

The Concept of "Community / World" in the Linguistic and Cultural Aspect

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Abstract:

The word "World" refers to the key concepts that embody the peculiarities of the national mentality in a concentrated form, which determines the importance of the concept "world" in the study of the Russian language in the national audience

Key words: cultural linguistics, mentality, concept, conceptual field of language, linguoamental essence, verbalization, conceptual sphere.

At the present stage, cultural linguistics is developing intensively. More and more linguists are interested in the relationship and interaction of language, thinking, culture and ethnicity. Language not only fixes and stores the concepts and attitudes of culture, but also serves as a means of their reproduction in the mentality of the people or its individual social groups from generation to generation.

The study of linguocultural concepts is of great importance in modern linguistics. "Concept" is a key concept in modern cognitive linguistics, which is increasingly used as a term by researchers dealing with the problems of the linguistic description of cognition.

Linguists are increasingly interested in phraseological semantics, the interdependence of linguistic and extralinguistic factors in the structure of the meanings of phraseological units, as well as the problem of the ethnocultural significance of complex linguistic signs, their ability to reflect the specific features of national knowledge.

In its most general form, the concept, according to Yu.S. Stepanov, can be presented, on the one hand, as "a clot of culture in the consciousness of a person: that in the form of which culture enters the mental world of a person, and, on the other hand, a concept is that through which a person himself enters a culture, and in some cases and affects it "[1].

The study of the conceptual field of language (the term was proposed by D.S.Likhachev) makes it possible to reveal the features of the spiritual world of this or that ethnic group in a metaphorical sense, to reveal the specifics of the flight paths of human thought, and therefore, to know the culture of peoples at different stages of its formation.

The study of culture through language is an idea that has been "floating in the air" in recent years: that linguistic material is the most significant, often self-sufficient information about the world and the person in it. Therefore, the study of culture through language is not a new idea; A. Brückner, V. Ivanov, V. Toporov, N. Tolstoy and others wrote about this. A great contribution to the solution of the problem at the turn of the third millennium was made by the Polish anthropologist Jerzy Bartminski. Culture in their works is considered not just as a science adjacent to linguistics, but as a phenomenon, without a deep analysis of which it is impossible to comprehend the secrets of man, the secrets of language and text.

According to S.G. Vorkachev, the linguocultural concept is considered as a "clot" of ethnoculturally

marked meaning, which has its own name, which coincides with the name of the lexical dominant of its linguoamental essence. Distinctive features of linguocultural concepts are ideality as a reference to the field of consciousness, ethnocultural distinction and verbalization, which include units that are very heterogeneous in their semantic composition and require different research approaches for interlingual comparison. [2]

The conceptual system is individual for each person. The study of personal conceptual systems is still based on the author's linguistic pictures of the world, based on texts - oral or written.

It is known that among the most important values of spiritual and material Russian culture, researchers name, first of all, conciliarity and community. Therefore, such a constant (concept) as "community / world" plays an important role in shaping the understanding of the peculiarities of the Russian mentality. [3]

In the dictionary entry in "Constants: Dictionary of Russian Culture: Research Experience" Yu.S. Stepanov writes the following: "WORLD (COMMUNITY). This, in the old Russian. spelling Mir, - a kind, not found anywhere else in Europe, a cell of the social structure of rural Russian life. By origin, the world is associated with a city-village, with two different processes in it: 1) internal - the transformation of this cell of agriculture and land tenure (moreover, this internal process, according to Klyuchevsky, was probably dual: on the one hand, the expansion of the primary courtyard - clan, by its disintegration into several courtyards connected by tribal relations, on the other, by the unification of several different courtyards-clans - Mir, city-village) and 2) external - by the establishment of relations between this cell and the bodies and institutions of power higher than it in a hierarchical position, up to the state"[4].

In the dictionary entry in the New Encyclopedic Dictionary of Brockhaus - Efron, quoted by Yu.S. Stepanov, provides a further explanation of the meaning of this constant: "After the decree on the emancipation of the peasants on February 19, 1861 and up to the revolution, world (миръ) in Russian law meant two essentially different concepts: 1) a rural community as an economic unit and a legal entity standing on the basis of civil law and 2) rural society as a lower administrative unit, standing on the basis of public law (the volost society of peasants was sometimes called world, and therefore the decisions of the rural gathering of peasants and the decisions of the volost gathering of peasants were called worldly sentences".

Many prominent minds of Russia wrote about the significance of this phenomenon. So, N.A. Berdyaev wrote that the Russian people have always loved to live in the warmth of the collective, in some kind of dissolution in the elements of the earth, in the bosom of their mother"[5].

Conducting a historical and ethnological analysis of the ethnic picture of the world of Russians, S.V. Lurie considered the community as the main type of Russian sociality: "The word "community" is synonymous with the word "world". The concept of "world" was central to the consciousness of the Russian peasants. The peasant saw himself as a member of Russian society not as an individual, but as a member of a specific community, a specific "world"[6]. She also pointed to the specific trait of the Russian community in comparison with the characteristic features of the communal way of life of other ethnic groups. In her opinion, "the distinguishing feature of the Russian community was its central place in the self-identification of the overwhelming majority of members of Russian society and, consequently, the significant role that the community played in public life as a whole."

Means of phraseology play an important role in the actualization of concepts, including this concept. It is known that the most important concepts and values of culture are passed from generation to generation in proverbs and sayings [7]. Proverbs are a "mirror" of the culture of nations. We find the concept "community / world" in many sayings, proverbs, such as: In world and death is red; There is no world or judgment; The world is not without good people; The whole world; The world will stand

up for itself; The world is like water - will make noise and disperse; Both in the world and in the feast - all in one; By wool and a nickname the world gives; With a cathedral you can fight the devil; The path stalls, so the world (community) dries up, etc.

Community as the ideology of Russians is expressed in the desire for joint work and rest, which is reflected verbally. In the Russian lexicon, a significant place is occupied by such words and phrases as together, with the whole world, with all the people, together, three, the whole team, the whole family.

The conceptual sphere of the "community / world" concept we are considering is very wide, and in modern Russian it is represented by a long series of synonyms. One of them is the lexeme communication, which is linked by synonymous relations with a number of other lexemes: contact, maintain relationships, know, be found (colloquial); deal, etc. [8].

According to the results of special studies, "the lexico-phraseological field representing the concept of "communication" is one of the largest fields of the Russian language, which indicates the importance and relevance of the concept of "communication" for the national consciousness of Russians" [9].

This means that this concept is basic for Russian culture, and it and its derivatives play a certain role in the spiritual life of the nation today, are verbalized in a large number of culturally significant linguistic units and refer to the dictionary of culture, are thematized in cultural texts and in a certain degrees typify Russian culture.

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