

Concept and its Linguacultural Features in the Uzbek Language

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Abstract: The basic unit of linguacultural studies is a cultural concept, i.e. a multidimensional semantic formation in which value, figurative and conceptual aspects are distinguished. The expression of a concept is the entire set of linguistic and non-linguistic means that directly or indirectly illustrate, explain and develop its content. The article examines the concept and its linguacultural features in the Uzbek language.

Keywords: concept, linguacultural studies, linguacultural concept, cultural concept, conceptual basis.

Introduction:

The most relevant trend in the development of science in the second half of the 20th – early 21st century is integration. Even polar opposite fields of knowledge find their “intersection points”, from which fundamentally new scientific directions arise. A similar path was taken by linguacultural studies, which not only arose on the border of two fundamental humanitarian disciplines, cultural studies and linguistics, but also emerged from the results of the interaction and interpenetration of language and culture.

Literature analysis and methods

This work uses the methods of cognition of logic, historicity, consistency and objectivity, and descriptive and comparative methods are used to illuminate the topic.

Some of the first linguacultural studies were the works of V.A. von Humboldt and O. Potebnaya, who in the middle of the 19th century laid the theoretical foundations and gave direction to modern linguacultural studies. In the 20th century, the ideas of scientists were developed by L.N. Wittgenstein, L. Weisgerber, J. Derrida, C. Bally, J. Vendryes, F. Boas, M. Heidegger and others. At the present stage, problems of linguacultural studies are studied by foreign researchers, the most outstanding of whom are F. S. Batsevich, O. O. Selivanova, V. M. Monakin, L. V. Savchenko, M. A. I. Tolstoy, Yu. S. Stepanov, N. V. D. Arutyunova, V. M. Telia, V. V. Krasnykh, V. I. Karasik, E. I. M. Vereshchagin, V. G. Kostomarov, V. A. Maslova, A. Vezhbetskaya and others.

A number of works are also being carried out in this direction in Uzbek linguistics. For example, the first examples of scientific research in Uzbek linguistics, such as the scientific substantiation of linguocultural studies and the reflection of culture in the language, can be identified as A. Nurmonov's "Linguocultural Direction in the Uzbek Language", N. Mahmudov's "In Search of the Perfect Study of the Language", N. Sayidrakhimova's "Some Remarks on the Scientific Substantiation of Linguocultural Studies", "Components of Linguocultural Studies", and D. Khudoyberganova's hymnography on the topic "Anthropocentric Study of the Text". These works studied the issues of the essence, subject and object of the science of linguocultural studies.

Discussions and results

The overwhelming majority of linguacultural studies are carried out within the anthropocentric paradigm, the main principle of which is the study of the “subject of knowledge instead of the object, that is, the study of man in language and language in man” [8, 8]. In this understanding, linguacultural studies language as a cultural phenomenon, as a “way of entry” of man into a certain culture. The main subject of research in linguacultural studies is specific linguistic units containing the responsibilities of the cultural component of meaning. In our understanding, such units are linguacultural concepts, linguaculturemes, symbols, stereotypes, mythologemes, phraseological units, etc.

Linguaculturology is directly related to the study of the national picture of the world, linguistic consciousness, and the characteristics of the mental-lingual complex. A synonym for the concept of linguaculturology is the term "cultural linguistics". Scientists have been trying to define and study the main problems of the interaction of language and culture since the beginning of the 19th century (the works of Jacob Grimm, Johann Herder, Wilhelm von Humboldt). For example, J. Herder asserted the constructive ability of language to influence the formation of folk culture, psychology, and creativity. However, the views of V.A. von Humboldt (first half of the 19th century), who is considered the father of ethnolinguistics, were most widespread. The German linguist expressed the opinion that culture manifests itself primarily in language, and it is language that is able to "introduce" a person to a certain culture. Language also has an individual form that directly influences the nature of the consciousness of its speakers. The researcher himself defined language as a world located between the world of external phenomena and the inner world of a person. The concept of B. von Humboldt was later also reflected in the works of European scientists Antoine Meillet (the "predecessor" of sociolinguistics), Joseph Vendryes (developed the sociolinguistic ideas of F. de Saussure and A. Meillet, developed the concepts of sociolect and idiolects). V. von Humboldt's idea of language as an activity of the spirit was developed by O. O. Potebnya, who defended the right of national languages and cultures to self-sufficient development and emphasized their connection with the history of the people and the evolution of human thought as a whole [5, 7]. According to Alexander Afanasyevich, language constitutes the historical form of the national spirit, a means of coding in the structures of the space of the national worldview created by it. Later, the thesis on the inseparability and synergy of language and culture became the basis of the concept of neo-Humboldtianism¹ and the famous American linguistic school of Sapir-Whorf, for whom speech was also inseparable from cognitive processes. It was language (or rather its structure), according to supporters of the Sapir-Whorf hypothesis², that determined thinking and the way a person perceives reality. One of the representatives of the neo-Humboldtian movement, Leo Weisgerber, even claimed that speech is an intermediate world between thinking and reality.

The development of the conceptual and categorical apparatus of linguacultural studies is accompanied by a certain arbitrariness in the use of most terms, vagueness of the boundaries of categories, and confusion of concepts that are close in form or meaning. For example, the terms linguaculture, logoevisteme, linguacultural concept, national stereotype, etc. are often confused. This is due to the fact that different researchers use different approaches to defining the basic unit of linguacultural studies and identifying the basic categories of this science. Most scientific research is aimed at identifying such an integral linguaculturally significant unit that simultaneously reflects both the features of the language and the national specifics of a given culture. Due to the divergence of views of researchers on this problem, today in scientific circulation not one specific concept is used, but a whole range of terms denoting linguaculturally significant units. Perhaps the most commonly used and meaningful term in modern studios on cognitive linguistics and linguacultural studies is the concept.

A concept is a discrete substantive unit of collective consciousness, reflecting an object of the real or ideal world and stored in national memory in a verbally defined form. A concept is the main cultural environment in the mental world of a person, the main element of the culture of a certain ethnic group. At the same time, it is a global thought unit that constitutes a quantum of knowledge. Concepts are ideal, they are encoded in consciousness by units of a universal subject code, which are based on individual sensory images formed on the basis of a person's personal sensory experience. A concept is

related to both cognitive processes and the world of culture and is reflected in language. According to Yu. S. Stepanov, a concept is a clot of culture in a person's consciousness; a "clump" of ideas, concepts, knowledge, associations, experiences; that by means of which culture enters the mental world of man, and at the same time that by means of which man enters culture and even in some cases influences it. For example, will, fate, good, evil, glory, truth, betrayal, etc. [9]. The concept is verbalized by the word (the word-concept). It represents only a part of the concept by its meaning in speech, hence the necessity of synonymy of the word, the need for texts that collectively reveal its content.

A concept is always grouped around some "strong", that is, value-accented point of consciousness, from which associative vectors diverge. The most significant associations for native speakers constitute the core of the concept, and less significant ones constitute the periphery. The concept does not have clear boundaries; as it moves away from the core, the associations gradually fade away. A linguistic or speech unit is used as the name of the concept, with the help of which the central point of the concept is actualized.

The totality of concepts in the collective consciousness of an ethnic group (since concepts have national specificity) is called the concept sphere. The national concept sphere is the totality of categorized, processed, standardized concepts in the consciousness of the people. Verbalization, speech representation of a concept by means of lexemes, phrases, sayings is the subject of studying cognitive linguistics, which sides, layers, components of a concept entered the semantic space of a language, how they categorize it, in which parts of the system of a specific language the studied concept is located.

Today, a fairly common term in scientific research is the linguacultural concept, which some researchers consider the same main unit of research in linguacultural studies. The linguacultural concept is a conditional mental unit aimed at a comprehensive study of language, consciousness and culture. It relates to the three specified spheres as follows: consciousness – the concept is in the consciousness of a person; culture – the concept is a mental projection of cultural elements; language/speech – the concept "comes to life" in language. Examples of Uzbek linguocultural concepts are mehmon, taqdir, sabr, shukur, oila, vatan, etc. The linguocultural concept differs from other cognitive units by the accentuation of the value element, since it is the value that is always in the center of the concept, and the value principle underlies any culture. An indicator of the presence of a value attitude to an object or phenomenon is the applicability of evaluative words to it. If the bearers of a culture can say about any phenomenon that it is good / bad / interesting / dangerous, etc., then this phenomenon forms a concept in this culture [7, 75-76]. Some scientists also distinguish the concept of a cultural concept, but we will identify this concept with the concept of a linguacultural concept. Since a cultural concept (like any other) can be verbalized (in different ways), it means that it is linguacultural. A constant is a stable, basic concept of culture, a certain constant principle of culture (for example, love, joy, faith, native land, etc.) [10].

An important category for linguoculturology is the picture of the world, which means how the totality of knowledge about the activity that was formed in the dormitory (as well as in the individual language) is ordered group) information. What is relevant is the division of cognitive (conceptual) and physical pictures of the world. The main picture of the world is the totality of those recorded in small units, the manifestation to the people about the activity at the next stage of its development. This picture of the world conveys the presence of language speakers in a set of coherent background knowledge that connects culturally marked units of language with the "quanta" of culture. The cognitive (conceptual) picture of the world is a mental image of activity, the formation of cognitive awareness of a person or the people in general, which is the result of a direct empirical image of activity by the sensory and cognitive organs reflexive activity in the mental process. The general picture of the world that has developed during the last period of the formation of the skin national language is representative of the conceptual (scientific) picture in our current state. However, the conceptual picture is not parallel to the real one, it clarifies the primary manifestations, while at the same time preserving the elements of the ethnocultural light plant in its ambushes. In this case,

changes in the conceptual picture of light can cause changes in the physical picture of light, and in this way there is a “sustainability” of two models of light one after the other [5, 28].

Analyses:

The main concepts and categories of linguoculturology are formed on the basis of understanding the ethnosociocultural characteristics of common knowledge and the cultural behavior of the noses of this and other linguocultures under the hour there is a connection with other linguistic cultures. The basic concepts of linguoculturology are the linguocultural concept.

Uzbek linguocultural concepts are deeply embedded in the traditions, values, and history of Uzbekistan. These concepts often reflect the country's unique cultural identity, shaped by its history, language, and social norms. Below are several examples of Uzbek linguocultural concepts, along with their meanings and cultural significance:

1. Mehmon (Guest)

In Uzbek culture, the concept of mehmon (guest) is sacred. Hospitality is one of the most valued virtues, and a guest is treated with the highest respect and honor. It's not just about offering food and shelter; it's about showing generosity and kindness. When a guest arrives, it's customary for the host to go to great lengths to ensure their comfort and satisfaction.

Example: When a guest enters the house, they are welcomed with warm greetings and often offered tea, sweets, and a variety of dishes.

2. Do'stlik (Friendship)

Do'stlik is a central concept in Uzbek culture, signifying the deep bonds of friendship and loyalty between people. True friendship is valued more than family ties in some cases, and maintaining strong, trusting friendships is an important social aspect. Friends are expected to support each other in times of need, and the concept goes beyond just companionship—it's about mutual care and respect.

Example: Sharing personal stories, offering help, and being emotionally supportive are some ways do'stlik is expressed.

Taqdir (Fate or Destiny)

The concept of taqdir reflects the belief in fate and the role it plays in one's life. Uzbeks often believe that some things are destined to happen and that individuals must accept the circumstances life gives them. However, this doesn't mean fatalism—there's also an emphasis on working hard and making the best of one's situation, but there's respect for the idea that some aspects of life are beyond one's control.

Example: When something goes wrong, a common saying is “Taqdirga qarshi chiqish mumkin emas” (It is impossible to fight against fate).

Vatan (Homeland)

The concept of vatan holds a deep emotional connection in Uzbek culture. It represents not just the physical land but the people, traditions, history, and legacy tied to one's country. The love and respect for one's vatan is often instilled in children from a young age, and patriotism is a central value. It is associated with pride, sacrifice, and loyalty.

Example: The notion of vatan is often evoked during moments of national pride, such as sports victories or national holidays.

Conclusion:

The linguacultural concept bridges the gap between language and culture, showing how they are intertwined and mutually reinforcing. It is a reflection of the way people think, feel, and interact with the world around them. Uzbek linguocultural concepts reflect the deep values, traditions, and worldview of the Uzbek people. They reveal the central role of community, family, and respect in

Uzbek society, as well as the strong cultural emphasis on hospitality, friendship, and loyalty. Each concept is not only linguistic but also represents a way of life, helping to maintain the cultural fabric of Uzbekistan across generations.

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