



## CONCEPT AND ITS LINGUOCULTURAL ASPECTS

Saydullayeva Surayyo Serajiddinovna

Associate professor (PhD),

Navoiy state pedagogical Institute

email: s.serajiddinovna@gmail.com

**Abstract:** The study of concepts and their linguocultural aspects is an essential area in linguistics and cultural studies. Concepts serve as cognitive units that encapsulate our understanding of the world, influenced by language, culture, and social context. This article explores the definition of concepts, their significance in communication, and the interplay between language and culture in shaping these concepts.

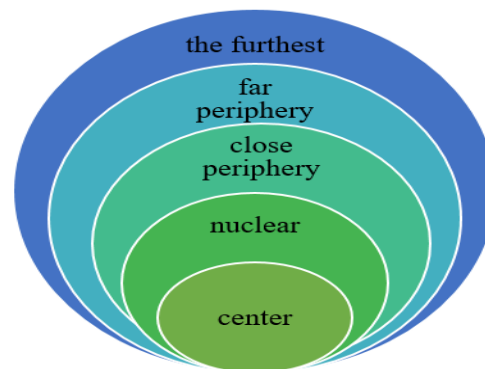
**Key words:** concept, literal meaning, emotional responses, linguocultural aspects.

A concept can be defined as a mental representation that encompasses ideas, thoughts, and perceptions associated with a specific phenomenon. It is not merely a linguistic entity but also a cognitive construct influenced by cultural experiences and societal norms. For instance, the concept of "freedom" may vary significantly across cultures, reflecting differing historical contexts and values. One of the main tools for categorizing reality is the concept, which is a fundamental notion in cognitive science and cognitive linguistics. The concept is explored through various approaches in academia. A.Vezhbitskaya's logical-cognitive framework defines concepts as reflections of cultural perceptions about the world of "Reality" within an "Ideal" world. According to this theory, concepts express ideas created based on thoughts about the structure of phenomena and objects in existence. Concepts should be described through several explanatory constructs using linguistic means, where knowledge about life and its laws is materialized in various symbols passed down through generations. A.Vezhbitskaya emphasizes the national uniqueness of concepts as a crucial aspect.

Conceptual metaphors further illustrate the relationship between language, culture, and cognition. Metaphors shape how we understand abstract concepts through more concrete experiences. For instance, the metaphor "time is money" prevalent in Western cultures influences how individuals perceive time management and productivity. In contrast, other cultures may not prioritize time in the same way, affecting their conceptualization of life events. From a psychological perspective, a concept is understood as a mental construct that can replace several similar objects in the thinking process. Academic D.S. Likhachev explains the concept as an "algebraic expression of meaning," noting that humans often interpret meaning individually due to its complexity. Therefore, a concept encompasses shades and associations tied to an individual's cultural experiences beyond its literal meaning. In the cultural approach, more emphasis is placed on the social content of concepts rather than their individual-psychological traits. Y.S. Stepanov views the concept as a fundamental unit of culture, manifesting a "cultural essence" in human consciousness and allowing culture to enter the mental realm. The linguocultural aspect of concepts refers to how language embodies cultural meanings. Language is not just a tool for communication; it also carries cultural nuances that shape our understanding of concepts. For example, the Russian word "душа"

(dusha) translates to "soul" in English but encompasses deeper meanings related to emotional depth and spirituality within Russian culture. A notable example of linguocultural aspects is found in color terminology. In English, the color "blue" may evoke feelings of calmness or sadness, while in some African cultures, specific shades of blue might be associated with particular social statuses or rituals. This demonstrates how language influences emotional responses and cultural significance tied to color concepts.

From the perspective of cultural development, the structure of a concept consists of several "layers," which are the traces of cultural life throughout different eras. All elements that turn a concept into a cultural fact contribute to its formation: from primitive shapes (etymology) to modern associations and evaluations. According to Y.S. Stepanov, the semantic aspect of a concept comprises three main components or layers: a relevant sign for a specific culture, weak or historical signs, and an internal shape or etymological sign.



In summary, the concept is a multidimensional mental form with various qualitatively different components. It is essential to understand how these components interrelate in describing the meaning and nature of cultural concepts. The exploration of concepts and their linguocultural aspects underscores the intricate relationship between language, culture, and cognition. Concepts are not static; they evolve with cultural shifts and linguistic changes. By understanding these dynamics, we can foster better communication and appreciation for diverse perspectives in our increasingly interconnected world.

**Reference:**

1. Lakoff, G., Johnson, M. (1980). *\*Metaphors We Live By\**. University of Chicago Press.
2. Wierzbicka, A. (1997). *\*Understanding Cultures Through Their Key Words: English, Russian, Polish, German, and Japanese\**. Oxford University Press.
3. Whorf, B. L. (1956). *\*Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf\**. MIT Press.
4. Logan Pearsall Smith. *Words and idioms : studies in the English language*. Printed In Great Britain by Robert Maclehose And Co. Ltd. » The University Press, Glasgow.,1925.