

# Peculiarities of Concept in Modern Literature

**Dalieva Madina Khabibullaevna,**

*PhD, Head of the English Methodology Department, Uzbekistan State World  
Languages University, E-mail: dalievam@list.ru*

## ABSTRACT

*The article deals with the issues based on studying the theory of concepts, as well as the relationship between language and culture in modern linguistic literature. Linguocognitological studies of the concept have a typological orientation and are focused on identifying common patterns in the formation of mental representations. In linguoculturology, when studying the semantics of a concept, a culturological approach is used, the culturological significance of this concept is determined, and the values, figurative and conceptual aspects of the term under study are distinguished.*

**Keywords:** linguoculturology, language, concept, spiritual and material culture, conceptual aspects of the term.

## INTRODUCTION

Language and culture are phenomena that are interconnected with each other, it is impossible to imagine a national culture without a native language. Language is the foundation and the most important element of culture. The level of its development determines the national-social functions and possibilities of the language. In order to understand and feel the spiritual and material culture of the people, it is necessary to know their language well. As K. D. Ushinsky notes, the language of the people is a unique, ever-blooming flower of the spiritual life of the people... the most effective tool to understand, to feel the national culture of the people is to master its language [1].

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The language reflects not only the surrounding reality, the standard of living of a person, but also the mentality, national character, psychology, customs and traditions, mores, and the perception of reality by ordinary people. The cultural richness of the language is stored in vocabulary, grammar, folklore, in fiction and scientific literature in oral and written forms.

## **DISCUSSIONS**

The study of the problems of the relationship of the native language with the national culture and history of the people is one of the main reasons for the emergence of a new branch in linguistics - linguoculturology. As V. A. Maslova notes, "linguoculturology is a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processes. It allows you to establish and explain how one of the fundamental functions of language is carried out - to be an instrument for the creation, development, storage and transmission of culture. V. N. Telia believes that this science explores the material culture and mentality embodied in a living national language and manifests itself in language processes in their effective continuity with the language and culture of the ethnic group [3]

According to V. V. Vorobyov, linguoculturology is a complex scientific discipline of a synthesizing type that studies the relationship and interaction of culture and language in its functioning and reflects this process as an integral structure of units in the unity of their linguistic and extra-linguistic (cultural) content with the help of systemic methods and with a focus on modern priorities and cultural institutions (a system of norms and universal values) [4, p. 36-37].

E. I. Zinovieva, E. E. Yurkov consider linguo-culturology to be a philological science that explores various ways of representing knowledge about the world of speakers of a particular language through the study of language units of different

levels, speech activity, speech behavior, discourse, which should allow us to give such a description of these objects, which would fully reveal the meaning of the analyzed units, its shades, connotations and associations, reflecting the consciousness of native speakers [5, p. 13]. The authors emphasize that it is important to take into account information of an encyclopedic nature that correlates with the linguistic meaning itself, the development of principles for the selection of which is one of the problems of linguoculturology [5].

As is known, linguists have so far considered phonetic, lexico-grammatical, morphological, syntactic features of the language. Linguists of the new generation are studying language in a functional-cognitive aspect as a means of thinking and consciousness, of human cognition of reality. Each linguistic personality can also be considered a cultural personality. "Therefore, linguistic signs are able to perform the function of the "language" of culture, which is expressed in the ability of the language to reflect the cultural and national mentality of its speakers" [2]. It follows that the main task of linguoculturology as a science can be considered the study of the cultural semantics of language units.

The concept acts as a result of the collective knowledge of consciousness (sending to the highest spiritual values), which has a linguistic expression and is marked by ethno-cultural specificity [3]. Concepts appear as a result of conceptualization - "one of the most important processes of human cognitive activity, which consists in comprehending the information coming to him and leading to the formation of concepts, conceptual structures and the entire conceptual system in the human brain (psyche)" [2].

To date, in linguistics, there are two main approaches to understanding the semantics of the content of the concept: linguocognitive and linguoculturological.

These approaches reveal the connotational, semantic relationships and interrelations of language and culture. S. G. Vorkachev points out that the differences in approaches to the concept of cognitive semantics and linguoculturology are rather conditional and variable, they are associated with the technique of selecting the object of study and the method of its description [2]. L. A. Kasyan in the article “The term “concept” in modern linguistics: its various interpretations” defines the concept as an operational unit of thought, as a method and result of quantification and categorization of knowledge, since its object is mental entities of an indicative nature, the formation of which is largely is determined by the form of abstraction, the model of which is set by the concept itself, thus it not only describes its object, but also creates it [4].

Linguistic and cognitive studies of the concept have a typological orientation and are focused on identifying common patterns in the formation of mental representations. In the trend, they are focused on the semasiological vector: from meaning (concept) to language (means of its verbalization) [4]. Supporters of the linguocognitive approach consider the concept as “the primary operational unit of cognitive semantics — a semantic embryo, or a semantic gene for the meaning of a linguistic sign” [5], as “a quantum of structured knowledge, formed in our minds mainly on the basis of perception, visual-sensory images” [5], as “a discrete meaningful unit of collective consciousness, reflecting the subject of the real or ideal world, stored in the national memory of a person in the form of a substrate” [6] as “a unit of mental or psychic resources of our consciousness; 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” [3], as “mental formations that form the categorical basis of all human activity, and above all, language” [2], as “a basic perceptual-cognitive-affective

formation of a dynamic nature that spontaneously functions in the cognitive and communicative activity of an individual, obeying the laws of a person's mental life" [1].

Despite the confident formation and rapid development of linguoculturology as a science, there is currently no common understanding of the term linguocultural analysis. As noted by E. I. Zinovieva and E. E. Yurkov, this term means different methods: conceptual analysis, discourse analysis, the technique of applying dictionary entries, etc. [5].

The concept of conceptual analysis in modern linguistics is ambiguous. This phrase, as S. E. Nikitina points out, can be considered both as an analysis of concepts and as a certain type of research, for example, analysis using concepts or analysis in which concepts are the limiting units [4]. E. I. Zinovieva and E. E. Yurkov, implying the analysis of concepts by conceptual analysis, consider it expedient to use a methodology in the analysis, which is a set of proposed research methods: determining the connections of a concept with other concepts of the same culture (at the level of paradigm and syntagma) proposed by S. E. Nikitina, and the study of the compatibility of abstract names and imaginary fields (L. O. Cherneiko, V. A. Dolinsky).

Based on the above methods, scientists offer several stages of researching the concept: studying the origin of the word-concept to determine the deep meaning; vocabulary data analysis; identification of additional conceptual features with the help of a distributive analysis of the compatibility of a given word; analysis of applications in a metaphorical sense; study of derivational derivatives of the main word; determination of the connections of the concept in the concept-sphere of the language at the level of paradigms; using associative dictionaries and/or conducting an associative experiment to determine the imaginary field of the

studied word-concept. M. V. Pimenova writes that the study of concepts is carried out in several stages: the study of the lexical meaning and internal form of the word; definition of synonymous words for a given word; analysis of ways to implement the concept in the language picture of the world; identification of ways of conceptualization, study of metaphors and metonymy; studies of events that occurred in time and / or space, in which the presence of a subject, object, purpose, conditions, time and place and conditionality by certain causes of occurrence is assumed [6].

Thus, in linguoculturology, language is considered one of the main ways of forming basic concepts - concepts in the human mind. Through the concept, the word penetrates into the linguistic picture of the world and is in it, interacting with other lexical units. The concept is the central category in the scientific and linguistic description of the linguistic reflection of the world. Formed on the basis of personal and cultural experience, concepts are a spiritual heritage in the minds of the people, the result of knowledge of the surrounding world, reflecting the linguistic picture and national mentality.

Nevertheless, it must be emphasized that the considered linguocognitive and linguocultural 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. culture, and the concept as a unit of culture is a fixation of collective experience, which becomes the property of an individual [4]. According to V. I. Karasik, these approaches differ in vectors in relation to the individual: the linguo-cognitive concept is the direction from individual consciousness to culture, and the linguo-cultural concept is the direction from culture to individual consciousness. It should be noted that the separation of movement outside and movement inward is only a research technique; in reality,

this movement is an integral multidimensional process [5]. For a cognitivist, one concept corresponds to one language unit, and for a linguoculturologist, the concept has the property of polyapplicability, i.e. can and should be implemented using a number of units of language and speech [3]. It can be concluded that these two main approaches to the study of the nature of the concept complement each other, revealing the mental, cultural semantics of linguistic, mental units.

### **CONCLUSION**

From the foregoing, we can conclude that the study of the interaction of language and culture is one of the most important tasks of the concept as a linguo-mental unit of linguistics. The concept is characterized by multifaceted and multidimensional content. To date, there is no universal, single, comprehensive definition of this term. It can only be argued that both linguo-cognitive and linguo-cultural approaches operate with the same features of the study of concepts - the study of language in interaction with culture and consciousness.

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