



**THE CONCEPT OF "WAR" IN THE LINGUISTIC LANDSCAPE OF THE WORLD**

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**Annotation**

This article is devoted to the linguistic study and analysis of the concept of war in the linguistic landscape of the world using the example of the Russian and English languages

**Keywords:** Cultural linguistics, concept, linguistics, landscape of the world, war. language, language of the world

Cultural linguistics owes its origin to the intensively developing anthropologically oriented linguistics since the second half of the 90s of the XX century, which constitutes an independent linguo-humanitarian paradigm.

Cultural linguistics is one of the most actively developing areas of modern linguistics. At the same time, the problem of types of cultural concepts is one of the most controversial issues in this area of linguistics. The categorical composition of this science has not been fully developed, the list of concepts to be studied is under discussion.

The social and political phenomenon "war" plays an extremely important role in the Russian-speaking culture and an essential role in the English-speaking one. Separate studies in the field of philosophy, sociology, psychology, history, political science are devoted to this phenomenon, however, this issue has not yet been considered in linguistic literature, although war as a phenomenon receives multiple and variable linguistic designations in Russian and English.

Language is a form of reflection of the reality surrounding a person and himself, a means of obtaining knowledge about this reality. The study of a person and his interaction with the world around him, fixed in consciousness in the form of concepts, images and behavioral acts, is engaged in cultural linguistics, which meets the modern requirements of linguistics and cultural studies

Cultural linguistics studies two sign systems - language and culture, which are social phenomena that are tightly connected with each other, which makes it possible to study the cultural and linguistic competence of members of a particular ethnic group, to study their mentality as a reflection of the consciousness of the carriers of a certain linguocultural collective. This circumstance explains the priority and theoretical and applied significance of research on the cultural semantics of language in Russian and foreign linguistics. Due to the fact that at the current stage of the development of linguistics, the dominant of thinking is not so much cognition as mutual understanding, an attempt was made in this article to analyze some aspects of the interaction of language, culture and personality. The application of the linguoculturological approach to the study of the concept of "war" in the linguistic picture of the world and traditional research methods, such as comparative, interpretive and contextual analysis, the method of conceptual and metaphorical modeling, fully meets the achievement of the goals and objectives set in the study based on generally valid theoretical provisions and using linguoculturological analysis, we determined the following: the concept of "war" is an ethnically, culturally conditioned, complex, structural-semantic, verbalized education based on a discursive basis



and including an image and an assessment in its architectonics. the discursive component is formed by factual information about war as a real phenomenon, which serves as the foundation for the formation of a concept. The figurative component of the cultural concept "war" is associated with the way of cognizing reality, and it includes all those ingenuous ideas that exist in the minds of multilingual individuals in connection with this concept. The results of the study indicate the legitimacy of the allocation of the linguocultural concept "war" in the English and Russian-language pictures of the world. A comparative linguoculturological analysis of the concept under consideration in the linguistic picture of the world was carried out on the basis of a study of the semantic structure of both linguistic systems. His data indicate that the concept of "war" is gaining multiple and variable manifestations in the Russian and English languages, expressed in the semantics of units of different levels (lexical, phraseological, paremiological) in the form of a universal sign of war. the individuality of this feature lies in the originality of the models of its combinatorics. Investigating the methods of linguistic expression of the concept of "war" in the lexical, phraseological and paremiological systems, we were able to analyze the main similarities and differences in the implementation of the concept under study in the compared pictures of the world. We have found that the existence of universal signs of the concept of "war" in the compared linguistic pictures of the world is due to an identically negative attitude towards war as a social and socio-political phenomenon. In the Russian linguistic consciousness, the concept of "war" is of greater importance than in English, which is confirmed by the denser semantic structure of the "war" frame. The study showed that the war in the Russian linguistic consciousness is associated with the need to defend their homeland on their land from the encroachments of enemies, while in the English-language picture of the world, war is associated with armed actions on the territory of other states in order to protect their interests, sometimes thousands of kilometers from their country. In linguoculturological terms, metaphorical word usage is especially valuable, the interpretation of which made it possible to discover the similarities and differences in the reflection of war as a fragment of the surrounding world in the minds of people speaking different languages. We managed to show that the linguistic personality forms its own, personal attitude to the war, focusing on nationally specific cultural values. Studies have shown that self-praise and bragging are negatively assessed in the Russian-language picture of the world, being replaced by courage and daring, which is reflected in particular in one of the proverbs: "Do not boast, going to the army, but boast, walking from the army". The data obtained allowed us to conclude that representatives of Russian culture condemn people for whom war is a means of enrichment: "To whom is war - and to whom is a mother." We have not identified equivalent proverbs in the English-language picture of the world. Based on the data obtained, we were able to establish that the main property of the concept of "war" is its connection with other concepts of culture, which determines the specifics of the sign of war in the English-language and Russian-language pictures of the world. The concept studied in our work is closely intertwined with the concept of "feat", the content minimum of which is expressed as an extraordinary, exceptional, noble deed associated with moral choice, great effort and risk. The attitude to heroism in both English and Russian linguistic consciousness is modeled as a characteristic of a person who either performs such an act or is incapable of a heroic deed. The ethnocultural specificity



of the attitude to feat in relation to the English and Russian languages is found in the sign of the way this act is carried out. Feat in the eyes of the British is associated with nobility, grace, wisdom, skill, flaunting action and glory. The feat in Russian is not an art, but the defense of one's native land at the cost of one's life. In the study, the method of metaphorical modeling was implemented within the framework of the cognitive approach, which made it possible to consider the semantic connections of the concept of "war" from the point of view of the course of the cognitive process and to study interconnected processes of knowledge, cognition and the results of cognition in the form of corresponding representations. A comparative analysis of metaphorical word use in the linguistic picture of the world allowed us to find dominant models of a universal nature. We have established that the composition of the universal metaphorical models functioning in the English-language and Russian worldviews is rather homogeneous. As the analysis of the data obtained has shown, the similarity between them is observed in the fundamental values of both moral and utilitarian order. The use of the method of metaphorical modeling made it possible to identify models that most clearly reflect the cultural traditions and national mentality of native speakers of English and Russian: "war is the work of a complex mechanism / train movement", "war is theater / cinema", "war is a game of chess / gambling". Differences in universal metaphorical models are associated with the historical and cultural features of the mentality of multilingual people. They relate to the plan of expression, distribution and combinatorics of norms, as well as the degree of their relevance for the linguistic personality. Our research gives grounds to assert that only at the level of the frame structure are the greatest differences due to the specifics of national languages and national consciousness revealed. For example, for Russian culture, the intellectual abilities of a person, his moral health, strong roots and other fundamental values are more significant. The work emphasizes that in English culture the contrast between friend and foe is sharper than in Russian. We have reasonably proved that the characteristic norms of English society are non-interference in other people's life, tolerance towards others, censure of imposing their will on other people. This study does not exhaust the entire content of the problem under consideration. It seems that the results obtained open up prospects for further research of the cultural concept "war" in the concept sphere of the English and Russian linguocultures. We believe that a more detailed study of the connection between the concept of "war" and other concepts of culture will provide data that will serve as the basis for a more detailed description of the conceptual spheres of the English and Russian languages. In our opinion, in the future, it is necessary to comprehensively study the semantic characteristics of the concept of "war" in the diachronic sense in order to identify changes in the behavioral norms of people during the war, i.e. changes in the value system of one or another ethnic group, undoubtedly, lead to the corresponding reactions of the language.

Conclusion: Further work can go along the path of expanding the list of cultural concepts in the English and Russian pictures of the world, a deeper understanding of the actual problems of the relationship between language and culture in linguistics.



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