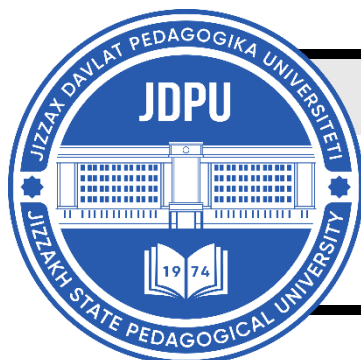


**MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**THE CONCEPT OF “INTELLIGENCE” IN UZBEK AND ENGLISH
LINGUISTIC CULTURE AND LEXICAL MEANS OF CONCEPT FORMATION****Mokhinur Sh. Tojiboyeva***Lecturer**Fergana State University**Fergana, Uzbekistan**E-mail: mtojiboyeva95@gmail.com***ABOUT ARTICLE**

Key words: concept, linguaculturology, cognitive linguistics, core meaning, peripheral meaning, dictionary, definition, contextual analysis, intelligence, linguistic, comparison.

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Abstract: The article provides insights into the methods of linguacultural analysis of the concept of intelligence in the Uzbek and English languages. The concept is one of the basic concepts in linguoculturology, it represents the basic cell of culture. The content of the concept is revealed using the signs of the language that is presented in the text, and includes a cognitive-conceptual, value-evaluative and expressive-associative layer, as well as demonstrated through a behavior model associated with this concept. The concept as a subject of linguoculturology, the study of concepts has a huge impact on the consideration of national culture. This article is devoted to identifying the core and peripheral meanings of the concept of intelligence and this is the for linguistic and cultural research.

INTRODUCTION

The concept is of no small importance in the history of linguistics; therefore it is necessary to refer to the designation of this term in different directions. Conceptual analysis as the most important operation in the study of concepts in linguistics is carried out in several stages. First, it is necessary to determine the type and type of the concept, to study the etymology of the basic nominees of the concept to identify the features of its historical development. Secondly, it is necessary to establish which representatives of the concept belong to the core and to the periphery of the concept. Thirdly, it is important to carry out semantic and component analysis analysis of words representing the concept. The analysis of the lexical knowledge of the nominees representing the concept is necessary

for the next stage – the establishment of methods of categorization in the linguistic picture of the world. It seems appropriate to explore all the ways of conceptualization as a reinterpretation of the lexeme at different levels (from words, phrases, phraseological units to paroemias and aphorisms of the people) with the identification of ethnospecific features. Note, that it is the interpretive (i.e., using the interpretation technique) semantic analysis of stable expressions and value-marked statements (aphorisms, proverbs and quotations) [1] that makes it possible to determine the value component and, accordingly, the relationship of the concept with the values of this ethnic group to a greater extent.

Thus, the methods of contextual and definitional analysis, as well as the method of quantitative counting of units representing the concept, deserve attention. Generalizing the properties of the concept in a certain linguistic culture, it is possible to come to conclusions about its changes, O.A.Ksenzenko notes that the study of such controversial issues as "the specifics of communicative behavior in certain situations" and "the significance of the cultural background of a particular communicative space" entails "the development of new directions, including cognitive linguistics"[2]. Thus, the study of concepts in line with new directions can shed light on the peculiarities of their functioning.

MATERIALS AND METHODS

It is known that there are basically two approaches to the study of the concept: linguocognitive and linguoculturological. Moreover, such a division has become relevant since the end of the XX century.

The cognitive aspect in the study of the concept is determined by both domestic and foreign scientists: A.P.Babushkin, J.Lakoff, E.S.Kubryakova, S.Pinker, Z.D.Popova, I.A.Sternin, N. Chomsky.

E.S.Kubryakova considers the concept as "a link between thinking and language; as a unit of consciousness reflecting human experience"; as a unit of "mental and psychic resources of our consciousness and that an information structure that reflects a person's knowledge and experience; 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]. Thus, the concept reflects the meanings that a person uses in the process of thinking and which contain experience and knowledge, as well as the results of all human activity and processes of cognition of the world.

I.A.Sternin defines the concept as a complex thinking unit that turns in the process of mental reality different sides, updating their different attributes and layers. Foreign scientists also consider the cognitive aspect: according to Lakoff's research, conceptual categories are exclusively mental representations of a category in the world. [4]

The opinion of the American linguist Noam Chomsky on the idea of innate language abilities also deserves attention. He comes to the conclusion that concepts are innate and available to a person from birth, i.e. we all come into this world with our own ideas about it [5].

As K. Hardy emphasizes, the concept is "a constellation of elements and processes of all possible kinds" [6] One could designate the concept as a global thinking unit representing a quantum of structured knowledge. This is an ideal entity that is formed in the consciousness of a person from his direct experience – perception of reality by the senses. It is also important that cognitive linguistics explores the semantics of units that represent and verbalize a particular concept in a language. Such research allows you to access the content of concepts as thought units.

In the linguacultural tradition, the concept is considered in the studies of S.G.Vorkachev, V.I.Karasik, N.A.Krasavsky, G.G.Slyshkin, M.V.Pimenova. For example, G.G. Slyshkin defines a concept as a unit designed to link together scientific research in the field of culture, consciousness and language, because it belongs to consciousness, is determined by culture and is defined in language. Moreover, S.G. Vorkachev also operates by default with a "linguocultural concept", noting the peculiarity of this characteristic: "linguocultural concepts" are some "verbalized meanings, semantic units of "language and culture". It seems important that the distinctive feature of a linguistic concept is its ethno-cultural specification [7].

It seems quite motivated that V.I. Karasik and G.G.Slyshkin see the difference between the linguocognitive and linguoculturological approach in the value component included in the linguoculturological aspect, since the concept serves to study culture, which is based on this principle [8]. It follows that the cultural component plays a crucial role and reflects national characteristics. According to N.A. Krasavsky, the study of concepts as "meaningfully and structurally complex verbalized mental constructs" taking into account the linguocultural approach makes it possible to identify cultural dominants and identify the peculiarities of thinking among representatives of a certain mentality [9]

In modern science, there is a tendency to form an idea of the concept as an "imprint of a person's spiritual experience [10]. Changes in the interpretation of concepts and in the methods of their analysis are natural: "... with the change of the world around us – as in more rapidly changing political and economic plans, in gradually but perceptibly changing social and cultural plans – it is inevitable that there is a change in the paradigm of scientific knowledge" [11].

V.I. Karasik notes that it is concepts that are able to convey significant fragments of the experience of [12] representatives of a certain culture. The most important component is the value component: it displays the most typical characteristics for a given mentality. In the process of studying concepts, taking into account the linguoculturological approach, it seems necessary to turn to the method of constructing a lexico-semantic field for descriptions of language units that display a

particular segment of the lexicosemantic field. Thus, the study of the representatives of the concept allows us to shed light on the features that distinguish one linguistic culture from another.

Noting the diversity in the understanding of the concept, it should be noted that the linguocognitive and linguocultural approaches are not mutually exclusive: the concept as a mental education in the consciousness of an individual is an exit to the conceptual sphere of society, ultimately to culture, and the concept considered as a unit of culture is the fixation of collective experience, which becomes the property of the individual [14]

RESULTS AND DISCUSSION

Considering the semantic scope of the concept of *intelligence*, which is fixed in explanatory dictionaries, in this work we will start from the thesis about the higher complexity of the concept in comparison with its lexical meaning: the dictionary meaning forms only the core of a specific concept.

According to information from the Cambridge Dictionary, the concept of *Intelligence* is defined as follows: "the ability to learn, understand, and make judgments or have opinions that are based on reason" [15]. We will consider the values of the use of the lexeme in the following examples:

1. The ability to learn and understand: *Now, the Arena is an exceedingly important journal, and, as everybody knows, carries great weight with people of intelligence.* (Fred M. White. A Popular Novelist)

2. The ability to learn and understand well and quickly, or a demonstration of such an ability: *I had now to select that mode of the primitive which is distinctive of your own species, a mode characterized by repressed sexuality, excessive self-regard, and an intelligence which is both rudimentary and in bondage to unruly cravings.* (Olaf Stapledon. Last Men in London.)

3. The ability to think abstractly that can be measured objectively: *Of course nine out of every ten intelligent persons will refuse to believe that there could be a grain of truth in the story I am now going to tell you. The tenth may have some small faith in my veracity, but what I think of his intelligence I am going to keep to myself.* (Guy Boothby. A Strange Goldfield).

Additionally, the concept of *Intelligence* is represented in the following meanings: (except the mentioned meanings above)

1. An intelligent incorporeal entity, esp. an angel.
2. The act of understanding.
3. An intelligent person.

In the "Explanatory Dictionary of the Uzbek language" compiled by A. Madvaliyev, the concept of *Intelligence (Aql)* is represented as follows:

1. The activity of the human brain to reflect the world and control the attitude of the individual to reality: *Jonzotlar Ichida birgina odamzotga aql ato etib, yuragiga diyonatni joyladi.* (N.Norqobilov, To'qnashuv)

2. The act of thinking ability: *Qaysi vazirim aqli ziyrak, donishmandligini bildirsa, xazinamdan o'n tillo va bosh-oyoq sarpo beraman.* ("Luqmoni Hakim")

3. Feedback, opinion in the form of advice. *Endi menim aqlim shukim, o'shal kandidategiz tomoniga o'tganlarni qo'lga olish uchun Nurmat akamning hovlisiga chaqirib, bir oz ziyofatcha bilan ko'ngillarini topib... shoyad qo'lga olib qolarmiz.* (Hamza, Burungi saylovlar).

Thus, the word intelligence has a wider range of uses than the Uzbek "intelligence", however, in most meanings (1-3) corresponds to it. It is especially important that the English concept of intelligence, like the Uzbek "intelligence", has a shade of meaning "ability to be measured", which is one of the key aspects of the comparison.

Now we will also consider the synonyms of the concept of *intelligence* relevant to the topic of this study. Thesaurus of the Cambridge Dictionary finds the following nouns that are synonymous with the specified lexeme: *acuity, agility, artfulness, brain, brightness, brilliance, clarity, cleverness, ingenuity, insight, intellect, scholar, sharpness, shrewdness, smartness, etc.*

English	Uzbek
Acuity	O'tkirlik, Sezgirlik
Acumen	So'zamollik, Bilag'onlik
Agility	Epchillik
Artfulness	Mohirlik
Aptness	Talant, Iste'dod
Brain	Miya
Brightness	Zukkolik
Brilliance	Barkamollik, Mukammallik
Clarity	Did, Es
Cleverness	Aqllilik, Bilimdonlik
Gift	Qobilyat
Gumption	Layoqat
Ingenuity	Daholik
Insight	Zakiylik, Zakovat
Intellect	Intektekt
Mentality	Fikrlash, Tafakkur
Mind	Aql, Zehn
Quickness	Topqirlik, Hozirjavoblik
Penetration	Farosat, es-hush
Perspicacity	Donishmandlik
Reason	Fahm, Zako
Sagacity	Bama'nilk, Mulohazakorlik
Savvy	Bilim, Ko'nikma
Skill	Mahorat
Smartness	Ziyraklik
Sharpness	Uquv, Tamiz
Shrewdness	Fahm-farosatlilik
Perception	Idrok
Wisdom	Donolik
Wit	Bilag'onlik

The list of lexemes expressing the concept of "Intelligence" in English also includes a number of adjectives: *acute-o'tkir, sezgir; apt-talantli, iste'dodli; astute-mulohazali; brainy-oqil, aqlli; brilliant-mukammal, barkamol; bright-zukko, clever-aqlli, bilimdon; educated-bilimdo; ma'lumotli, gifted-qobilyatli; genius-geniy; ingenious-daho; insightful-zakiy, zakovatli; intelligent-ziyoli; knowlrdgeable-bilimli; literate-savodxon, savodli; quick-witted-bilag'on, so'zamol; rational-ongli; perceptive-idrokli; skilful-mahoratli, mohir; smart-aqlli, ziyrak; scholar-olim, o'qimishli; shrewd-fahm-farosatli; wise-dono.*

All in all, the concept of intelligence for a native English speaker is associated with the following qualities: 1) *logic*; 2) *intelligence*; 3) *talent*; 4) *wisdom*; 5) *experience*; 6) *foresight*; 7) *education*; 8) *quick thinking* 9) *diligence in learning*. For native English speakers, as well as for native Uzbek speakers, an intelligent person can be evaluated by others.

The following main meanings of lexical means forming the concept of "intelligence" in the English language were identified: mind, wisdom, inquisitive mind, brilliant mind, insight, smart, wise, quick -grasping, inventive, intellectual, scientist, etc.

CONCLUSION

The theoretical foundations of this study are given, which were the basis for the analysis of the concept of "Intelligence": the main mechanisms of the relationship between language and culture, as well as the essence, properties, structure and methods of research of the concept were considered. We came to the conclusion that the reconstruction of fragments of the picture of the world of the people can be carried out by analyzing the representation of a concept in the language. In addition, after reviewing the existing methods of analysis we have developed and applied our own comprehensive method of the concept.

In this study, the components of the concept of "Intelligence", characteristic of native speakers of Uzbek and English, were identified, and then an attempt was made to isolate its core and periphery meanings. This was done by analyzing the dictionary definitions of the concept of "Intelligence" as well as their synonyms. The most distinctive interpretations of the concept of Intelligence are those that mean a high level of development of mental abilities and the bearer of such abilities. This indicates that in English, intelligence is considered exclusively as a tool of rational thinking, which can be developed better or worse.

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