The Generality Of The Concepts Constituting The National Culture

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Abstract: this article presents the research results on the generality of the concepts that make up the national culture. Furthermore, the authors specify the difference between the terms “concept” and “conception”. The ideas on concepts and their verbal expressions were clarified using language units belonging to different language levels: lexemes, phraseological units, proverbs and sayings, aphorisms, as well as grammatical forms and syntactic structures.

Key words: concept, conception, nation, culture, language carrier

INTRODUCTION

“Is it possible to use the terms "concept" and "conception", which are widely used in linguistics, in the same context? Undoubtedly, both of these phenomena manifest as a unity of thought. The starting point of both of these is related to the perception of the object in reality - the event - and the figurative imagination. The emotional image that emerges is initially present in each person in a separate, individual way. For example, "flower" is "rose" for one person, "basil" for another, and "tulip" for other. At the highest stages of emotional and thinking activity, the individual image moves away from the real subject and becomes a real logical (mental) phenomenon,” said Safarov [1].

The same feeling and reflection of reality, the emergence of a generalized and partially abstract image lead to the formation of the same code - a symbol for all. In modern linguistic research conducted within the framework of cognitive and linguistic-cultural paradigms, the terms of "concept" and its derivatives "conceptual
field", "conceptualization", "conceptual" and others are widely used. Their continuity, complementarity and interdependence can be considered perfectly understandable.

MATERIALS AND METHODS

The term "concept" is derived from the English word "concept", which means a general notion or idea. In the logical-linguistic and linguistic-philosophical directions, the terms "concept" and "conception" are often used as synonyms. In cognitive research, which has developed mainly under the influence of foreign scholars in cognitive psychology and cognitology, linguists use the term "concept" more often, leaving the logical and philosophical interpretation to the term "conception"[2].

In Uzbek linguistics, there are a number of unique views on the interpretation of a concept: the stability and completeness, perfection and consistency of a notion in relation to a concept and conception determine the quality of the conception. The conception is accepted by the mind, the higher product of the brain, which is the highest product of matter. The difference between a concept and a conception is that it retains not specific features and aspects, but only the most general, most important generalizations in the concept. In the formation of the concept as a concept, the conception plays the role of nourishment. Conception is the acquisition of knowledge and experience by man, while concept is the whole and concentrated product of human thinking, the concentrate of consciousness [3].

RESULTS AND DISCUSSIONS

A. Abduazizov also noted in his research that “words should be divided into different groups, their meanings should be analyzed in the “semantic field” and in turn they should be considered as separate concepts”[4]. Today, linguists are proposing to explore the knowledge that revolves around the concept in the conceptosphere [5]. Such an approach to the analysis, of course, can provide unique solutions, in this regard, V.A. Maslova also expressed her opinion. That is, the formation of certain perceptions of the universe is the product of the interaction of the three levels of mental perception - emotional perception, the formation of
perceptions (the simplest generalizations and information), the processes of speech formation. The totality of this information constitutes the essence of the system of concepts [6].

Given the essence of the conception and its place in the human mental world, Y.S. Stepanov emphasizes that "conceptions exist in the mental world not in a concrete form, but as a set of ideas, experiences that arise in words" [7]. It is worth noting that Uzbek scientists have also expressed their complementary views on the concept. In particular, D.Khudayberganova describes the concept as a multifaceted and multi-layered mental structure, indicating that the concept reflects both psychological, cognitive-semantic and lingvoculturological aspects, as the concept is described as an object of cognitive and lingvoculturological research [8].

For example, in the linguistic consciousness of Uzbek speakers, respect for others, respect for adults, and concern for others predominate. It is alien to Uzbeks to think mainly of the British, and partly of the Russians, to limit their personal territory, to prioritize material interests, and to demand their rights openly and demonstratively.

N.Mahmudov also touched upon the issue of terminology and wrote that "although much has been written about them in linguistics, some of them, for example, “linguistic person”, “concept” are not uniform in interpretation.” Moreover, the problem of separating “concept” from “conception” cannot be said to have been completely solved [3].

“Unlike a concept, a conception is a tool for logical analysis, with clear boundaries. This is a key part of the scientific understanding of the universe. In turn, the concept is a simple representation of the world and forms the basis of linguistic expression.

Concepts find their verbal expressions using language units belonging to different language levels: lexemes, phraseological units, proverbs and sayings, aphorisms, as well as grammatical forms and syntactic structures[9].” On the one hand, concepts are clearly part of a linguistic consciousness’s perception of the world.
The cognitive level of expression of linguistic consciousness is "a set of clear, nationally specific concepts, ideas, notions that are understood by a person in a particular socio-cultural environment and implemented in his speech, representing a particular image of the world" [10]. To consider this level of linguistic consciousness, the concept of "cognitive space" is used, which consists of cognitive structures - concepts, ideas, notions that are formed in the mind of the speaker.

Cognitive structures can be linguistic and non-linguistic - in other words, mental cognitive structures that mean knowing the language and knowing the world reflected in the language. The first type of cognitive structures can be linked to the originally considered aspect of linguistic consciousness - its verbal aspect. Mental language structures form the basis of ideas about the world, and these are the concepts.

According to D.S. Likhachev, concepts are formed in the human mind not only on the basis of the meanings of words, but also on the basis of personal and cultural experience of the people, the richer the experience, the wider the boundaries of the concept. The greater the possibility of the formation of the emotional sphere. In other words, each concept reflects a specific reality related to life experience in the community [11].

Much of the work on concepts and conceptualization focuses on the typology of concepts in the work of a particular author or in a particular linguistic expression of the world. Let us consider several variants of the typology of concepts.

Currently, there are three main approaches to the study of the conception of "concept": cognitive, lingvoculturological and syncretic.

It has become a tradition to include in the conceptual framework a number of lexemes that constitute the specificity of the national language and the culturally specific expression of the world of speakers of this language.

The commonality of the concepts that make up the culture of a nation forms the conceptual sphere - the conceptosphere, which is specific to a particular language. According to the proponents of this approach, it is possible to consider
any lexical and phraseological units as concepts, defining this or that method in their interpretation of meaning.

Cognitive linguists define the concept as a term that helps to explain how the national identity of a language carrier is structured. We believe that this definition is very accurate and will try to consider in detail the formation of a concept or conceptual presentation.

According to cognitologists, different words, signs of the language carrier may be similar or opposite to the objects of reality; thus the experience of consciously perceiving the world is formed in the language carrier, forming the core of the meanings associated with the word being studied.

The formation of perception in the mind of the language carrier occurs as a result of "simplifying the results of cognitive perception of reality with the possibilities of human memory and linking them with cultural and value patterns reflected in ideology, art, religion, etc."[12]

Concepts emerge in the universe, in the world, to focus on the development of the ability to distinguish a particular thing, object, or event.

The theory of primitive meanings put forward by A. Vejbitsskaya considers the concept as a way of perceiving the external reality described by various linguistic means in the form of various verbal forms and structures. A. Vejbitsskaya believes that all languages have a common core, which is innate and independent of language. The common core is a mini-language conditioned by pre-linguistic philosophical theory. A non-semantic elemental concept that includes this or that type of explicit or implicit meaning can only be described and explained in sufficient detail using this mini-language [13].

No matter how much research is done on the concept, each has its own function. Conceptual study of language units, especially the concepts that are important for a particular nation, is one of the current issues. In particular, in V.Karimova's research we can see that the observations related to the concept of "step", which we tried to analyze, were studied in the context of kinship. It is interpreted as the result of a
stepmother becoming a widow, or of a mother being left alone with her child, even more often in a family that has been devastated by the death of a spouse [14].

As a result of our research, based on the concept of "step" in the Uzbek language, it is possible to observe the linguistic picture of the world in the minds of Uzbeks.

Linguistic phenomena can fully express the properties of concepts in conflict with each other. If we compare the stepmother to her own mother, the issue becomes even clearer. It is well known what the word step means in the language, but in the combinations of stepmother, stepfather, stepbrother, stepsister have different meanings in relation to interpersonal relationships. At this point, when the word step is applied to the mother, the meaning seems more prominent than the others.

For example, in Uzbek, the concept of "stepmother" is found not only in folk tales, but also in folk epics. In particular, in the epic "Alpomish": Bodombikach. Of course, the image in a fairy tale is very different from the epic in terms of social status.

What a stepmother looks like. Preferring one's own child over one's spouse, not seeing his or her achievements, good deeds, in short, is described as a selfish, pessimistic person. In the image of the stepmother, vices such as jealousy, blackness are expressed through special linguistic means.

In V. Karimova's dissertation, the "mother who did not give birth" is denoted in relation to this form of expression, which is expressed in Uzbek as a stepmother. When addressing the father's second wife, the children use the words ena, oyi, aya, opa in Uzbek and step mother in English. The mother who did not give birth, the father's second wife, has the same denotative meaning - "husband's wife" and "children's mother": the father's second wife is the stepmother, and the stepmother means her "father's legitimate second wife." [15]. According to the researcher, in Uzbek, the meaning of "father's stepdaughter", "mother's stepdaughter" is expressed by the combination of stepdaughter, and stepmother, stepfather, step-son, step-mother-step-daughter, step-son-step-daughter will have a heteronomic relationship. The denotative meaning of “stepdaughter” refers to one of the parents and his children as “step, not his own child” [15]. In the dissertation, the word “step” is studied systematically
around the semantics, but its conceptual meaning is not emphasized. The most important mental concepts specific to the Uzbek people should be studied specifically as a concept.

CONCLUSION

A concept is an integral part of an infinite worldview. There are such types of worldview as idealistic, materialistic, synthetic, scientific, philosophical, rational, cosmological, biological, domestic, spiritual, moral art [10]. In our view, the concept differs from the conception in its expression and acceptance. A conception is associated with a definite expression (word), while a concept exists as a color within a series of concepts and emerges through the expression of a concept. The language carrier clearly distinguishes the concept and conception in his or her mother tongue because it is related to his or her specific cultural characteristics. “The categorization and conceptualization of culture in language is related to the view of being in different national perspectives. Cultural and linguistic integrity is manifested in different “shapes” and “colors” in different environments. For example, while the lexical unit Friday (جمعة) has a cultural-linguistic conceptual meaning as a day of rest and at the same time a day of collective worship in Islamic countries, it is generally recognized as the fifth day of the week in Christianity or other religions. In non-Islamic but Islamic countries (e.g., the peoples of Central Asia), the concept has a marginal nature, with the conceptual cultural-linguistic nature being primarily “the fifth day of the week, as well as the day of collective worship”. When it comes to such phenomena in languages, the importance of international cultural and linguistic mastery increases. The ratio of culture and pure linguistic essence in language may vary. We see the balance of cultural and linguistic essence in the Islamic perception of the unity of Juma (جمعة), the implicit and secondary manifestation of the cultural core in marginal understanding, and its total zero in Christian culture. This means that in a linguistic unity, sometimes the cultural aspect, sometimes the linguistic aspect dominates, and sometimes their equality is observed.

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