

The Notion of Concept and its Relationship With Culture, National Values

Rahmatova Shakhnoza Mirali kizi¹

¹ Teacher at school number 8 in Kagan city, Bukhara region, Uzbekistan

Annotation:

This article deals with one of the most discussed notions of modern linguistics – concept. The history of coming “concept” into the world of linguistics, the aims and tasks of implementing this term into practice, themes covered by it, the level of studiedness, its relationship with culture and national values of the nation are also depicted in the work. Concept as the main unit of Cognitive linguistics plays a crucial role in forming various images in this sphere and it contributes to form a general linguistic view of society and nation cannot be overestimated.

Keywords: perceive life, traditional sense and meaning, mental world of a person, mental structure, identity, mental model-concept, process of thinking.

Modern linguistics focuses on a number of novel terms used in various contexts and that have got different usages in discourses. Concept has become a central term to give semantic meanings of many notions that surround us. With the help of concepts people perceive life, events happening around.

In linguistics, the concept, in contrast to a word, has a more complicated structure. The content of the concept is divided into linguistic meaning and cultural sense. That is why it is often called a unit of knowledge, an abstract idea or a mental symbol.

Cognitive linguistics is one of the most interesting and disputable branches of linguistics that studies mental processes and their linguistic reflection in people’s daily life. Cognitive linguistics is a reaction of modern linguists to truth-conditional (objectivist) semantics and generative grammar, which were the dominant approaches to the study of language meaning and grammatical forms since the middle of the last century. In modern cognitive linguistics, the core becomes the meaning of “concept”, which is increasingly used as a term researchers dealing with the problems of linguistic representation of cognitions. One such developed field is the notion of “concept”. The

development of humanitarian knowledge put forward a dilemma to work out a new term which would adequately indicate the content of the linguistic sign, which would remove the functional limitations of traditional sense and meaning, and which would organically merge logical-psychological and linguistic categories. The meaning of “concept” is explored in cognitive science, metaphysics, and philosophy of mind. The term “concept” is traced back to Aristotle’s “The classical theory of concepts” definition of terms. Today, the term “concept” is widely used in various fields of linguistics. It has entered into the notional system of cognitive, semantic, and cultural linguistics [Croft, W., & Alan, D., 2007, p.54]. The study of the concept in modern linguistics is of the paramount importance. However, any attempt to comprehend the nature of the concept is associated with a number of the most diverse points of view. The intensive research of it in the field of cognitive linguistics has demonstrated a great disparity in the understanding of the term “concept”. Discrepancies cause ambiguity and terminological confusion. In the most general form, the concept, according to Yu.S. Stepanov, can be imagined, on the one hand, as “a clot of culture in a person’s mind: that in the form of which culture enters the mental world of a person, and, on the other hand, a concept is that through which a person himself enters culture, and in some cases and affects it [Степанов Ю.С., 1997 с. 5].

If the term concept was used as a synonym for the word “concept” in linguistics until the 80s of the last century, we can see that its interpretation at the present time has acquired a wider meaning. There is no clear structure to the concept and each person learns the concept in his own way. A concept is a multifaceted and multi-layered mental structure. This is evidenced by the fact that the concept is described as an object of cognitive and linguocultural studies. The term concept began to be widely used in the 90s of the 20th century. The word concept is derived from the Latin word “conceptus”, and its dictionary meaning in humanities means “concept”. The term concept was first used by the Russian linguist S. A. Askoldov in modern linguistics. He explained to the concept that “it is a unit that reflects the process of thinking about concepts of one kind or another.” [Аскольдов С.А., 1997, с.267-280]. However, even in the 70s of the 20th century, this term was considered a problem that required a deep explanation. The introduction of the concept concept to the use of linguists in the 80s is connected with the works of English scientists Cheif, R. Jackendoff, and Lakoff. It is in those texts that the terms conceptualization and conceptual essence are found. Many scientists express different opinions on the dictionary meaning of the concept. According to him, there are those who consider it as a logical category, a concept of practical philosophy, and the main unit of national mentality. “Concept” is derived from the Latin word “conceptus” which means “concept”. In the dictionary of cognitive terms, the term concept is defined as follows: a concept is a concept that allows the mental and psychic resources of our thinking to be reflected in human knowledge and skills. The term “concept” is used in modern linguistics to express the mental image of a lexical unit. In everyday scientific work, the term concept is used as a synonym for “notion”. The notion of concept has been widely studied by almost all eminent linguists, all of whom have different individual interpretations of the concept. The opinion of Y.A. Stepanov and S.A. Askoldov is very close to each other, they interpret the concept as a “logical category”. That is, according to Askoldov, “a concept is a form of one of the elements of culture formed in a person’s thinking, in the same form culture enters the mental world of a person.”

In Uzbek linguistics, the term “concept” has been used since the 1990s as a tool of analysis and interpretation and as a term. Until today, many scientists have conducted their research on this topic, but they have not given a clear definition of it as a unanimous decision. Concept is a field of study that is developing as the core of modern linguistics. It is a process directly related to human consciousness and perception, and it is manifested as a product of higher thinking. Many scientists have given their definitions to this concept. The scope of research works in Uzbek linguistics is also increasing in this direction, which is considered relatively new. Prof. Sh. Safarov in his monograph “Cognitive Linguistics” puts forward the following reasonable opinion about the relationship

between concept and concept; it is known that a person learns language and the material world in the same way and in the same direction [Safarov Sh.S.2006.- b.91]. The perception of the material world requires the creation of an understanding of the objects and events that are being perceived at the same time, and later this understanding is formed as a mental model-concept and receives a material name.

Concepts of culture can fall into a number of different categories. These classifications cannot be easily contrasted in terms of good versus bad or true versus false. They simply reflect diverse perspectives, all of which may have some merits. Cultural analysts should decide which perspective best suits the purpose of their research and explain it to their audiences. Singelis, Bond, Sharkey, and Lai described two types of culture: residing inside individuals and outside them. The first type is what Triandis called subjective culture or what Hofstede referred to as software of the human mind: beliefs, values, and internalized interaction patterns. The second type consists of the man-made environment and can include everything that people have created, including institutions and art. Rohner discusses two other distinctions in the conceptualization of culture. First, there is a contrast between culture as a system of behaviors versus culture as a set of meanings. Second, there are scholars, called realists, who attribute an independent existence to culture, versus others, called nominalists, who view it as a subjective human construct.

Different concepts are perceived in various cultures from different points of views. Each nation, societies and groups of people living in the region may react to the same situation differently, the scale of this issue may widen if countries and nations are taken into consideration. A sacred object for one culture may seem something unimportant in another or on the contrary. Considering these studying concepts throughout cultures may help us to reveal more data related to concepts and cultural points related to cognitive linguistics in general.

The notion “motherland” may be a sample to prove that any concept can be understood and interpreted variously in different cultures and nations. By using the cradle as a symbol, Uzbekistan celebrates and honors the significance of the native country in shaping the lives, values, and aspirations of its people. It embodies the idea of a nurturing and protective native country that provides a sense of identity, belonging, and cultural heritage to its citizens. Several poets and writers have emphasized the term “Vatan” to reflect the cultural identity, unity, and pride of the Uzbek people. Even “O‘zbekiston” (Uzbekistan) – the patriotic song, composed by Abdullah Oripov, is a widely recognized anthem that celebrates the beauty, unity, and cultural richness of Uzbekistan. It expresses deep love and devotion to the Native country and has become an iconic symbol of national pride as well as the term “Uzbekistan” is represented with such words as ‘serquyosh’, ‘bag’rikeng’, ‘baxt’, ‘najot’, ‘mehribon’. "Vatan" (Native country) by Hamid Olimjon, the famous Uzbek poet, pays homage to the love and attachment to the Uzbek land. It vividly describes the natural landscapes, historical landmarks, and the strength of the Uzbek people, emphasizing the significance of Vatan (native country) in shaping their identity. The term "Native country" in the English language has a rich historical and literary background. It draws upon the imagery of a nurturing and protective mother, symbolizing the native country as a source of comfort, identity, and belonging. In the context of English history, the idea of the Native country gained prominence during times of war and conflict when individuals rallied behind their country. It became a powerful symbol of unity and loyalty to one's country, emphasizing the emotional and cultural ties individuals have with their place of origin and national pride. For example, during World War II, the notion of the Native country played a significant role in inspiring and motivating people to defend their native country against external threats. “Native country” is often used interchangeably with other similar terms like "native country" or "native land" in the English language. While there might be subtle distinctions between these terms, they all convey a deep emotional connection to one's country of origin. So, Native country has its roots in Old English and

Middle English. The Old English term “moorland” referred to the land of one's mother or ancestral native country. It represented a connection to one's familial and cultural heritage. It evokes a sense of belonging, an identity often used to inspire loyalty, unity, and a sense of duty toward one's country, particularly during times of war or political upheaval. In different cultural and linguistic contexts, similar notions are expressed using different terms. For example, in the United States, the term “Native country” is often replaced with “Native country” to denote the same concept of a person's native country or place of origin. Furthermore, the concept of Native country has been widely explored in literature, poetry, music, and visual arts. It is often used as a metaphor to evoke strong emotions, nostalgia, and a sense of rootedness in cultural and national identity. It is important to note that the concept “Native country” reflects a gendered perspective, associating the native country with the nurturing qualities often attributed to motherhood. In a more inclusive and gender-neutral context, terms like “Native country” or “Native Land” are preferred. The concept “Native country” in the English language reflects the deep emotional and cultural ties which individuals have with their native country.

To sum up we can state that concepts and notions in one culture may establish a general view of the whole nation pointing out key factors in that country. Besides, concepts may vary from a nation to another as their historical, social, economical, geographic basis were constructed differently for long time. Considering these facts concepts should be studied comparatively in order to find out more differences and similarities on this point. Set concepts of one nation is based on people's cultural codes and knowledge as they are built in people's minds from the very early age and they carry them for the whole of their lives focusing on spreading it throughout the regions being markers of that culture.

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