

THE NOTION OF 'CONCEPT' IN CULTURAL LINGUISTICS

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This article deals with the study of the description of the notion of "concept" in linguoculturology and the history of its formation in linguistic science. The purpose of this article is to consider the concept as a basic notion in cultural linguistics. The history of development, analysis of the main directions in the study and research of the structure of the concept are shown. The methods of conceptual analysis, different approaches to the classification of concepts and the notion of "conceptosphere" are also considered.

KEYWORDS: *anthropocentric paradigm, cultural linguistics, concept, cultural concept, cognitive linguistics, world view, conceptual world view, conceptual sphere.*

Since the end of the last century, the anthropocentric paradigm has become the dominant paradigm in linguistics, being functional, cognitive and dynamic. This paradigm returned to man the status of "measure of all things" and returned him to «the center of the universe" [1]. The anthropocentric paradigm is a switch interests of the researcher from objects of knowledge to subject, i.e. the person is analyzed in language and language in a person.

The anthropocentric trend in linguistics considers the essence of a person in close connection with language. It is known that the relationship between language and human nature began with the ideas of the great German scientist, philosopher, linguist Wilhelm Humboldt, who was the founder of the philosophy of language.

According to the scientist, language is a continuous process of spiritual creativity that determines the spiritual relationship of man to the universe. As Maslova writes, he characterizes languages as organisms of different nationalities with their original thinking and perception.

Formation of an anthropocentric paradigm led to "a turn of linguistic problems towards a person and his place in culture, because in the center of attention of culture and cultural tradition is the linguistic personality in all its diversity: I-physical, I-social, I-intellectual, I-emotional, I-mental" [2]. "All linguistics is permeated with cultural and historical content, and its object is language, which is the condition, basis and product of culture". Culture has a communicative, value and symbolic nature. Language is not just closely connected with it: it "grows into it, develops in it and expresses it" [2]. After all, as is known, "all the subtleties of the culture of the people are reflected in its language which is specific and unique, because differently fixes the world in itself and the person in it" [2]. Yu.K. Voloshin notes that "culture is often mute by itself, and in these cases it cannot do without language [3].

Cultural linguistics is a science linking culture and language, which arose at the intersection of cultural studies and linguistics and explores "manifestations of the culture of the people, which are reflected and entrenched in the language." The concept is the basis of the categorical apparatus of this scientific discipline.

The notion of "concept" originates from mathematical logic in the works of G. Frege and A. Church. The word concept in translation from the Greek conceptus (from the verb concipere - "beget") means literally "word, name". One of the first who used this term and developed its meaning in his works was S. A. Askoldov. In his article "Word and Concept" (1928), he assigns the function of a substitute to concepts[4]. This article by the author can be considered the beginning of the conceptual-culturological approach. Later, the term concept is used in their works by scientists of cognitive linguistics (R.I. Pavilenis, M.A. Kholodnaya).

The term "concept" has become widely used by linguists thanks to the scientific work of D. S. Likhachev and Yu. S. Stepanov. D.S. Likhachev goes further in defining the concept in comparison with S.A. Askoldov, characterizing the essence of the concept. The author presents the concept as an algebraic expression of meaning (or algebraic notation). He argues that a person is not able to express the meaning of the word completely, since he has his own understanding of the word, depending on the characteristics of the environment and the conditions of his residence[7].

Yu.S.Stepanov describes the concept as a cultural-mental-linguistic formation, as a "bundle" of ideas, notions, knowledge and imaginations that the word carries [5]. According to the scientist, the concept is the mental perception of culture by a person. But developing the thought further, he believes that a person himself becomes a part of culture and can influence it through the concept [5].

In cultural linguistics, the notion of concept is studied by such scientists as N. D. Arutyunova, Z. Kh. S. Stepanova, V. N. Telia, G. V. Tokareva, R. M. Frumkina and others. In their works they consider the concept as a mental unit in the human mind, which is formed and develops under the influence of various factors surrounding it.

The concept has become a basic term in cultural linguistics, and many works have been devoted to its study. Although this term is used quite often, like all complex social phenomena, the concept does not have a precise definition, but we understand it as a multidimensional bundle, which in fact is the basis of any language, creating abstract images of words, projecting models from human consciousness. The more scientists study the problem of defining the concept, the more opinions appear on this topic and the more approaches to the study of the concept are developed every day.

Conceptology is understood as a branch of cognitive linguistics that focuses on the study of concepts. Initially, "concept" was used as a synonym for or associated with "understanding", "meaning element", "consciousness", "perception" and "mind"; it was emphasized that the concepts contain culturally specific information.

The complexity of the concept as an object of study and its dual nature - mental and verbal - have led to many definitions of the concept. On the one hand, scientists consider the concept as a combination of some elements, units at the same time, and on the other hand, many scientists proceed from the unity, integrity of the concept.

Among the most frequently cited definitions of the concept are the following: "operational units of the human mind" (E. Kubryakova), "fixed meaning in the human mind" (N. Boldyrev), "discrete substantial essence of consciousness". (N.Nikitin).

From a cultural linguistics point of view, concepts are the concept of "house" as a set of meanings in a poetic text, considered as the main pillars of culture in the mental world of a person (Yu.Stepanov).

Yu.S. Stepanov defines the concept as follows «The concept is, as it were, a clot of culture in the mind of a person; that in the form of which culture enters the mental world of man. And, on the other hand, the concept is something through which a person - an ordinary person, not a "creator of cultural values" - enters culture himself, and in some cases influences it» [5].

S.A. Askoldov was one of the first to consider the concept in his work "The Concept and the Word" and defines the concept as "a mental formation that replaces many homogeneous objects in mental activity." He also adds that "one should not, of course, think that the concept is always a substitute for real objects." [4]

G.G. Slyshkin and V.I. Karasik describe the concept as "a multidimensional mental unit with a dominant value element". The concept is centered around a "strong" point of consciousness, spreading associative vectors from it. The most significant associations for native speakers are expressed in the core of the concept, the less significant ones reflect peripheral concepts. They believe that the boundaries of the concept are not clear. The concept takes

its name from the central points (the core of the concept), actualized by language or speech units. Units of speech and language are a set of "inputs" of the concept, which are actualized in the mind of a native speaker [6].

V. A. Maslova considers concepts as key components of the picture of the world determined by the culture of a particular nation, which is significant both for the linguistic culture and for the linguistic community. In his works, the scientist refers such abstract concepts as freedom, love, homeland, honor, labor, etc. to the main cultural elements. She believes that the description and study of the concepts of these words is relevant for cultural linguistics, since the basic concepts of culture occupy an important place in the minds of the peoples of the world, reflecting their mentality [2].

In the works of S. G. Vorkachev, the concept is defined as a separate object of the public mind, directing to higher entities, reflected in the language with an ethno-cultural property. According to the scientist, the need for terminology of the word concept is expressed in the correlation of semantic units with a linguistic personality, which is an example of a national worldview [8].

N. D. Arutyunova defines the concept as the understanding of common philosophy. In her explanation, this follows from the interaction of religion, traditions, cultural values, folklore, defining the concept as an analogue of worldview terms. These terms, according to the scientist, are the means of conveying the spiritual culture of the people [9]. From this point of view, concepts can be understood as culturally significant notions of common sense.

American linguist Ray Jackendoff gives an interesting analogy to the concept by comparing it to "grasp". Only in the case of the cultural linguistics concept, this is not a physical grasp with the help of hands, but a grasp of thought. On the other hand, the concept is treated as an entity, as an individual object, which is transmitted using language, gestures, images or other imperfect means of communication [10].

V. I. Karasik calls the cultural concept the basic category of cultural linguistics, defining it as follows: "it is a complex mental formation, including figurative, conceptual and value components" [11].

One of the topical issues in linguistics is the structure of the cultural linguistics concept. The concept cannot be viewed as a one-dimensional formation. The concept has a certain structure, which is the main criterion that allows the concept to be attributed to the concept sphere of a particular culture, and also to exist in this culture. For example, according to S. Kh. Lyapin, the concept is a multidimensional clot, which is a socio-psychological formation in the consciousness of society, which is realized in a linguistic form [12]. S.V. Ivanova also considers the concept as a multidimensional formation and identifies its following components: cultural, psychological, cognitive, linguistic. And highlights the value assessment as the main principle of concept formation [13].

V. I. Karasik describes the structure of the concept as a multidimensional linguistic formation that has a semantic basis, distributive properties, internal form, valence bonds and cultural properties.

He divides the structure of the concept into three parts; conceptual - the definition of the concept in the language; figurative - recreating images, incidents, objects through sight, hearing, smell and taste; the value part is characterized by the importance of the concept for both the individual and society [11].

The reasoning of Yu.S. Stepanov about the structure of the concept attract special attention. The scientist argues that everything that transforms it into a fact of culture can be considered the structure of the concept: history, etymology, religion, ideas, etc. He believes that the structure of the concept is "layered", and each "layer" is a separate stage in the history of different times and differently significant.

According to Yu.S. Stepanov's concept is formed by three main components or three layers: 1) the main feature related to a given culture, existing for everyone who uses this language; 2) additional or somewhat "passive" or

"historical" signs, they exist only for some social groups, and passive signs are updated mainly when people communicate within this social group; 3) an internal form or an etymological feature, usually not at all conscious, grasped in an external verbal form (this etymological feature is revealed only to researchers). At the same time, the literal meaning is always the starting point for the development of the concept in mental reality [14].

An interesting approach to the classification of the concept is presented in the study by Gurevich, who distinguishes two groups of the concept:

- 1) "cosmic" concepts, which are universal categories of culture (reason, time, change, space, movement);
- 2) "social" concepts that have cultural characteristics (labor, wealth, property, freedom, law, justice) [15].

The cultural linguistics concept can be considered from different bases. Scientists in cultural linguistics classify concepts as national, civilizational, individual, microgroup, macrogroup.

Researchers identify concepts that function in one form or another of discourse: pedagogical, political, medical. The cultural studies direction shares the study of concepts on the subject of the concept: emotional, educational, textual concept sphere.

In the cultural linguistics direction, the structure of the concept is presented from different levels, "layers", which are the result of the cultural and social life of different centuries.

Nikitin correlates the layers of the concept with the modes (aspects) of the concept in the "Course of Linguistic Semantics":

- 1) The logical mode of the concept, manifested in the operations of classification and systematization of entities.
- 2) The normative mode of the concept (the value layer of the concept) consists of qualitatively different features, axiologically significant.
- 3) Polar axiological modes (optimal and anti-optimal) are within the scale with oppositely directed feature quality vectors in the area of positive or negative assessments.
- 4) The figurative mode of the concept (the sensory-objective layer of the concept), which is presented as a generalized concrete construct of consciousness.
- 5) The emotional mode of the concept (evaluative layer of the concept) contains those characteristics that are determined by the emotional-evaluative perception and experience of the class [16].

In modern linguistics, many scientists propose the following model of the concept: the semantic base image of the semantic concept, acting as a universal way of encoding the object code. This image belongs to the everyday layer of consciousness and, according to a number of observations, has an operational or content nature based on the biodynamic and sensory fabric of consciousness. The basic image surrounds the concrete-semantic in its origin, cognitively dense, reflecting the sensually perceived properties, signs of the object.

This layer, together with the base layer, belongs to the everyday layer of consciousness. Further, in the structure of the concept (although not all concepts), more abstract layers are distinguished, reflecting a certain stage of everyday signs related to the reflexive layer of consciousness.

Finally, the interpretive field of the concept, which includes the evaluation of the content, the interpretation of some cognitive features and the formation of national consciousness, advice on understanding reality arising from the content of the concept, can be associated with the spiritual level of consciousness, which implies a broad meaning, evaluation of the concept in terms of its value for the nation.

The concepts stored in the memory of native speakers form the conceptual sphere. The term "conceptual sphere" was introduced by D.S. Likhachev, who understood it as "the totality of the concepts of the nation, it is formed

by all the potencies of the concepts of native speakers. The richer the culture of a nation, its folklore, literature, science, fine arts, historical experience, religion, the richer the concept sphere of the national language [17].

After analyzing the points of view on the concept and its definitions in linguistics, it allows us to conclude that the concept is a key category in linguistic science. The concept is a unit of public consciousness, formed on the basis of personal and cultural experience, reflecting the linguistic picture of the world and the national mentality.

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