

Concept as a Basic Category of Linguoculturology

Nilufar Gofur kizi Burieva

*Teacher at the Department of Foreign Languages Karshi engineering -economics institute
nilufar.buriyeva.87@mail.ru*

Abstract *Concepts, as key words of culture, reflect the cultural and national ideas of an ethnic group about the world. They are represented in consciousness as mental entities, but have a name in language and are explicated using the linguistic means of a particular language. The concept of “concept” in linguoculturology is considered as a synonym for the concept of “category of culture”, since, like the category of culture, the concept is studied as a unit of the mental picture of the world.*

Key words: *concept, picture of the world, linguocultural research, linguistic and cultural studies.*

Introduction

Linguoculturology, as a branch of linguistics in a very large aspect, its identification and dynamic development is a product of our century; specifically, this is due to the main scientific paradigm in the process of modern linguistic development. Nowadays, three scientific paradigms are generally accepted in linguistics: comparative-historical, systemic-structural and anthropocentric [5,208].

Linguoculturology is focused on the relationship between language and culture in a synchronous aspect. The material for linguocultural research is not only folklore texts, but also living communicative processes and various discourses (literary, philosophical, and religious) as sources of cultural information in linguistic units and expressions. The object of study of linguoculturology can be called the everyday picture of the world, presented in the everyday speech of native speakers and having correlations in various discourses and in different (verbal and non-verbal) cultural texts, as well as the interaction of language, acting as a translator of cultural information and culture - the historical memory of the people. The subject of the study is language units that have acquired symbolic, standard, figurative and metaphorical meaning in culture and that generalize the results of the activity of human consciousness. The new scientific discipline is designed to analyze and describe the interaction of language and culture in the forms of national and universal human cultures in their perfect state and in certain periods or eras of the life of the people as a whole or any of its social groups, which had a noticeable impact on the formation of the mentality of the people [3, 13].

Literature review:

According to the definition of Ter-minasova, linguoculturology is “a new philological discipline that studies a certain selected and organized set of cultural values, explores living communicative processes of the generation and perception of speech, the experience of a linguistic personality and national mentality, and provides a systematic description of the linguistic picture of the world” [9, 624].

It should be noted that it is language that has the most clearly expressed ethnic functions of all components of culture. As the main means of communication, language performs a significant function, i.e. determines the belonging of its carriers to a certain group. Here it should be said that there are several approaches when it is possible to decode the mindset of an individual or group of individuals belonging to a particular ethnic group. One of the approaches involves the identification of concepts - units of linguistic and cultural studies [7,110-112]. Linguocultural concepts are the basic units of the picture of the world, in which the values of both an individual linguistic personality and the linguocultural society as a whole are recorded. A concept is a plan for the content of a linguistic sign, which includes, in addition to the subject matter, all communicatively significant information. First of all, these are indications of the place occupied by this sign in the lexical system of the language: its paradigmatic, syntagmatic and word-formation connections, which reflect the “linguistic value of an extra-linguistic object” [2, 4].

The semantic composition of the concept also includes all the pragmatic information of the linguistic sign associated with its expressive and illocutionary functions, which is quite consistent with the “intensity” of the spiritual values to which it refers. Another highly probable component of the semantics of a linguistic concept is the cognitive memory of a word - the semantic characteristics of a linguistic sign associated with its original purpose and the system of spiritual values of native speakers [5, 230]. However, conceptually, the most significant here is the so-called cultural-ethnic component, which determines the specific semantics of natural language units and reflects the linguistic picture of the world of its speakers.

Analysis:

A concept is a culturally marked verbalized meaning, presented in terms of expression by a number of its linguistic implementations, forming the corresponding lexical-semantic paradigm. The content plan of a linguocultural concept includes at least two rows of semantic features. It includes semes common to all its linguistic implementations, which “hold together” the lexical-semantic paradigm and form its conceptual basis. Moreover, semantic features common to at least part of its implementations, which are marked by linguocultural, ethnic-semantic specifics and are associated with the mentality of native speakers or with the mentality of a national linguistic personality. At the same time, “conceptual analysis aims to determine the status of ideological concepts in the everyday consciousness of people,” formalizes “what intuition knows, what exists in the collective unconscious and is expressed by language in action (speech)” [1, 880].

The concept is heterogeneous in structure. It includes components that are elements of different cultural eras, belonging to different historical layers, which differ in the time of formation, origin, and semantics. Etymology is the basis on which other layers of meaning arise and rest. Being a complex mental complex, the concept includes, in addition to the main semantic content, the following components:

1. Universal (universal), summarizing the main associative series of the concept;
2. National-cultural, determined by a person’s life in a particular cultural environment;
3. Social, determined by a person’s social status;
4. Group, determined by the native speaker’s belonging to a certain gender and age group;
5. Individual-personal, formed under the influence of personal characteristics: psychophysiology, upbringing, education, life experience

Conceptual analysis, according to N.D. Arutyunova is to model the concept and establish its connection with other concepts, which involves not only a description of the meanings of each individual word, but also, mainly, the determination of the specifics of “the whole conceptual

field and the logical relationships between its elements.” It is necessary to keep in mind, N.D. Arutyunov clarifies that understanding “is ensured by knowledge of the meanings of words and sentences (semantic competence).” and interpretation - “the meaning of the mechanisms of language use (pragmatic competence),” but still “correct understanding does not exclude incorrect interpretation [1,896].

” Comparing semantic and conceptual analysis, E.S. Kubryakova notes that if semantic analysis is aimed at explicating the semantic structure of a word, clarifying the denotative, significative and connotative meanings that implement it and leads to an explanation of the word, then conceptual analysis involves “the search for general concepts that are brought under one sign and predetermines the existence of the sign as a cognitive structure”, which provides knowledge about the world. Based on the definition of the concept, E.S. Kubryakov postulates that it is possible to construct a “conceptual map” of a word, which is, firstly, a reflection of the most common contexts of the word, a statement of all the directions along which transformations of the semantics of the word are taking place, and finally “a recommendation for a more complete lexicographic representation of the meaning of the word, etc. [4, 173].

A lexeme has semantics, a concept has content. The semantics of lexemes is divided into semantic components, the content of the concept into conceptual features. Analysis “from the semantics of the word to the content of the concept” allows, through the analysis of semes of various types, actualized in various uses of the word, to isolate the conceptual features that form the content of the concept.

Conceptual analysis is superficially similar to semantic analysis, but the goal of semantic analysis is to clarify the word, the goal of conceptual analysis is to refer to knowledge about the world. From this point of view, any linguistic analysis can be considered conceptual if its conclusions are aimed at establishing connections between the phenomenon under consideration and ideas about the surrounding world, if it reveals the peculiarities of the worldview of native speakers through the word.

The cognitive approach in linguoculturology uses the ability of cognition to trigger the mechanisms of meaning formation and give the emerging meaning a culturally marked value. The concept can be verbalized in individual words and phrases, phraseological units, sentences and entire texts. To convey a specific concept that is associated with a stable sensory image, the meaning of a single word that activates this image is sufficient. However, when the meanings expressed are complicated, entire phrases and sentences are used. Often the same concept can be conveyed by different linguistic means. Some concepts are conveyed through an entire text or a series of works by one or more authors, since they require comprehension of a large number of situations that reflect the interrelated aspects of such concepts.

Verbalization is carried out mainly at the lexical and phraseological levels. The lexical level objectifies the phenomena of reality using a variety of nominative techniques. The lexical composition of a language “directly” reflects fragments of extralinguistic reality, and research into the vocabulary of a language seems to be the most technologically advanced. Much attention in cognitive linguistics is paid to the concept of “national concept”: “The national concept is the most general, maximally abstracted, specifically represented (linguistic) consciousness, subjected to cognitive processing idea of an “object” in the totality of all valence connections, marked by national-cultural markings” [8, 288].

The linguocultural approach to understanding a concept (cultural concept) is that the concept is recognized as the basic unit of culture, its concentrate. The concept as a linguocultural unit is intended to “link together scientific research in the field of culture and language, since it is determined by culture and is objectified in language; its formation is “the process of reducing

the results of experimental knowledge of reality to the limits of human memory and correlation and with previously acquired cultural and value dominants". Linguocultural concepts are "certain verbalized meanings that reflect the linguistic mentality of a certain ethnic group." "A linguocultural concept as a "clump" of ethnoculturally marked meaning necessarily has its own name, which, as a rule, coincides with the dominant synonymous series or with the core of a certain lexical-semantic field" [7, 118].

Conclusion:

Having summarized the views of researchers on understanding the concept, we can conclude that within the framework of the linguocultural approach, a concept is a multidimensional mental formation that includes value, conceptual and figurative elements. The fundamental difference between a cultural concept and other conventional mental units used in modern science is that the concept, for all its multidimensionality, is characterized by the primacy of the value relationship to the displayed object. Concept formation is the process of generalizing the results of experimental knowledge of reality to the limits of human memory and their correlation with previously acquired value dominants expressed in religion, ideology, art, etc.

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