

**MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**"CONCEPT" IN LINGUOCULTURAL TEXTS****Shokhida Ravshanovna Abdulakhadova***Jizzakh State Pedagogical University named after A. Kadiri**Jizzakh, Uzbekistan**E-mail: abdulakhadova@mail.ru***ABOUT ARTICLE****Key words:** logoevisteme, culture, frame, quantum, abstract, translation, universality, conceptosphere, linguistic personality**Received:** 15.02.24**Accepted:** 17.02.24**Published:** 19.02.24**Abstract:** The article deals with linguocultural concept, which is a conditional mental unit aimed at the complex study of language, consciousness and culture. It also describes the basic characteristics of linguocultural concepts**INTRODUCTION**

Human thinking is non-verbal, it is realized with the help of a universal subject code. People think in concepts encoded by the units of this code. The ordered totality of concepts in human consciousness forms his conceptosphere. Language is one of the means of access to human consciousness, its conceptosphere, to the content and structure of concepts as units of thinking. Through language it is possible to cognize and explicate the conceptual content of consciousness.

MATERIALS AND METHODS

"Conceptualism considered concepts as universals that generalize the signs of things and created by the mind for its internal use, focusing important and relevant information. P. Abelard considered a concept as a set of concepts, linking statements into a single point of view on this or that subject subject subject to the determining power of reason" [Neretina 1994: 119]. The term "concept" in Russian linguistics was borrowed from English-language literature in the mid-70s. The reason was the problem of adequate translation in the works of foreign authors. At that time, the English word "concept", derived from the Latin conceptus ("concept"), was proposed to be translated as "concept". In modern linguistics, the term "concept" is used as a designation of one of the forms of representation of knowledge about the world from the standpoint of cognitive semantics. The concept occupies a central place among other units of the linguistic picture of the world, which can include units more elementary than the concept, for example, "semantic primitives", indecomposable semantic units that

have quite clear lexical correspondences in all languages [Vejbicka 1997 and 2001], and units more complex than the concept, for example, frame, stereotype [Krasnykh 2002], "cultural script (scenario)" [Vejbicka 1997 and 2001], and units more complex than the concept [Vezhbitskaya 1997], conceptual bundle [Kryuchkova 2005], cognitive model of a situation [Kustova 2004], myth [Losev 1982; Barth 1989; Rudnev 1997; Lévi-Strauss 2001], "precedent text" [Karaulov 1987; Krasnykh 2002].

The concept occupies a median position and in some respects a central place among these units, because it is responsible for the nominative, subject area of the linguistic picture of the world and for the sphere of abstract concepts [Babushkin 1998; Vorkachev 2001, 2002 and 2005; Radbil 2016]. The concept is also the most convenient for analyzing the unit of the linguistic picture of the world, which is quite clearly distinguished and has a relatively concrete expression in the language -- "concept name" [Popova, Sternin 2002, 2003 and 2007]. . This unit carries the most valuable information about the studied linguistic picture of the world in differential terms. That is why the concept is today in the center of attraction of the most different schools and directions in interdisciplinary and anthropo-oriented humanitarian knowledge.

The scientific notion of "concept". The concept nowadays acts as an object of research in a number of humanitarian disciplines - in philosophy, sociology, political science, cultural studies, literary studies and linguistics. This is associated with the lack of a common understanding of the scope and content of this scientific concept.

Thus, in cognitive linguistics the concept is interpreted from the position of interpretation of reality in the sign and different interpretation of the sign itself. The attention is focused on the generation of meanings in the text, on the concept in its functioning. The term "concept" in a close meaning appeared long before the twentieth century. The first holistic doctrine of the concept is the medieval conceptualism of Pierre Abelard. In his interpretation, this concept connects the philosophy of language with the problem of God-knowledge. Pierre Abelard understands the concept as that universal in the subject's speech which makes possible "individual breakthrough to God". A personality is a personality only when it strives for reunion with God, and does not stay in the society of individuals. A concept provides the possibility of such a breakthrough. A concept differs from a notion in that it is not the result of the activity of the intellect in studying a subject. It is something that does not carry a specific meaning, but rather generates it: "always the soul of the listener is elevated while the speech is in the state of utterance, because something else may join it, this soul believes, that will be able to change [something] in [its] understanding. This "something" is the embodiment of a concept that makes sense only in speech and is formed by speech. It exists "beyond" grammar. It is more a potency of meaning than a ready-made meaning: meaning is discovered only in speech. "When we say that spoken speech signifies something, we do not wish it to be understood

as if we were ascribing to something that does not exist some form which we call meaning, but rather that the concept extracted from spoken speech is taken by us as a concept of the listener's soul" [Abelard 1992:175].

We meet a similar view of the concept in the early twentieth century in the philosophy of G.-G. Gadamer, who talks about the universality of the linguistic sign as one of the main characteristics of language. Language is not a closed sphere of the conscious. Every conversation is internally infinite. Translation every time limits the universality of language: interlocutors with different mother tongues do not properly perceive the potential inner infinity of what is said [Gadamer 1997: 141]. Behind this "potential inner infinity" is the same idea that we find in the philosophy of P. Abelard: the content of a linguistic sign has many components, has many potential meanings, which are realized and in general can exist only in functioning, in speech.

Under the concept is meant a certain unit of meaning, which in reality can only conditionally be called a unit. It can be realized in a scientific notion, an everyday notion, a stereotype, a representation, a cultural attitude, an ideologeme. A concept does not possess the quality of integrity. It is rather a certain blurred spot of meanings, the boundaries of which are very conditional due to the lack of a single point of view on this object. Heterogeneity as an essential characteristic of culture bearers does not allow a concept to have definite boundaries. However, there is always a certain central representation to which the multitude of meanings that make up a concept should flow. Usually this representation is represented in language by a certain name, which is considered in linguistics as the name of the concept. A concept can be considered in language and in speech, in synchronicity and diachrony, in descriptive and comparative aspects.

Scientists of the Voronezh school consider a concept as "a complex thinking unit, which turns different sides in the process of thinking activity, actualizing in the process of thinking activity its different signs and layers; the corresponding signs or layers of the concept may well have no linguistic designation in the native language of a person" [Popova, Sternin [Popova, Sternin 2001: 59].

So, a concept contains a notion about a class of phenomena, and besides it -- a voluminous associative socio-cultural representation of these phenomena in a generalized form.

RESULTS AND DISCUSSIONS

"Concept" in linguocultural texts is a verbalized cultural meaning, and it is "by default" a linguocultural concept (linguoconcept) - a semantic unit of the "language" of culture, the plan of expression of which is a two-way linguistic sign, the linear extent of which, in principle, is not limited by anything. The concept of culture as a "symbolic universe", whose concrete manifestations in some "abstraction interval" (in comparison with a foreign culture) are necessarily ethnospecific, is a determining factor in the understanding of a linguoconcept. Thus, the leading distinguishing feature

of a linguoconcept is its ethnocultural marking. Attention to the linguistic, iconic "body" of the concept distinguishes its linguocultural understanding from all others.

Among the most important characteristics of linguocultural concepts it seems possible to include the following.

1. Complexity of being. Linguocultural concept is a conditional mental unit aimed at the complex study of language, consciousness and culture (Stepanov, 1997). Consciousness is the area of the concept's residence, culture determines the concept (the concept is a mental projection of cultural elements), language is the sphere in which the linguocultural concept is objectified (objectified). Concepts can be objectified in other spheres (for example, artistic concepts - in images of music, painting, sculpture, theater and cinematography).

2. Mental nature. A linguocultural concept differs from other units used in linguoculturology by its mental nature. If the logoepistem proposed by E.M. Vereshchagin and V.G. Kostomarov (1999) is essentially an element of word meaning and is localized in language, and the linguoculturam introduced by V.V. Vorobiev (1997) is defined as an interlevel unit, i.e. one that has no definite localization, then the concept is located in consciousness. It is in consciousness that the interaction between language and culture takes place, so any linguocultural study is simultaneously a cognitive study.

3. Value. A linguocultural concept differs from other mental units used in various fields of science (for example, cognitive concept, frame, script, scenario, script, notion, image, archetype, gestalt, mneme, stereotype) by the accentuation of the value element. The center of the concept is always value, because the concept serves the study of culture, and it is the value principle that lies at the heart of culture (for more details: Karasik, 2002). An indicator of the presence of a value attitude is the applicability of evaluative predicates. If culture bearers can say "it is good" (bad, interesting, boring, etc.) about a phenomenon, this phenomenon forms a concept in a given culture.

4. Conditionality and vagueness. A linguocultural concept is a conditional unit in the sense that consciousness is syncretic and its membership is made for research purposes. A concept is grouped around a certain "strong" (i.e. value-emphasized) point of consciousness from which associative vectors diverge (Slyshkin, 2004). The most relevant associations for native speakers form the core of the concept, while the less significant ones form the periphery.

5. Variability. In the course of the life of a language collective, the relevance of concepts (i.e. the intensity of evaluation) can change.

6. Limitation by the carrier's consciousness. A linguocultural concept exists in individual or collective consciousness. We can distinguish individual, group (sociocultural), ethnocultural and universal concepts. Individual concepts are richer and more diverse than any collective ones, from microgroup concepts to universal concepts, because collective consciousness and collective

experience is a conditional derivative of the consciousness and experience of individual individuals belonging to the collective. This derivative is formed by reducing everything

unique in personal experience and summarizing coincidences.

7. Three-component. In the composition of a linguocultural concept one can distinguish value, image (image-perceptual and image-metaphorical) and conceptual (factual) components. The factual component of a concept is stored in consciousness in verbal form (this is how we can label the concept, reveal its place in the system of concepts). The figurative component is nonverbal and can only be described and interpreted.

The concept "homeland" is one of the key concepts of culture, the universal value of the concept "homeland" is reflected in the works of A. Vezhbitskaya, I. Sandomirskaya, V. N. Telia, S. G. Ter-Minasova, S. G. Vorkachev, whose studies have shown that "homeland" is a universal value. The national image of any country is a diverse conceptosphere, including various concepts (peace, love, homeland, good, nation, etc.). In the conceptosphere of the "national image of Russia" the concept "homeland" occupies a key place in the Russian linguistic picture of the world and represents the unity of linguistic and cultural content. The concept "homeland" is one of the most important in the Russian national consciousness, is included in the list of "1000 most used 13 Russian words" and stands in a row with such moral and ethical categories as goodness, love, friendship, patriotism, freedom and will.

According to such researchers as N. A. Berdyaev, Y. S. Stepanov, D. S. Likhachev, S. G. Vorkachev, V. N. Telia), the attachment of Russians to "their" space, to the place of their birth is so emotionally colored that it allows us to talk about the axiological value of this conceptual feature. Another nuclear meaning of the concept of homeland, recorded in the explanatory dictionaries of D. N. Ushakov, S. I. Ozhegov and some others, is "the country in which a person was born and of which he/she is a citizen", "fatherland", "native country", "state". This conceptual attribute is accordingly actualized in speech in the meaning of 'big motherland'. In modern Russian discourse the interpretation of the concept 'motherland' appears to be wide and diverse, creating a polyphony of assessments and interpretations of its content in the minds of Russian language speakers.

CONCLUSION

A concept has no clear boundaries. The linguistic unit by which the central point of the concept is actualized serves as the concept name.

A concept can even change its evaluative sign from negative to positive or from positive to negative. The figurative and conceptual (factual) components of a concept also change. Thus, in Soviet times, the Russian linguocultural concept "engineer" included not only the attribute "a specialist with higher technical education", but also the attribute "a person who studied for a long time but earned little".

REFERENCES:

1. Karasik V. I. About the categories of linguoculturology // Linguistic personality: problems of communicative activity. - Volgograd, 2001.
2. Kapimova Z.O. In russian culture, the extralinguistic content of the ideas about the homeland. Mental Enlightenment Scientific – methodological journal, -Jizzakh, 2023
3. Leontiev, A.A. Fundamentals of psycholinguistics: A textbook [Text] / A.A. Leontiev. -- M.: Smysl, 1997. -- 287 c.
4. Likhachev, D.S. Conceptosphere of the Russian language [Text] / D.S. Likhachev // Russian literature. From the theory of diction to the structure of the text: Anthology. -- M.: Academia, 1997.
5. Losev, A.F. Sign. Symbol. Myth: Works on linguistics [Text] / A.F. Losev. -- Moscow State University, 1982. -- 480 c.
6. Lyapin, S.H. Conceptology: Toward the formation of an approach [Text] / S.H. Lyapin // Concepts. Scientific works of Centroconcept. Vyp. 2. -- Arkhangelsk, 1997. -- C. 11-35.
7. Maslova 2001 -- Maslova, V.A. Linguoculturology. Study guide [Text] / V.A. Maslova. -- M.: Academia, 2001. -- 202 c.
8. Maslova 2006 -- Maslova, V.A. Introduction to cognitive linguistics: Study guide [Text] / V.A. Maslova. -- M: Flinta, Nauka, 2006. --294 c.
9. Methodology of teaching 2019 -- Methodology of teaching Russian as a foreign language: textbook for universities [Text] / I.P. Lysakova, G.M. Vasilieva, S.A. Vishnyakova et al; ed. by Prof. I.P. Lysakova. - 3rd edition, stereotype. - Moscow: Russian language. Courses, 2019. - 320 c.
10. Mieczkowskaia 2004 -- Mieczkowskaia, N.B. Semiotics: Language. Nature. Culture: A course of lectures [Text] / N.B. Mechkovskaya. -- M.: Publishing Center "Academy", 2004. -- 432 c.
11. Stepanov Y. S. Constants: Dictionary of Russian Culture. - M.: "Academic Project", 2001. - 43 p.
12. Telia V. N. Russian phraseology. Semantic, pragmatic and linguocultural aspects. - M., 1996. - 96