



Research Article

THE CONCEPT AS A LINGUISTIC EXPRESSION AND AS AN ETHNO-SPIRITUAL UNIT

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ABSTRACT

This article discusses the concept of notion and the conception that has a linguistic expression. The concept of understanding is becoming a key concept in modern cognitive linguistics, and it is increasingly being used as a term by researchers dealing with cognitive linguistic image problems. Understanding the essence of a concept helps to explore a range of different interrelated concepts and terms.

KEYWORDS

Linguoculturology, Cultural Linguistics, Cognitive Linguistics, Concept.

INTRODUCTION

Cultural linguistics, as one of the youngest and most promising fields of linguistics, has played an important role in linguistic research in recent decades. It is known that this trend emerged in the 90s of the twentieth century because of the integration of linguistics with a number of related disciplines - cultural studies, ethnology and ethnography, which complements each

other and enriches it with new knowledge. The realization that language is a flexible and delicate means of communication that serves man and man, forming space, not only reflects within it, but has forced human linguists, that is, society, both linguistically and culturally integrated, out of the systemic paradigm.



The formation of the term “linguoculturology” is associated with representatives of the phraseological school (VN Telia, Y.S. Stepanov, N.D. Arutyunova, V.V. Vorobyov, V.A. Maslova and others). According to their concept, cultural studies the attitudes of a member of the language community towards the surrounding reality, society, art, history, and other areas of socio-cultural life; linguistics considers a worldview that is manifested and reinforced in language in the form of mental models of the linguistic picture of the world; the subject of linguoculturology is language-culture relations. Linguoculturology, which studies the interaction of culture and language, reflects this process as an integral structure of units in the unity of their linguistic and cultural content, using systematic methods and focusing on modern priorities and cultural relations (system of norms and culture). V.A. Maslova, who made an invaluable contribution to the formation and development of cultural linguistics as a science and explained the essence of the relationship between language and culture, defined the goals, objectives, objects and methodological tools of this direction. According to V.A. Maslova, linguoculturology studies language as a cultural phenomenon that reflects the landscape of a particular people's world; in other words, a trace of culture left in the language. The author defines linguoculturology as a science in which the object of humanities is material and spiritual culture, embodied in a living national language and manifested in linguistic processes, or as a body of knowledge in the fields of cultural studies, linguistics, ethnolinguistics and anthropology.

THE MAIN FINDINGS AND RESULTS

The concept is a basic concept of linguoculturology. There are different approaches to the interpretation of the concept. Y.S. Stepanov points out [11, pp. 120-121], "a concept exists in the human mental world not in the

form of concrete concepts, but as a 'collection' of imaginations, knowledge, associations, experiences that go hand in hand with words [7, pp. 9-15]". The concept of “non-verbal symbolism, with a specific internal organization ... is a valuable cultural information that is distinguished by a certain dynamics, different forms of experiencing and understanding the world, information to 'The ability to plash is also formed and evolved due to the ability to verbally change through a particular set of language signs. Given the structure of the concept, V.I. Karasik and G.G. Slyshkin include the nucleus and periphery here. The core of the concept is represented by associations that are the result of a simple knowledge of the world. The core is the most logically organized part. The periphery, which is the most unstable component of the structure, includes less relevant associations. The concept of "concept" is becoming a key concept in modern cognitive linguistics, and is increasingly being used as a term by researchers dealing with cognitive linguistic image problems. The concept in its most general form, Yu.S. Stepanov, on the one hand, can be thought of as a “clot of culture in the human mind”: in what form culture enters the spiritual world of man, on the other hand, the concept. Man himself enters the culture and in some cases influences it. The study of the conceptual field of language (this term was proposed by DS Likhachev) allows us to identify the characteristics of the mental world of a particular ethnic group, metaphorically speaking, to see the specific features of the flight trajectory of man.

It is believed that the best introduction to describing and defining the nature of a concept is provided by language. However, according to some scholars, the concepts presented in a single word should be considered as the simplest concepts, while the concepts presented in phrases and sentences should be considered as more complex concepts. Others saw



the simplest concepts in semantic features or markers found in the process of compiling a dictionary. Others believed that the analysis of the lexical system of languages could lead to the discovery of a small number of “primitive” (e.g., someone, something, thing, place, etc. in A. Wierzbicka’s research). Their combination can further describe the entire vocabulary of the language. Finally, there is a conciliatory view known by scholars that some of the conceptual information has a linguistic “connection,” i.e., their methods of linguistic expression, but some of this information is in the psyche. presented in a radically different way, i.e., other types of mental imaginations - images, pictures, diagrams, and so on. For example, we distinguish between spruce and pine not because we can express them as different sets of features or different conceptual associations, but because we can easily distinguish them visually, and the concepts of these trees are primarily given figuratively.

However, there is no doubt that the most important concepts are coded in the language. It is also common to think that the central concepts for the human psyche are reflected in the grammar of languages, and that it is grammatical categorization that forms the basis for the distribution of this conceptual network, all lexically expressed conceptual material. Grammar reflects the concepts (meanings) that are most important for a particular language. In order to form a conceptual system, it is necessary to assume that there are some initial or primary concepts, the rest of which develop later: the concepts are always subject to further improvement and change as interpreters of meanings. Concepts are creatures that were not only analyzed at the beginning of their emergence, but later become part of the system, where they are influenced by other concepts and change themselves. For example, a symbol such as "red", which is interpreted on the one hand as a color symbol, on the other hand,

divided by indicating its intensity (see red, purple, crimson, dark red, etc.) and enriched with features. The possibility of interpreting different concepts suggests that both the number of concepts and the scope of many concepts are constantly changing.

The term “concept” [12, pp. 280-287] dates back to the “linguistic renaissance” of the early 1990s, primarily by D.S. Likhachev and Yu.S. Stepanov animated it and interpreted it in detail. The active use of this term in cognitive linguistics, the paradigm of linguistic conceptualism, and linguoculturology is explained by the need to include the missing cognitive “connection” to their categorical apparatus, the meaning of which includes associative in addition to the concept. The concept as a mental formation of a high degree of abstraction is mainly related to the word. It follows that it contains all the information of communicative significance, except for its relevance to the subject. First of all, it shows the role of the sign in the lexical system of the language: its paradigmatic, syntagmatic and derivative connections - what F. Saussure called “importance” and ultimately “reflecting the linguistic value of a language is an extralinguistic object” [12, pp. 280-287]. The semantic structure of a concept also includes all the pragmatic information of the linguistic sign associated with its expressive and expressive functions, which are fully consistent with “experience” [25, pp. 40-43] and “intensity” [22, p. 5].

According to V.A. Maslova, the concept is a semantic structure that is defined by linguoculturological specificity and in one way or another describes the owners of a particular ethnoculture. The concept does not come directly from the meaning of the word, but is the result of the collision of the lexical meaning of the word with the personal experience of man and the experience of the people. It is emotional, expressive, and full of evaluation. For example, Uzbek people are



asked a question: “What do you mean by “bo’talog’im” (calf) Uzbek informants?” Their answer was: 1) child (73%); 2) an animal child (27%). After some time, informants say that the “bo’taloq” (calf) is:

- 1) An animal child (81%);
- 2) Child (14%);
- 3) Obese person (5%).

Here, the addition of the suffix “-im” to the word “botaloq” is reflected in the intensification of the national semantic-pragmatic expression, which is formed as a result of the collision of lexical meaning with experience in the tag sense of zoomorphism.

In English, the camel is called “camel” and the baby camel is called “calf”, but it is almost not used and is not found in metaphors for man (child). Informants did not use the word “man” in any figurative sense.

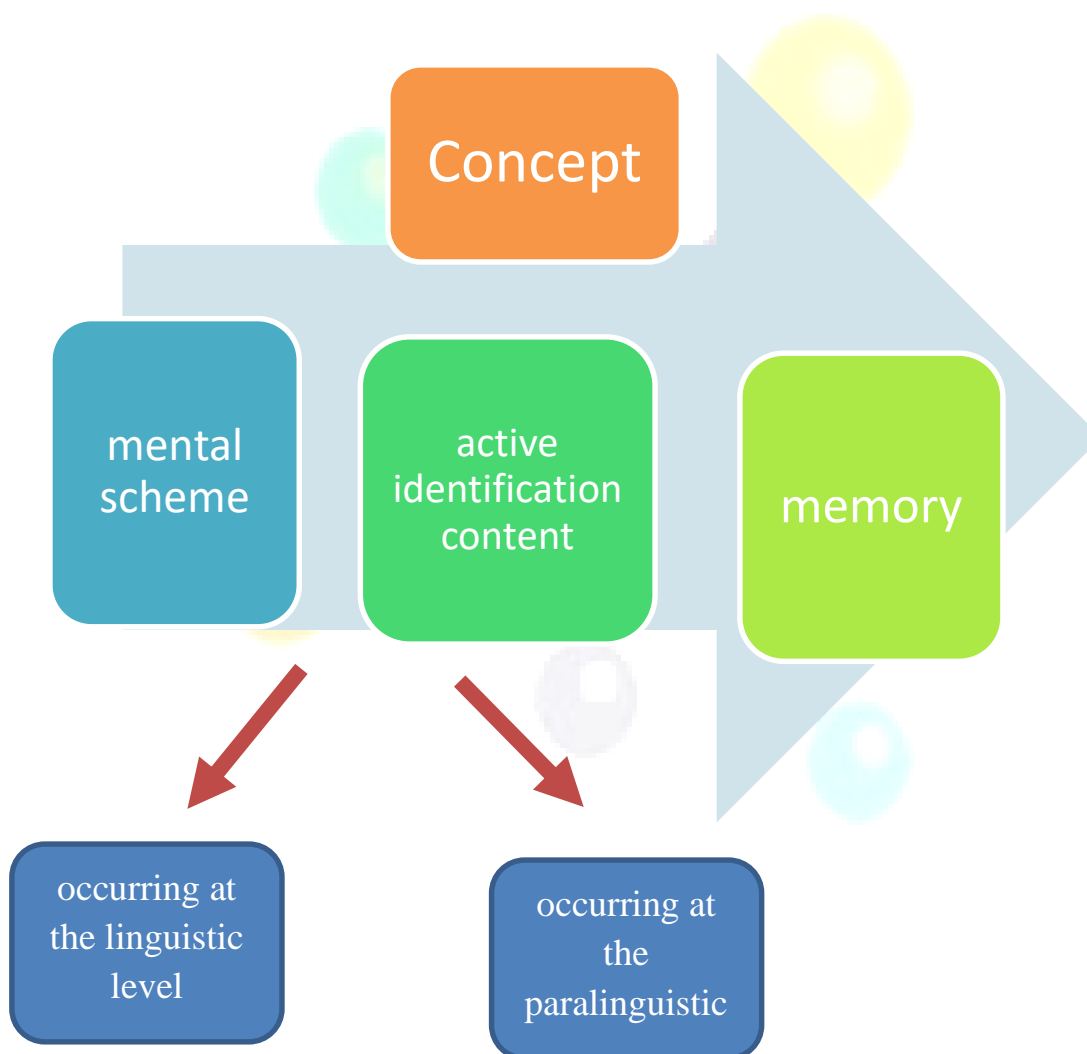
The following is an attempt to briefly describe the process of participation of the archimetaphor and metaphorical phenomenon in the formation of expressions in the conceptsphere “man + animal”. In doing so, an attempt was made to express the existence of the primary nuclear archimetaphor before metaphor was formed in human thought. In this conceptsphere, the archimetaphors “movement from below” and “movement from above” in the “body + movement” field actually create a certain state of a person through their own conceptual metaphors (paytavaga qurt tushmoq), worm (g’imirlash) and (tanada chumoli o’rmalamoq) ant (jimirlash) morphology or in this respect. Consequently, in this “man + animal” conceptsphere, perceptions of human thought, a set of universal symbolic units, are archetymophores and metaphors; The metaphors, in turn, were expressed through the FBs «paytavisiga qurt tushmoq» and «(tanasida chumoli o’rmalagandek»:

- 1) “Paytava” is a cloth wrapped around the feet to keep it warm and to prevent sweating. This is the true meaning of the phrase. However, if the term is used in reference to a person who is now almost non-existent, it means that he is not at work and cannot find a place to put himself. It is an architectural metaphor that has been living in our minds for centuries. For example: (Shoira): They cannot sleep and calm down. I think “paytavisiga qurt tushdi” . Both of my sisters are worrying (J.Jabborov. Uyqusiz kecha, 19). The use of the phrase in the Uzbek language to mean “to be disturbed, to worry” is illustrated by the following examples: Hudaychi jo’nagach, qo’rg’onbegining paytavisiga qurt tushib, tipirchilab qoldi va u yoqdan bu yoqqa yugura boshladi (A. Qodiriy. O’tgan kunlar). The phrase sounds pragmatic in the above works, written over a period of one hundred years. The etymology of such expressions goes back a long way.
- 2) When we compared the stable analogy of “chumoli o’rmalagandek”, it was argued that the zoomorphism of “ant” is an Uzbek national concept. Alternatively, the phrase “carne de gallina” is used in Spanish and “gusinaya koja” [18, p.] in Russian. The use of ants in Uzbek, gallina in Spanish, and goose in Russian is a conceptual metaphor for the concept of «etning jimirlab ketishi» in the minds of different people. For example: Recuerdo que se me puso la piel de gallina (M.de Unamuno, Abel Sanchez, 47) .; Sayloning vujudida chumoli o’rmalagandek bo’ldi. Bir seskanib, vujudi jimirlab ketdi (D.Madrahimova. Gunoh,7). From these examples, it is clear that vibration in the human body begins not with the feet, but with the body, the upper part, and this aspect has been illustrated by examples.



The concept, in our opinion, has a triad, ie: 1) mental scheme (a scheme-image that appears in the human mind when it collides with a particular concept. It is very individual and takes place according to the model of human cognitive competence and experience); 2) concept memory (evolutionary dynamics); 3) active

identification content (means of expression or sign plan). This content, in turn, can be divided into two parts: the plan of expression (occurring at the linguistic level) and the sign plan (occurring at the paralinguistic level).





Clearly, the concept is a “multidimensional idealized formation,” but there is no consensus among conceptologists on the number of semantic parameters that can be studied. For example, S.X. Lyapin, Yu.S. Stepanov and V.I. Karasik said these parameters include conceptual and figurative, value, behavioral, etymological, and cultural “dimensions,” almost all of which can be prioritized in research [10, pp. 40-59].

The concept is that mental images, represented by linguistic symbols behind linguistic symbols, have recently become the subject of much attention among linguists. The concept of concept derived from cognitive science has become important and necessary for the study of language and has formed the basis of cognitive linguistics. The semantic space of a particular language is made up of concepts and knowledge from the semantic space structures can be judged by their specific national fracture. All human cognitive activity (cognition) can be considered as the development of the ability to move in the world, and this activity is associated with the need to identify and distinguish objects; concepts emerge to ensure this type of operation.

To distinguish a concept, one must also have the ability to perceive certain properties with objects and objective actions and their ultimate goals, evaluate such actions, etc., but knowing the role of all these factors, cognitologists are still unable to answer. In addition to pointing to the process of forming meanings in the most general form, the question is how concepts emerge.

All human cognitive activity (cognition) can be considered as the development of the ability to move in the world, and this activity is associated with the need to identify and distinguish objects: concepts emerge to provide this type of operation. In order to

distinguish a concept, it is necessary to distinguish between objective properties and objective actions with objects and their ultimate goals, and to evaluate such actions. But knowing the role of all of these factors, cognitologists are still unable to answer the question of how concepts emerge, except to point to the process of forming meanings in the most general form. The incomprehensibility and scattering of the concept beautifully expressed in the parody poem "For the Far, For the Far" by the modern poet A. Levin is as follows: [16]

1. And what's funny:

The concept is power.

2. And what's interesting:

The concept is interesting.

3. And what's weird:

concept

similarly strange

4. And what is the concept?

It's power, it's fun, it's something like that.

Well, this is Rubinstein.

5. Ask yourself:

So what?

6. Let's ask ourselves a question:

What's the matter?

7. Ask yourself:

And what follows from this conclusion?

8. We answer ourselves:



Concept.

The concept reduces the diversity of observed and imaginary events to one thing, uniting them under one heading; they enable the retention of knowledge about the world and emerge as building blocks of a conceptual system that contributes to the processing of subjective experience by gathering information on specific categories and classes developed by society. Two or more different objects have the opportunity to be considered as examples and representatives of the same class / category.

CONCLUSION

The analysis of concepts carried out with the help of the scientific apparatus of linguistics and the study of the conceptual structure of natural language provide sufficient reliable information about the universal and ethnic features of any person's worldview. In linguistics, the generalization of views on the concept and its definitions leads to the following conclusion: a concept is a unity of collective consciousness that has a linguistic expression and is distinguished by ethno-spiritual values.

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