during the historical and cultural development of society; they accumulate the spiritual experience of the people and reflect their worldview. This research aims to create a two-sided understanding of the concept as a cultural-value category, paying special attention to the methods of conveying cultural meanings and axiological models in English and Karakalpak literature of the 20th century.

Literature review. The concept is the object of research in a number of disciplines, such as cognitive linguistics, linguoculturology, political science, sociology, and ethnopsychology. The problems of studying the nature of the concept were addressed by foreign and Russian scientists, including V.von Humboldt, E. Sapir, B.Whorf, J.Lakoff, M.Minsky, R.I.Pavilonis, Ch.Potebnya, S.Askoldova, D.Likhacheva, N. Arutyunova, Y.Stepanov, E.Kubryakova, A.Babushkin, Z.Popova, I.Sternina, V.Kolesova, and others. Uz-

bek scholars A.Abduazizov, U.Yusupov, Sh.Safarov, N.Djusupov, D.Ashurova, A.Mamatov, and Karakalpak scholars Sh.Abdinazimov, G.Kidirbayeva, and G.Usenova have also made significant contributions to their research.

The term "concept" has been used in linguistic literature since the early 1990s by D.Likhachev and Y.Stepanov. D.Likhachev, defining the meaning of the concept, proposed to consider it as an algebraic expression (or algebraic designation) of the meaning that we use in our speech, noting that it exists for each basic, dictionary meaning of the word. According to T.A. van Dijk, concepts are "knowledge models used to analyze and process information presented in a text or discourse," which reflect the results of human cognitive activity and organize the hierarchy of mental structures.

Research Methodology. The emergence of the term "concept" in linguistics is linked to the transition from the structural and formal models of language to a cognitive and anthropocentric approach. According to T.A. van Deyk, concepts are "knowledge models used to analyze and process information presented in a text or discourse" It reflects the results of human cognitive activity, organizes the hierarchy of mental structures, and shapes the connections between language and thought [1;110–117 p.].

In the modern cognitive and linguocultural paradigm, the problem of the concept as a unity of cultural and mental experience occupies a central place. The concept serves not only as an element of individual consciousness but also as a structural component of the collective view of the world, where language serves as a means of expressing cultural values and norms. With the formation of cognitive linguistics in the 1980s, primarily thanks to the work of J.Lakoff and M.Johnson [2;56–59 p.], researchers' attention shifted to the study of how concepts shape human thought and define perception of the world through a system of metaphorical and symbolic categories.

From the perspective of linguoculturology, the concept is multifaceted, encompassing cognitive, emotional, and value dimensions. According to S.G.Vorkachev, "a concept is a culturally defined meaning that is defined in the linguistic consciousness and embodies the value orientations of society" [8;38 p]. Such an approach allows us to consider the concept as a point of intersection of language, consciousness, and culture. Here, in the language, Y.According to S.Stepanov, "the cultural memory of the people, their views on the world, good and evil, life and death, freedom and truth, are codified" [7;46 p].

Concepts that carry value potential are formed during the historical and cultural development of society. They accumulate the spiritual experience of the people and reflect their worldview. Thus, the concept of "freedom" in English and Karakalpak cultures embodies various axiological trends. In the English tradition, starting with the Enlightenment, "freedom" is primarily associated with individual autonomy and the right to personal choice- an idea deeply rooted in Protestant ethics and the philosophy of liberalism. In the Karakalpak worldview of the late 19th and early 20th centuries, the concept of "liberation," on the contrary, has a collective character associated with the idea of liberating the people and preserving cultural identity. In the poetry of J.Aymurzaev and I.Yusupov, the motif of freedom is often associated with the image of the native land, people, spiritual awakening, which reflects the value of freedom as harmony with society and nature.

D.S.Likhachev viewed concepts as a "cultural collection" encompassing the "memory of the people's historical experience" [5;281 p.]. This metaphor demonstrates their role in preserving the cultural code passed down through generations. Through language, concepts convey not only knowledge but also behavioral norms, evaluation criteria, and mental images. For example, the concept of "life" in 20th-century English and Karakalpak poetry is complemented by different axiological meanings. In Dylan Thomas's "Do not go gentle into that good night," life is seen as a struggle against the inevitability of death, where individual will and discontent hold supreme value. In Karakalpak poetry (for example, in N. Japaqov's work), life is understood as a gift of nature, a collective life subservient to the rhythm of the land and people. Here, the concept of "life" is linked to the values of natural cyclical and communal balance.

From a linguocognitive perspective, a concept encompasses not only its semantic core but also its periphery, where culturally defined meanings, symbols, metaphors, and associative connections are located. E. S. Kubryakova defines a concept as "an operational unit of memory, mental vocabulary, and a person's conceptual system" [4;92 p.]. However, in the linguocultural context, the concept goes beyond a purely cognitive phenomenon: it becomes a carrier of cultural values, norms, and archetypes.

Analysis and results. Anna Vejbitskaya, proposing a universalistic approach, viewed concepts as "culturally specific meanings expressed through natural language" [3;18 p.]. According to his theory of "cultural scenarios," the language of each nation defines its own unique ways of interpreting its core values. For example, while the concept of "honour" in English culture is associated with personal courage and

honor, in Karakalpak culture, "namıs" reflects a socio-normative measure focused on collective dignity and moral responsibility to society.

Mythological and religious concepts play a significant role in the formation of the concept. In Karakalpak folklore and the epic "Forty Girls," concepts such as life, honor, duty, and death are sacred and represent collective values, courage, and sacrifice. In English tradition, from Milton to the modern poet S. Hughes, biblical archetypes and cultural symbols embedded in texts also serve this function.

Thus, the concept as a cultural-value unit is not an element of knowledge, but a multidimensional phenomenon that unites cognitive structures, emotional assessments, and axiological views. Its analysis requires the synthesis of methods from cognitive semantics, cultural studies, and psycholinguistics. The concept allows for the identification of both universal and unique aspects of a national worldview within the framework of intercultural comparison.

Thus, concepts act as a mediator between individual and collective consciousness, language, and culture. Through them, the transmission of national values is carried out, which makes them the main objects of research of modern linguoculturology.

In general, considering various approaches to defining a concept allows us to conclude that it is one of the main categories of modern cognitive and linguocultural thought. In the cognitive paradigm, the concept is interpreted as a mental structure that ensures the formation and storage of knowledge about the world. It helps to categorize experience and construct a conceptual picture of the world, acting as a mediator between language form and human thought activity [4;91–93 p.].

From a linguocultural perspective, a concept acquires a new cultural-value character while preserving its cognitive nature. Here, the concept is understood as an element embodying spiritual, historical, and axiological meanings accumulated in the collective consciousness of the people. According to Y.S. Stepanov, concepts "contain the cultural memory of humanity, the totality of views on the world, humanity, goodness, and truth" Thus, a concept becomes not only cognitive but also a cultural unit capable of defining and conveying a system of national values.

Contemporary researchers (E.S.Kubryakova, Z.D.Popova, I.A.Sternin, S.G.Vorkachev) emphasize that cognitive and linguocultural approaches are not contradictory but rather complementary. The cognitive approach explains the internal structure of a concept – its figurative-conceptual content, while the linguocultural approach explains its external function in the language and cultural system of society [6;27–29 p.]. In this case, language is not only a means of expressing knowledge, but also a channel for conveying cultural meanings.

The most important feature of the concept is its multi-layered nature. As the studies of Vezhbitskaya and Kubryakova show, the concept has a rational core, a metaphorical-figurative layer, and a periphery rich in emotional-evaluative and value components [3; 128-130 p.]. Such a structural concept opens up for rapid, revision, and cultural change. In the process of a nation's historical development, concepts undergo evolution, reflecting changes in the worldview and axiological system of society. According to D.S. Likhachev, "concept lives in culture, enriched with new meanings, and becomes a guardian of the people's spiritual experience" [5;3–9 p.].

Another important aspect is the metaphorical nature of the concept. According to the conceptual metaphor theory of J.Lakoff and M.Johnson, humans understand abstract domains through concrete physical and spatial images [1;56–59 p.]. Thus, metaphor becomes a cognitive mechanism for conceptualization, and through language, a cultural tool for modeling reality.

Based on the analysis conducted, the concept can be defined as a mental-linguistic and cultural-value unit that ensures the interaction of cognitive, communicative, and axiological processes. The concept forms the internal structure of the national worldview, serves as a means of expressing mental and cultural universals, and also reflects the uniqueness of national consciousness.

Conclusion. Thus, cognitive and linguocultural paradigms unite in the understanding of "concept" as a connecting link between thought, language, and culture. Cognitively, it structures knowledge; linguoculturologically, it reflects the people's values and cultural identity. Such a two-sided understanding of the concept creates a basis for its future analysis as a cultural-value category, in which special attention is paid to the methods of conveying cultural meanings and axiological models in English and Karakalpak literature of the 20th century.

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ETHNOPSYCHOLINGUISTIC DIMENSIONS OF SPEECH ACTS: CULTURAL TRADITIONS, SOCIAL EXPERIENCE, AND NATIONAL WORLDVIEW

Annotation. *The development of intercultural communication in modern linguistics increases the relevance of ethnopsycholinguistic research examining the role of ethnic consciousness and collective experience in speech acts. This article aims to analyze the influence of cultural traditions on speech behavior and national worldview. The study utilized systematic, semiotic, and conceptual analysis methods from the scientific schools of F.Boas and N.Tolstoy. The results demonstrated that ethnic mentality is firmly encoded in lexical semantics, phraseology, and speech strategies, and each communicative model is culturally conditioned. In conclusion, language is the primary mechanism that preserves and transmits ethnic identity across generations. Successful communication requires not only linguistic competence but also ethnopsychological sensitivity.*

Keywords: *Ethnopsycholinguistics, speech acts, ethnolinguistics, linguistic consciousness, ethnic mentality, national worldview, intercultural communication, communicative behavior, cultural traditions, ethnic identity.*

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NUTQIY AKTLARNING ETNOPSIXOLINGVISTIK JIHATLARI: MADANIY AN'ANALAR, IJTIMOIY TAJRIBA VA MILLIY DUNYOQARASH

Annotatsiya. *Zamonaviy tilshunoslikda madaniyatlararo muloqotning rivojlanishi nutqiy aktlarda etnik ong va jamoaviy tajriba rolini o'rganuvchi etnopsixolingvistik tadqiqotlar dolzarbligini oshirmoqda. Ushbu maqolada madaniy an'analarning nutqiy xulq-atvor va milliy dunyoqarashga ta'sirini tahlil qilish maqsad qilingan. Tadqiqotda F.Boas va N.Tolstoy ilmiy maktablarining tizimli, semiyotik hamda konseptual tahlil metodlaridan foydalanildi. Olingan natijalar etnik mentalitetning leksik semantika, frazeologiya va nutqiy strategiyalarda mustahkam kodlanishini, har bir muloqot modeli madaniy shartli ekanligini ko'rsatdi. Xulosa qilib aytganda, til etnik identiklikni saqlovchi va avlodlarga uzatuvchi asosiy mexanizmdir. Muvaffaqiyatli muloqot uchun faqat lisoniy kompetensiya emas, balki etnopsixologik sezgirlik ham zarur.*

Kalit so'zlar: *etnopsixolingvistika, nutqiy aktlar, etnolingvistika, lisoniy ong, etnik mentalitet, milliy dunyoqarash, madaniyatlararo muloqot, kommunikativ xulq-atvor, madaniy an'analar, etnik identiklik.*

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ЭТНОПСИХОЛИНГВИСТИЧЕСКИЕ АСПЕКТЫ РЕЧЕВЫХ АКТОВ: КУЛЬТУРНЫЕ ТРАДИЦИИ, СОЦИАЛЬНЫЙ ОПЫТ И НАЦИОНАЛЬНОЕ МИРОВОЗЗРЕНИЕ

Аннотация. *Развитие межкультурной коммуникации в современном языкознании повышает актуальность этнопсихолингвистических исследований, изучающих роль этнического сознания и коллективного опыта в речевых актах. Данная статья направлена на анализ влияния культурных традиций на речевое поведение и национальное мировоззрение. В исследовании использовались методы системного, семиотического и концептуального анализа научных школ Ф.Боаса и Н.Толстого. Полученные результаты показали, что этнический менталитет прочно закодирован в лексической семантике, фразеологии и речевых стратегиях, а каждая коммуникативная модель культурно обусловлена. В заключение отметим, что язык является основным механизмом, сохраня-ющим и*