



Linguistic and Cultural Interpretation of the Concept

Turakulova Nasiba Abduganiyevna ¹, Mardiyev Tulkin Kulibayevich ²

¹ Master student of English philology and Translation studies Linguistics (English), Samarkand State Institute of Foreign Languages

² Samarkand State Institute of Foreign Languages

Abstract: The article is devoted to the linguistic and cultural interpretation of the concept, and the general understanding of the concept and its place in the linguistic and cultural context are discussed in the article. Apart from these, the opinions of Russian, English and Uzbek scientists are quoted and analyzed in the article.

Key words: concept, ethnolinguistics, linguoculturology, interpretation of the concept, conceptosphere.

Introduction.

The term "concept" is very often found in modern linguistic works. Different approaches to understanding the concept are based on a single linguo-philosophical platform, the essence of which boils down to recognizing that the Saussurian dichotomy "language - speech" today is comprehended as "linguistic consciousness - communicative behavior", while linguistic consciousness is interpreted much broader than language, because researchers are interested in the phenomena of collective and individual consciousness in its verbal embodiment. As for the relationship between communicative behavior and speech, here too there is an expansion of the subject of study - from the text in its written form to the entire set of intentions of communicants, the changing situation of communication, patterns of behavior accepted in a certain culture, the non-verbal component of communication, intertextual connections. etc. Such a significant expansion of the subject of linguistic study led to the opposition of immanent linguistics, i.e. linguistics in its former scope, and linguistics as an aspect of anthropology.

Literary review and methodology.

What are the pros and cons of such an extension of linguistics? A positive consequence of this development of the science of language was the involvement in the field of linguistic theory of the achievements of related humanitarian fields of knowledge, the enrichment of linguistics with new concepts and methods. This was expressed in the rapid development of psycho-linguistics, sociolinguistics, pragmatolinguistics, ethnolinguistics, linguoculturology, and cognitive linguistics. To the inevitable costs of this state of affairs, one can attribute terminological uncertainty and semantic gap between different areas of one science. All of the above fully applies to the term "concept".

The understanding of concepts is very variable in modern linguistics. Only the position that the concept belongs to consciousness and, unlike the concept, includes not only descriptive-classifying, but also sensory-volitional and figurative-empirical characteristics does not cause disputes. Concepts are not only thought, but also experienced.

The concept as a linguocognitive phenomenon is a unit of “mental or mental resources of our consciousness and the information structure that reflects the knowledge and experience of a person; operational meaningful unit of memory, mental lexicon, conceptual system and language of the brain (*lingua mentalis*), the whole picture of the world reflected in the human psyche”. Some of the concepts have a language “binding”, other concepts are represented in the psyche by special mental representations - images, pictures, diagrams, etc. For a psycholinguist, a concept is “a basic perceptual-cognitive-affective formation of a dynamic nature that spontaneously functions in the cognitive and communicative activity of an individual, obeys the laws of a person’s mental life and, as a result, differs in a number of parameters from concepts and meanings as products of a scientific description. from the standpoint of linguistic theory”. At the same time, the fundamentally non-verbal nature of the concept, on the one hand, and the complex structure of concepts, on the other hand, are emphasized: each concept, as K. Hardy notes, is “a constellation of elements and processes of all possible types (therefore, any most abstract concept is linked to its sensual roots)” [7.p.39]. A.A. Zalevskaya draws a clear distinction between concepts as the property of an individual and constructs as products of a scientific description of concepts, such as meanings and concepts, reduced on a logical-rational basis.

The position according to which the concept is understood as a substitute for the concept, as a “hint to a possible meaning” and as a “response to a person’s previous linguistic experience”, is quite reasonable. the concept is interpreted as an individual meaning, in contrast to the collective, dictionary-fixed meaning. The totality of concepts forms the conceptsphere of a given people and, accordingly, a given language, which is directly related to the linguistic picture of the world.

The linguocultural approach to understanding the concept (= cultural concept) is that the concept is recognized as the basic unit of culture, its concentrate. Yu.S.Stepanov writes that “the structure of the concept includes everything that makes it a fact of culture – the original form (etymology); a history compressed to the main features of the content; contemporary associations; grades, etc.” Concepts in this sense are often correlated with a naive picture of the world, opposed to a scientific picture of the world, the researchers talk about “concepts of practical philosophy”, such as “truth”, “fate”, “good”, etc. “Ordinary philosophy is the result of the interaction of a number of factors, such as national tradition and folklore, religion and ideology, life experience and images of art, feelings and value systems” [1.p.3].

Discussion and results.

The linguo-cognitive and linguo-cultural approaches to understanding the concept are not mutually exclusive: the concept as a mental formation in the mind of an individual is an exit to the concept sphere of society, i.e. ultimately on culture, and the concept as a unit of culture is the fixation of collective experience, which becomes the property of the individual. In other words, these approaches differ in vectors in relation to the individual: the linguocognitive concept is the direction from individual consciousness to culture, and the linguocultural concept is the direction from culture to individual consciousness. This difference is comparable to the generative and interpretative models of communication, while we understand that the separation of movement outward and movement inward is a research technique, in reality, movement is an integral multidimensional process.

The linguocultural approach is a concretization of the study of cultural concepts in terms of their value component. This refers to the comparison of attitudes towards certain objects, phenomena, ideas that are of value to the bearers of culture. Values, the highest guidelines that determine people's behavior, constitute the most important part of the language picture of the world. These values are not expressed explicitly in any text as a whole. Although there are ethical codes like the Ten Commandments, they cover a negligible fraction of the values. Values do not exist in culture in isolation, but are interconnected and constitute a valuable picture of the world (part of the language picture of the world). Linguistically, they can be described as cultural concepts, i.e. multidimensional, culturally significant sociopsychological formations in the collective consciousness, objectified in one or another linguistic form. The main thing in the concept is “the multidimensionality and discrete integrity of the meaning, which nevertheless exists in a continuous

cultural and historical space and therefore is prone to cultural (and culturogenic!) Translation from one subject area to another” [6.p.19]. In our opinion, at least three sides are distinguished in cultural concepts - image, concept and value. In this sense, we can say that cultural concepts correspond to those basic oppositions that determine the picture of the world. The difference lies in the number of these units: the number of basic oppositions is very limited, and the number of cultural concepts can be quite large. Let us pay attention to the fact that the value approach to the study and description of concepts takes into account the importance of the affective side of the concept in the psycholinguistic understanding of this phenomenon. The figurative component of the cultural concept correlates with the perceptual and cognitive aspects of the concept as a psycholinguistic phenomenon, and the conceptual component is an exit to the linguistic embodiment of the phenomenon under consideration (in this regard, the conceptual side of the concept could be called factual) [4.p.78]. The proposed integral approach to understanding the concept makes it possible to systematize various understandings of these mental entities.

It should be noted that cultural concepts are a heterogeneous phenomenon. First of all, they differ in belonging to one or another social stratum of society. In other words, it can be argued that if clearly defined social groups stand out in a society, then there are concept spheres of these groups. The ethnic does not manifest itself in isolation, but finds expression through the social. Strictly speaking, there is a socio-ethnic self-consciousness of the individual, and in this self-consciousness, cultural concepts are distinguished. Of course, we are not talking about a vulgar sociologization of the language, we do not claim that English men and women, young and old people, workers and bankers speak different languages, their concept spheres overlap to a large extent in relation to the concepts expressed by the main vocabulary, but there are in the realm of disparate concepts. Measurement of individual, micro-group, class (and other macro-group) and national concepts is a promising task of sociolinguistics. Thus, from the standpoint of sociolinguistics, at least three types of cultural concepts can be contrasted: ethnocultural, sociocultural, and individual cultural. In other words, there are mental formations that are relevant for the ethnoculture as a whole, for a particular group within a given linguoculture, and, finally, for an individual. Such an understanding of concepts allows us to combine different approaches to their interpretation.

Conclusion.

Thus, the study of linguocultural concepts is the development of content-oriented linguistics and is aimed at identifying ways to interpret the world indicated in the language. Different approaches to modeling linguocultural concepts are complementary, it is important to oppose linguocognitive and linguocultural approaches to the study of concepts, as well as understanding that the linguocultural study of “these mental formations is comparative in nature and includes both ethnoinguocultural and sociolinguocultural directions. One of the most important applied results of the active development of linguoconceptology, judging by the many dissertations, should be the emergence of a series of lexicographic reference books of a new type - the conceptionists of culture.

REFERENCES:

1. Arutyunova N.D. Introduction // Logical analysis of the language. mental actions. - M., 1993. - C.3.
2. Eshkuvatovna, K. L., & Furkatovna, S. D. (2022). THE SPECIAL FEATURES OF THE CONCEPT “HOSPITALITY” IN UZBEK. *湖南大学学报(自然科学版)*, 49(04).
3. Eshkuvatovna, K. L., Tuychievna, M. S., & Furkatovna, S. D. (2021). Comparative analysis of the usage of concept "hospitality" in the phraseological units of English, Russian and Uzbek languages on the basis of the English translation of the novel “Silence” by S. Ahmad. *Linguistics and Culture Review*, 5(S1), 1640-1648.
4. Karasik V.I., Slyshkin G.G. Linguistic and cultural concept as a unit of research // Methodological problems of cognitive linguistics. – Voronezh, 2001. – P.75–80.
5. Kizi, I. Y. N. Organization of Modular Training in Education.

6. Lyapin S.Kh. Conceptology: Toward the formation of an approach // Concepts. Scientific works of Centroconcept. - Arkhangelsk, 1997. - Issue. 1. – P.11–35.
7. Zalevskaya A.A. Psycholinguistic approach to the concept problem // Methodological problems of cognitive linguistics. - Voronezh, 2001. - P. 36–44.
8. Холмурадова, Л. Э. (2013). Этническая история французского народа и его образа жизни: лингвокультурологический аспект. *Вестник Челябинского государственного университета*, (20 (311)), 114-116.