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## LINGUOCULTUROLOGY AND CONCEPT

### Annotation

The article is devoted to the study of linguistics and culture and concept. The intersection between language and culture has become increasingly important in various academic fields such as linguistics, anthropology, psychology, and philosophy. This relationship is crucial as language serves as the primary means of human communication and is deeply intertwined with cultural contexts. Linguoculturology, a relatively new discipline, has emerged to explore the intricate connections between language and culture. This interdisciplinary field focuses on the cultural semantics of linguistic signs and aims to identify culturally relevant language units across various linguistic phenomena. Concepts play a central role in linguistic and cultural studies, representing complex cognitive structures that shape language and cultural representations. While there are different interpretations of the terms "concept" and "notion" within linguistic discourse, they are fundamental to understanding how language reflects cultural perspectives. Cognitive research highlights the role of concepts as storage units of human knowledge, shaping linguistic representations and cultural understanding.

**Key words:** Language and Culture, Linguoculturology, Cultural Semantics, Linguistic Signs, Concepts, Notions, Cognitive Research, Interdisciplinary Studies.

## ЛИНГВОКУЛЬТУРОЛОГИЯ И КОНЦЕПТ

### Аннотация

Статья посвящена изучению языкознания и культуры и концепта. Пересечение языка и культуры становится все более важным в различных академических областях, таких как лингвистика, антропология, психология и философия. Эти отношения имеют решающее значение, поскольку язык служит основным средством человеческого общения и глубоко переплетен с культурным контекстом. Лингвокультурология, относительно новая дисциплина, возникла для изучения сложных связей между языком и культурой. Эта междисциплинарная область фокусируется на культурной семантике языковых знаков и направлена на выявление культурно значимых языковых единиц в различных языковых явлениях. Концепты играют центральную роль в лингвистических и культурологических исследованиях, представляя сложные когнитивные структуры, которые формируют языковые и культурные представления. Хотя в лингвистическом дискурсе существуют разные интерпретации терминов «концепция» и «понятие», они имеют основополагающее значение для понимания того, как язык отражает культурные перспективы. Когнитивные исследования подчеркивают роль концепций как единиц хранения человеческих знаний, формирующих языковые представления и культурное понимание.

**Ключевые слова:** язык и культура, лингвокультурология, культурная семантика, лингвистические знаки, концепты, понятия, когнитивные исследования, междисциплинарные исследования.

## LINGVOKULTUROLOGIYA VA KONSEPT

### Annotatsiya

Ushbu maqola tilshunoslik va madaniyat va konseptni o'rganishga bag'ishlangan. Til va madaniyat o'rtasidagi kesishish tilshunoslik, antropologiya, psixologiya va falsafa kabi turli akademik sohalarda tobora muhim ahamiyat kasb etmoqda. Bu munosabat juda muhim, chunki til insoniy muloqotning asosiy vositasi bo'lib xizmat qiladi va madaniy kontekstlar bilan chuqur bog'langan. Til va madaniyat o'rtasidagi murakkab aloqalarni o'rganish uchun nisbatan yangi fan bo'lgan lingvokulturologiya paydo bo'ldi. Ushbu fanlararo soha til belgilarining madaniy semantikasiga e'tibor qaratadi va turli lingvistik hodisalar bo'yicha madaniy jihatdan mos til birliklarini aniqlashga qaratilgan. Tushunchalar til va madaniyat tasvirlarini shakllantiruvchi murakkab kognitiv tuzilmalarni ifodalovchi tilshunoslik va madaniyatshunoslikda markaziy rol o'ynaydi. Tilshunoslik nutqida "konsepsiya" va "tushuncha" atamalarining turli xil talqinlari mavjud bo'lsa-da, ular tilning madaniy istiqbollarni qanday aks ettirishini tushunish uchun asosdir. Kognitiv tadqiqotlar konsepsiyalarning inson bilimlarini saqlash birliklari sifatidagi rolini ta'kidlaydi, lingvistik tasavvurlarni va madaniy tushunchalarni shakllantiradi.

**Kalit so'zlar:** Til va madaniyat, lingvokulturologiya, madaniyat semantikasi, lingvistik belgilar, konsept, tushunchalar, kognitiv tadqiqotlar, fanlararo tadqiqotlar.

**Introduction.** Nowadays, the intersection of Language and Culture within cultural contexts is a subject of great importance to linguists, anthropologists, psychologists, and philosophers. The relationship between language, culture, and their interplay holds significant importance as language serves as the primary mode of human communication. Language and culture are intricately connected, with specific languages being historically linked to particular cultures, serving as gateways to understanding associated cultures and their literature. Consequently, the study of language and culture has given rise to a new discipline known as linguoculturology, which lies at the intersection of linguistics and cultural studies.

Linguoculturology focuses on the cultural semantics of linguistic signs, examining how language reflects and interacts with culture. Linguistic signs act as cultural signals, revealing the national cultural mentality of its speakers. One of the main objectives of linguoculturology is to identify culturally relevant language units, which can be found in various groups of words such as non-equivalent lexicon, anthroponyms, mythologemes, phraseological units, speech formulas of etiquette, and more.

The notion that language serves as the cultural code of a nation, rather than just a tool for communication, has been developed in the theories of scholars like

W. Humboldt, A. Potebni, and others. Humboldt, for instance, emphasized that the boundaries of one's language determine the boundaries of their worldview, suggesting that language plays an active role in shaping cultural perceptions and understandings of the world. This idea was further expanded upon by scholars like W. D. Whitney, J. W. Powell, F. Boas, E. Sapir, and B. L. Whorf, who contributed to the hypothesis of linguistic relativity, emphasizing the role of language in cultural patterns and social behavior.

According to this, "Cultural linguistics" is neither a widely accepted term in linguistics nor a standard term in the field. It is a combination of "linguistics" and "cultural studies" and refers to an interdisciplinary approach that studies the intersection of language and culture. Cultural linguistics represents an interdisciplinary approach, drawing on linguistics and cultural studies to study the relationship between language and culture. A branch of cultural linguistics may include the study of how language reflects and shapes cultural identity.

The concept of cultural space refers to the manifestation of culture within the minds of its members. This notion is akin to cognitive space, which encompasses both individual and collective dimensions, as it arises from the combined individual and collective experiences of all members within a specific cultural or national community. For instance, one might refer to the cultural space of a particular group, such as the English cultural space.

**Literature review.** Cultural linguistics, as a relatively young but rapidly developing branch of linguistics, has become increasingly popular in recent decades. It emerged in the 1990s by combining insights from linguistics with cultural studies, ethnology, and ethnography. Scientists in this field V.N. Teliya, Yu.S. Stepanov, N.D. Arutyunova, V.V. Vorobyov and V.A. Maslova contributed to its development by studying the complex relationship between language and culture. The linguistic and cultural science described by Maslova interprets language as a cultural phenomenon that reflects the unique worldview and values of a particular community. The notion of "concept" is central to linguistics and cultural studies, and there are various interpretations and approaches to understanding it. This interdisciplinary field continues to enrich our understanding of how language cultures form and are shaped, emphasizing the dynamic nature of language and cultural phenomena.

In the development of the term "Linguoculturology" the members of phraseology studies V.N.Teliya, Yu.S.Stepanov, N.D.Related to the name of Arutyunova, V.V. Vorobyov, V.A. Maslova and others studies the attitude of members of the language community to the surrounding reality, society, art, history and other areas of socio-cultural life; Linguistics examines worldviews that are expressed and reinforced in language in the form of mental models of the linguistic picture of the world. The subject of linguistic and cultural science is the language-culture relationship.

**Research methodology.** According to V.A. Maslova, linguo-culturalism interprets language as a cultural phenomenon that reflects the landscape of a certain people's world; in other words, it is seen as a trace of culture. The author defines linguocultural science as a science whose object of humanitarian study is material and spiritual culture, embodied in a living national language and manifested in language processes, or a set of knowledge obtained from the fields of cultural studies, linguistics, ethnolinguistics and anthropology. The concept is the main concept of linguistic and cultural studies. The term "concept" has been widely studied in linguistics since the 90s of the last century. Nevertheless, there are different approaches to the interpretation of the concept of "concept". S.A. is one of the famous linguists who conducted scientific research on the study of concepts. Linguist Askoldov defines the concept as "a unit that contains and reflects the process of thinking about concepts of one kind or another." According to Yu.S. Stepanov, "the concept exists in the mental world of a person not in the form of concrete concepts, but as a "set" of ideas, knowledge, associations, experiences accompanying the word [1]. "Concept – has a non-verbal representation, has a certain internal organization ... is valuable cultural information, characterized by a certain dynamic, different forms of understanding and understanding the world, gathering information ability is also formation and evolution due to the ability to verbally transform through a certain set of linguistic signs"[2]. Considering the structure of the concept, V.I. Karasik and G.G. Slishkin includes core and periphery here. The core of the concept is represented by syntactic devices that are the result of simple knowledge of the world. The core is the most logical part of cognition. The periphery, which is the most unstable component of the structure, includes less relevant associations.

**Analysis and results.** In conclusion, it can be said that the field of linguistic and cultural science, described by V. A. Maslova, considers the relationship between language and culture as a reflection of cultural phenomena, and linguistic and cultural science is a complex interaction between the material and spiritual aspects of the culture embedded in the language. learns the secret. The concept of "concept" appears as a central topic in linguistics and cultural studies. Although these interpretations may differ, together they emphasize the dynamic nature of concepts within language and their role in shaping human understanding and perception of the world. In general, the study of concepts within linguistics enriches our understanding of language as a dynamic cultural phenomenon and emphasizes the interdisciplinary nature of linguistic research.

In Uzbek linguistics, the concept of "concept" has different interpretations. For example, Sh.S. Safarov emphasizes that "the perception of the material world is the birth of the concept of the object - phenomena that is being perceived at the same time, and later this concept is formed as a mental model - concept and receives a material name" [3]. O. K. Yusupov defines the concept as "a complex of knowledge in our mind about something or an event in the external or internal world, images about it and positive, negative, neutral attitudes towards it, i.e. evaluations." In order to distinguish between a concept and a concept, the scientist gives the following opinion: "A concept can be compared to an iceberg. If a concept is an iceberg, the part that sticks out of the water is a concept" [4]. D. U. Ashurova interprets the concept as a phenomenon with a logical, national character, and the basis of this concept is the knowledge about the studied object or phenomenon, and the proportionality of the language tools (lexical, phraseological, parameological, etc.) forms its expression. says he will [5].

The concept of lexical units and the concept of interdependence of the meaning volume attracted the attention of scientists such as V.A. Maslova, Yu.S. Stepanov, I.A. Sternin [6]. Information on this problem was provided by S.G. Vorkachev, V.Z. Demyankov, L.V. Popova, M.A. Levina, V.G. Kuznetsov, Yu.A. We can see it in the works of Sorokina[7]. Many researchers believe that the terms differ in modern meaning and usage. V.N. Teliya was one of the first to use the term "concept" in the analysis of phraseological units, and noted that the term "concept" can be replaced by the term "concept" [8]. A concept is always structured knowledge. It reflects not only the important features of the object, but also everything that is filled with knowledge about its essence in a certain language community.

V.G. According to Kuznetsov, a number of scientists use the terms "concept" and "concept" as synonyms[9]. Yu.S. Stepanov stated that "concept" and "notion" are phenomena of the same order, which correspond to each other according to their internal form. Many researchers believe that concept and understanding are related to each other as a genus and species [10].

M.A. Levina emphasizes that the concept is a type term (hyponym) in relation to more complex formations that make up general concepts (hyperonyms) [11]. M.V. Pimenova and O.N. According to Kondratieva, "the concept is one of the structural elements of the concept" or "one of the variants of existence, an embodiment of the concept" [12].

V.A. Maslova believed that "there is no impassable border between concept and concept: under certain conditions, concepts can become concepts" [13]. However, due to the widespread use of the lexeme "concept" in scientific discourse, it became necessary to differentiate the use of the lexemes concept and concept.

According to V. G. Kuznetsov, the concept differs from the concept in that it reflects one or more signs of the phenomenon[14]. In addition, the entire text is often required to identify the concept. Both terms are psychological in nature. Based on research, the following differences between the terms "concept" and "notion" can be distinguished:

1) concept and notion are terms related to different disciplines: notion is used in philosophy and logic, concept is used in linguistics;

2) the lexeme "notion" is used in everyday and scientific speech, the lexeme "concept" serves for the terminological apparatus of certain disciplines;

3) the notion represents important features; concept - represents all signs, including individual signs;

4) concept- has emotional, figurative, emotional components, notion - is based on abstract-logical thinking;

5) the concept is formed on the basis of an image, directly perceived by the carrier of culture; the conception includes various mechanisms of rational understanding of the world;

6) the notion is expressed in the definition, a text fragment may be required to describe the concept;

7) the concept has a hierarchical, multi-layered structure, ambiguous evaluation and interpretation, includes a conceptual component as one of the elements;

8) the concept is culturally determined. M. A. Sternina identified 20 indices to determine the national characteristics of concepts .

9) the notion has scope and content, the concept includes meaning and components.

The concept is, as it were, a piece of culture in the human mind, that is, in some way, culture enters the spiritual world of a person. On the other hand, a concept is something that a person - not a "creator of cultural values", but an ordinary person himself - penetrates into culture, and in some cases affects it.

Recently, linguists have become more interested in the field of cognitive research. The basis of conceptual research is the review and analysis of the structure of representation of knowledge about the world and the methods of their conceptualization in language. The conceptual system is the basis of the linguistic representation of the world. Concepts are the main components - words, phrases that can distinguish parts of the linguistic picture of the world. Part of the linguistic picture of the inner world is understood as a set of models of the mental - mental and emotional - world of a person of a certain ethnic group. The concept contains symbols that are important to the respective culture. Studying and analyzing concepts allows you to identify deeper and more important features of an object or event. According to G. G. Slisshkin, "concepts in the process of communication are mainly expressed by linguistic signs - words, phrases, phraseological units, sentences, etc. At the same time, the name of the concept is not the only way to activate it in the human mind" . From the point of view of cognitive linguistics, the concept is localized in the mind: concepts are complex discrete units of the mind, with the help of which the human thinking process is carried out. Concepts act as storage units of human knowledge. V. I. Karasik suggests considering the cultural concept as a multidimensional semantic formation, in which the figurative and value sides of the concept are distinguished.

**Conclusion.** To sum up, such an analysis of the differences between the terms "concept" and "notion" will clarify their use in various disciplines such as linguistics, philosophy and logic, linguistics. While some researchers argue for their synonymy or conceptual compatibility, others emphasize nuanced differences in their usage and connotations. The text also explores the cognitive foundations of conceptual research, emphasizing the role of concepts in shaping linguistic representations of the world and their importance in understanding cultural perspectives. Concepts are described as complex units of human cognition, serve as a storehouse of knowledge and facilitate the process of thinking. In addition, the passage emphasizes the multifaceted nature of cultural concepts and emphasizes their figurative and evaluative aspects.

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