

Concept as the most important category of linguistic and cultural studies

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Abstract. The following article deals with the significance of using concept as an essential category in both linguistic and cultural studies. Presented the brief overview of target language interpretation considering the national traditions, history, literature, life style, economic and cultural studies of the nation.

A lot of linguistics’ ideas about concept and their usage were mentioned and analyzed with exact details and examples.

Key words: linguistic categories, culturological analysis, national cultural features, philosophical point of view, multifunctional mental expression, sociolinguistics, linguo-cultural analysis, connotations.

INTRODUCTION

Concept is a mental structure that represents the knowledge of an individual about a particular segment of the world. Being a part of the world picture, the concept reflects the orientation of values of both the individual person and the entire linguistic community. The development of humanitarian knowledge put forward a dilemma to work out a new term which would adequately indicate the content of the linguistic sign, which would remove the functional limitations of traditional sense and meaning, and which would organically merge logical-psychological and linguistic categories. The meaning of “concept” is explored in cognitive science, metaphysics, and philosophy of mind. The term “concept” is traced back to Aristotle’s “The classical theory of concepts” definition of terms (Aristotle 1998). Today, the term “concept” is widely used in various fields of linguistics. It has entered into the notional system of cognitive, semantic, and cultural linguistics. (Croft, Cruse 2004). The study of the concept in modern linguistics is of the paramount importance. However, any attempt to comprehend the nature of the concept is associated with a number of the most diverse

“CONFERENCE OF NATURAL AND APPLIED SCIENCES IN SCIENTIFIC INNOVATIVE RESEARCH”

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points of view. The intensive research of it in the field of cognitive linguistics has demonstrated a great disparity in the understanding of the term “concept”. Discrepancies cause ambiguity and terminological confusion (Gruzberg 184). The first time the term “concept” was used by S.A. Askoldov-Alexeyev in 1928. The scientist defined concept as a mental formation which substitutes an indefinite number of subjects, actions, and mental functions of one and the same origin in the process of thinking (concepts “plant”, “justice”, mathematic concepts”). “The question of the nature of the general terms or concepts (according to the medieval terminology they are called universals) is an old question which is on the waiting list but it is not almost touched upon its central point. The general notion as the content of the consciousness act is still rather enigmatic magnitude and the nature of the concepts is still rather enigmatic” [1]. These words were said more than eighty years ago but they are still urgent. In modern linguistics great importance is given to the examination of the nature of concept and during this we face the recognition of the existence of a row of various points of view. The term “concept” “became a part of the conceptual apparatus of the cognitive science, semantics, and lingvo -culturology. The term consolidation in science is connected with certain diffusiveness of boundaries, arbitrariness of its usage, and its confusion with the terms with close meanings and/ or close language forms [9:75]. In the contemporary researches the analysis of the term “concept” is carried on in two directions: 1. According to the etymology of concept (from the point of view of the concept origin and its “location” and also its correlation with reality and forms of its display). 2. According to the typology of concept (from the point of view of a certain science (discipline) with the account of its conceptual apparatus and its need for this term) [13: 17]. Concerning the first direction, all points of view on this definition of “concept” in scientific literature can be combined in the following: • concept is the content of the notion which accretes the volume gradually developing and updating different semantic features in the speech (narrow understanding); • concept “expresses” connotations of the “national color”, functions of the language as a means of thinking and communicating (wide understanding).

Linguo cultural studies is a complex branch of science that has emerged on the basis of the interplay of linguistics and culture. It studies the interrelationship and influence of language with culture, language as a phenomenon of culture. This is the view of the world to a certain extent through the prism of a national language, the manifestation of language through the mind and culture of a particular nation. Due to

“CONFERENCE OF NATURAL AND APPLIED SCIENCES IN SCIENTIFIC INNOVATIVE RESEARCH”

Issue 2. February 2024

its novelty and the fact that it has not been fully studied in its entirety and the existence of different opinions and views still requires a lot of scientific research. In lingua culturology concept can be understood as “cultural mental-lexical” expression. The Cultural concept is considered as a multifunctional mental expression. According to the opinion of Yu. S. Stepanov concept is a part of the culture in the mind of a human being and with this, he includes the culture into the mental world of a human being [Stepanov, 1997, 40-76]. The dyad of “language and human being” of anthropocentric paradigm changes into the construction of “language-human being culture” in lingua culturology. As an example, the concept of “love” can be analyzed from the linguacultural point of view. The concept “love” itself has broad sense and it can be interpreted with a variety of notions and conceptions from a cultural point of view[3]. Hence, if we see it from a philosophical point of view, this concept can be analyzed as the trivalent-social-financial level in different nation and culture. Besides, the national-cultural features of this concept explicitly shown in the literature and poetry of variety nations. For example, in Western nations, this concept is devoted to human being with great passion and feelings, but in Eastern poetry mostly the great love is devoted to God from areligious point of view. The word “квас” in Russian is used as a component in the phraseological unit “перебиваться с хлеба на квас на воду” with the meaning “live from hand to mouth”, be extremely poor”. Kvass (квас) is a national drink made from rye bread and malt. Phraseological units containing such national components also exist in the English language. For example, the name of the English river Avon is a component of the phraseological expression “Sweet Swan of Avon” [Koonin 1984:738]. In Uzbek, mostly “green tea” is considered as a national component in such examples as “бир пиёла чой устида” with the meaning of pleasant conversation or discussion of a serious issue[4]. There can be observed lingua culturological analysis of the category of possessiveness in the culture of languages belonging to the different language systems like English and Uzbek. One can witness the culture of English and Uzbek nation with the national-coloring phraseological units expressed by the category of possessiveness. In the following circumstances possessiveness with expressing national cultural features can be formed in English: – Mostly, in phrases expressed with possessive pronouns, although it is known that British country is a monarchy and here can be seen the units showing this monarchial culture of this country in the context: My Fair Lady, Your Highness, His Master's Voice.

“CONFERENCE OF NATURAL AND APPLIED SCIENCES IN SCIENTIFIC INNOVATIVE RESEARCH”

Issue 2. February 2024

The analysis of scientific works (Likhachyov, 1993; Kolesov, 1988; Kubryakova, 1994; Stepanov, 2001) showed that basic category of cognitive linguistics is the notion "concept" which reflects both thought processes of the person, and the world of culture in language. The concept is realized by means of “word” in general language and by means of “term” in (LSP). It should be noted that the concept, being a unit of the person’s mental world expands a word meaning as it includes mental signs of this or that phenomenon including nonverbal ones “which are reflected by consciousness of the people in this stage of their development. The concept provides the reality comprehension” (Popova, 2004; Sternin, 2005). Thus, concept and meaning of the word correlate with mental and cognitive processes reflecting reality in the person’s consciousness. However, the content of notion “concept” is broader than a word meaning since concepts keep the structure, do not lose the signs included in this structure throughout the people history. The structure of concepts is only replenished due to additional signs allocation. Such replenishment depends on the development of material and spiritual culture of the people.

CONCLUSION

In short, the process of international education and training of foreign students involves different disciplines, reflecting in one way or another relationship of language and culture: sociolinguistics, ethno-linguistics, language and cultural studies, cultural linguistics. The role of each of these disciplines in international education requires a separate, detailed consideration. The unit of interaction of language and culture is the concept. Concepts are reflected in language only partially; so the task of the linguist is to explore that part of the concept which is As a matter of fact, the process of international education and training of foreign students involves different disciplines, reflecting in one way or another relationship of language and culture: sociolinguistics, ethno-linguistics, language and cultural studies, cultural linguistics. The role of each of these disciplines in international education requires a separate, detailed consideration. The unit of interaction of language and culture is the concept. Concepts are reflected in language only partially; so the task of the linguist is to explore that part of the concept which is so essential in cultural study.

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