

THE LINGUO-CULTURAL CHARACTERISTICS OF THE CONCEPT AND ITS REPRESENTATION THROUGH BASIC CONCEPTS

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ABSTRACT

Nowadays, the concept has been formed as a type of linguistic method in the study of the interaction of language, human and cultural phenomena. However, in Uzbek scientific literature, there are not enough studies about the effectiveness of the concept analysis method in revealing the linguo-cultural outlook. Firstly, the components of the linguistic and cultural concept are defined. Secondly, the methodology of formation of national linguo-cultural worldview through concepts was developed. Thirdly, the analysis of the quantitative results of experimental research aimed at revealing the formation of the linguo-cultural outlook through the concept is presented. Studies show that through concept analysis, it is possible to have clearer information about the linguistic landscape of the world is investigated. This confirms the effectiveness of the proposed methodology. The obtained results serve to further enrich knowledge within the methodological potential of concept analysis in the study of the national-cultural outlook.

Key words: concept, category, notion, approach, integrative, semantic interpretation, association, periphery

INTRODUCTION

In world linguistics, special attention is paid to clarifying the issue of national-cultural identity of universal concepts on the example of phraseological units. After all, in modern anthropological linguistics, it is noted that phraseological units (PhU) play a crucial role in the formation and development of the national worldview and clearly express its characteristics specific to a particular linguistic and cultural community. From this point of view, PhU is critical in increasing the linguo-cognitive potential of the language owner, in the human perception of the world reflected in the language, and in the perspective of revealing the anthropocentric importance of strengthening the fragments of existence in thinking through the means of language.

LITERATURE REVIEW

One of the basic means of categorizing reality - the term concept is one of the main concepts of cognitology and cognitive linguistics. In science, the concept is explained based on different approaches. The basis of naming as an ethnospecific sign of a concept can be seen in stereotyping of models of perception and behavioral reactions of the world reflected in the internal form of the name and the semantics of the concept (5, 37-42). In the following chapters, we will dwell on them in detail with examples. It is known that the phenomenon resulting from the combination of concepts has the names "conceptosphere" (7:3-9) and "simple (traditional) view of the world" (1,56). Conceptosphere is interpreted as "an orderly set of people's concepts, a database of thinking." (8,36). In our opinion, the conceptosphere reflects the landscape of the world restored as a result of the analysis of linguistic means. The conceptual picture of the world reflects the sociocultural reality filled with cultural content and certain conventions.

ANALYSIS AND RESULTS

One of the studies of concept was presented by A. Vejbitskaya on a logical-conceptual basis. According to her, the concept is interpreted as an object in the world of "Ideal" that reflects culturally bound perceptions of the world of "Reality". According to this theory, concepts are phenomena that exist and represent phenomena created

based on thinking about how objects are structured. Concepts should be described through language in the form of several explanatory constructions. Through language, knowledge about life and its laws is materialized in the form of various linguistic signs and transmitted from generation to generation. The most important aspect of A. Vejbitskaya's concept is the expressed opinion about the national characteristic of concepts. (4, 289-303)

Within the framework of the psychological approach, the concept is understood as a mental derivative that replaces several objects of the same type in the process of thinking. Academician D.S. Likhachev explains the concept as an "algebraic expression of meaning", because "a person does not have time or is unable to grasp the meaning in all its complexities, sometimes he interprets it in his own way." Therefore, the concept, in addition to its dictionary meaning, also includes a complex of associations connected with the individual and cultural experience of the language owner. (7)

In the cultural approach, attention is paid to the social content of concepts rather than their individual-psychic characteristics. In Yu.S. Stepanov's view, the concept is the main unit of culture, it represents the "cream of culture" in the human mind, and through it culture enters the human mental world. From the point of view of cultural development, the concept structure consists of several "layers" that are the result of "traces" of the cultural life of different periods. The structure of the concept includes everything that makes it a fact of culture: the origin form (etymology); a compact composition of the most important historical symbols; modern association; assessment, etc. (11,41). According to Yu.S. Stepanov, the concept, by the semantic point of view, consists of three main components or layers:

- 1) a relevant sign for a specific culture;
- 2) one or more weak or historical characters;
- 3) internal form or etymological sign.

At a deeper level, a concept becomes known and meaningful to all language users in a particular culture. In weak signs, the concept gains relevance only for a few social groups of a culture. The internal form is only relevant for researchers, and for speakers of other languages, this layer is indirectly available. Based on these, concept analysis researchers offer ethnographic, cultural and historical methods. The internal form or etymological symbol of the concept layer is directly present in the human mind. The spiritual and embryonic core of the etymon is the inner form of the name of the concept. Revealing the inner form of the concept is carried out through the etymological analysis of the language sign that objectifies it. The inner form of the concept reveals its initial meanings in totality. As a constant element of the concept, the internal form is always open to potential changes. "The internal form of the word is the relation of the content of the thought to the mind; it shows a person how his thoughts are manifested" (9,26).

The semantic interpretation of concepts is expressed in the book "Concept types in the lexical-phraseological semantics of the language" by A.P. Babushkin. The author studies the concept within the framework of cognitive semantics. It is in the meanings of words that the results of perception of reality are stored, and therefore, by applying the practice of component analysis, it is possible to obtain information about the conceptual parameters of the word, that is, in the sense of the word, its logical - object content, the image that reflects the state of objects in reality. The variety of concepts requires the following types: mental landscapes, schemes, hyperonyms, frames, scenarios, insights, kaleidoscopic concepts. There is no clear boundary between them. Conceptual landscapes show objects of reality or myth; concept-schemas are represented by spatial words; hyperonymic concepts reflect hypo-hyperonymic relations in the lexicon; frame concepts are interconnected with several situations or situational images; insight concepts store information about the structure and function of the

subject; scenario concepts show the sequence of events, their interconnection; kaleidoscopic concepts represent socially oriented abstract noun concepts in the form of a specific structure (3, 30-67).

An integrative approach allows studying concepts from linguistic, cognitive, cultural, sociological perspectives. As a result, it becomes possible to reveal even the most invisible layers of the phenomenon. According to this approach, concepts are the basic unit of culture in the human mental world. They store information about the real or possible state of things in the world, that is, what a person thinks, knows, guesses and imagines about objects in reality. V. Karasik distinguished the "concept, image, value" aspects of the cultural concept, which is one of the main units of linguistic and cultural studies (6,129). The conceptual element of the concept is formed on the basis of linguistic embodiment of the studied phenomenon or evidential information about the real or imaginary object that serves as the basis for the formation of the concept (6,98; 10,12]. According to Stepanov, apart from the conceptual component, the concept includes everything that makes it a fact of culture - etymology, modern associations and values (11,41). It is impossible to describe the conceptual component of the concept by enumerating the important features of the object. Therefore, the concept is more informative if it is explained through contrast.

The evaluation element of the concept is an important condition for its formation. "What is necessary for a person and humanity (physical or spiritual) is evaluated. ... The universe appears evaluated as an environment and means for human existence" (2,181).

The figurative component of the cultural concept is interconnected with cognitive and perceptual aspects. The figurative element of the concept includes all the traditional images that have a strong place in the language, the internal form of the word that serves to express the given concept, stable mental landscapes (10,13). It is known that the internal form takes place in the content plan of phraseology.

According to V. Vorkachev, the conceptual component reflects the symbolic and explanatory structure of the cultural concept; the figurative component attaches a cognitive metaphor using it in the actual zone of linguistic consciousness; the semantic component is determined by the position of the name of the concept in the language system. The internal form of the name, which forms the basis of naming, is considered an ethnospecific sign. Ethnospecificity can be seen in the stereotyping of models of perception of the world and behavioral reactions reflected in the semantics of the concept (5, 37-42).

DISCUSSION

On the above considerations, we can see the structure of the cultural concept in the following figure:

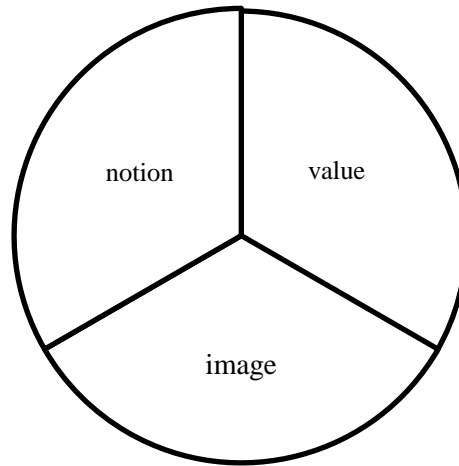


Figure 1.1. Cultural concept structure

Phraseologisms representing concepts are divided into two major areas: the core and the periphery according to the method of the field, or more precisely, the phrase-semantic field, and are expressed in the form of the following layered structure:

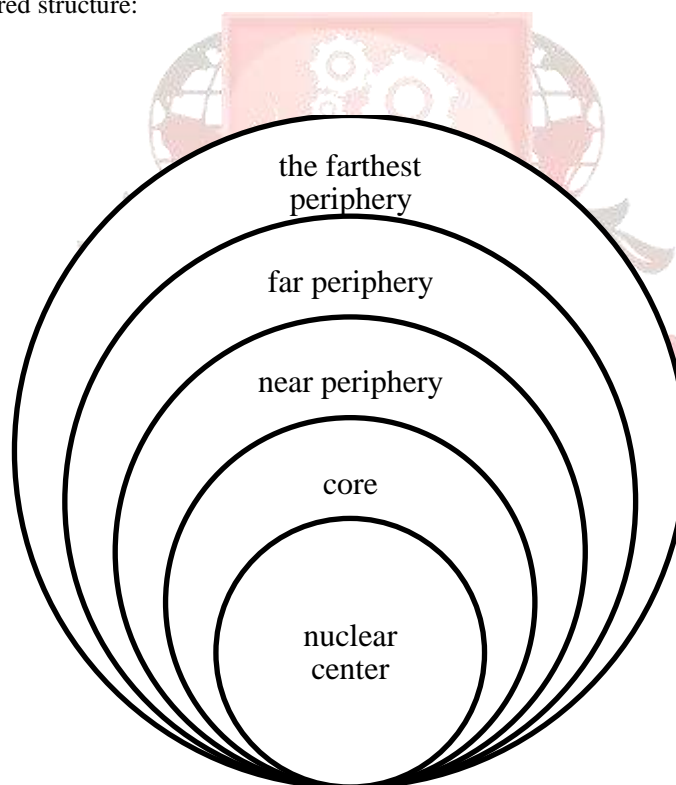


Figure 1.2. The layered structure of the concept

In this case, stable compounds that directly express the concept take place from the core, a large group of language units belonging to the core from the center of the core, and language units that indirectly express the concept from the peripheral area. It is known that the concept is a substance with a unique complex structure and no fixed boundaries. This situation requires a special approach based on the nature of each specific concept and the purpose of the research. The frequency of this or that concept in a certain ethnocultural community and the fact that the amount of language units expressing certain signs of the concept is not less is the reason for the

emergence of relevance. For example, in the Uzbek nation, the macro concept of "child" is in the center of the core of the concept of "family", and the micro concept of "girl child" is in the center of the core according to the frequency symbol, and it is considered one of the indicators of the value status. But, if the core of the concept of "house" contains stable units that directly express "house", the linguistic signs representing the cognitive signs of "institution", "family" and "psycho-emotional state" are interconnected in a hierarchical form, taking the place of the near, far and farthest peripheries of the concept structure.

I. House - a building intended for living which located in the core. For instance, *sinch uyim – tinch uyim* (lit: my' sinch' house – peaceful house); *imorat qilgan kishi o'lishini o'ylamas* (lit: he who builds a building does not think that he will die).

1. contradiction of "house - the outside world": *to'rt devor ichida yashmoq* (lit: to live within four walls); *ostona hadlab ko'chaga chiqmagan* (lit: did not go outside after crossing the threshold). Here underlined phrases directly indicated "house" and lexemes as "sinch", "to'rt devor ichida", and "ostona hadlamoq" have linguistic signs.

2. Living together in a house: *bir tom ostida yashmoq* (lit: living under one roof).

II. House – family which located in the near periphery. For instance, *uy ichi* (lit: inners of house), *oila go'sh ustunli ayvon* (lit: family double-columned porch), and etc.

III. House - an institution which located in the far periphery. This sphere is divided into the following parts:

1. Relations with the state: White House; White Palace; Matrimonial home.

2. Socio-cultural specialization:

2.1. Not associated with personal names: teacher's house; photo house; children's art house.

2.2. Associated with personal names: Khushvaktboy House; Avaz O'tar House-Museum.

2.3. Social orientation: nursing home; House of Mercy; "Muruvat" house.

3. Commercial and economic orientation: furniture house, fashion house, Uzbek-Chinese trade house, showroom house..

4. Religious-cultural connection: God's house.

IV. House - the inner world of a human being which located in the farthest periphery.

1. Psychoemotional and intellectual state: *tomi ketmoq* (lit: lose the roof), *devor bo'lib qolmoq* (lit: become a wall), *rangi devor bo'lib qolmoq* (lit: appearance turned into wall's colour), etc.

2. Religious-philosophical: *dunyo orzu havas uyi derlar* (lit: said that the world is a house of desires); *ularning qalbi Allohning uyi hisoblanadi* (lit: their heart is considered as the house of Allah).

Researching the components of above concepts through concept analyze method provides a more complete understanding of the culture of the studied linguistic community.

CONCLUSION

Concepts combine results (knowledge) created through individual and social experience. There are scientific, traditional and artistic forms of knowledge. The cognitive process takes the form of the meaning of a concept in scientific cognition, the semantics of words in a normal situation, and the image format in artistic cognition, and all this is depicted in linguistic form. Concept and lexeme structures are manifested in the diversity of their formation and content, and expression methods. The national-cultural specificity of concepts is demonstrated in the presence of national-cultural cognitive signs and unique concepts in the semantics of close concepts in the concept sphere. The information coded in linguistic form is revealed by means of analytical methods and concepts

of cognitive linguistics. Categorization is one of the mental processes of understanding which carry out generalization and classification of experience. Prototypical categorization in a language is the result of a traditional form of cognition. The study of prototypical categorization helps to reveal linguistic and cultural identity. National identity is shown in the process of choosing a prototype of a category to represent a category at the superordinate and subordinate levels of ordinary cognition. National-cultural verbalization of ethnocultural identity is manifested in cognitive methods, principles, models and ways of systematizing knowledge. In general, a concept is considered a mental way of representing reality in the human mind. It shows a spiritual derivative that combines the traditional meanings accepted by the subjective and linguistic community.

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