



FEATURES OF POLITICAL TERMS (ON THE EXAMPLE OF UZBEK AND ENGLISH)

N.F. Kosimova

Supervisor: PhD. Docent. Bukhara State University
Translation and Linguistic Studies Head of the Department

Ochilova Dilmora Hayotovna
Bukhara State University,
Master of the faculty of Translation and Linguistic studies

Abstract

The thesaurus of political term is based on intra-systemic conceptual relations between units of this lexical group. The concept “power” is a structure-formed mean for this vocabulary. Being the main descriptors of the thesaurus of socio-political vocabulary, concepts project a number of their characteristics onto the lexical groups organized by them. Moreover, the structure of the corresponding branches of the thesaurus is largely determined by the internal, structural features of the concepts. As a result of this, it seems necessary to analyze these key concepts for socio-political vocabulary, as well as the concepts “people” and “nation” that are significant for socio-political vocabulary. As it mentioned, the methodology of conceptual analysis has not been fully developed yet and is presented mainly in the form of specific experiments of such as analysis.

Keywords: concept, political term, power, linguo-cultural society, world image, conceptual analysis, discourse.

Introduction

The conceptual system is reflected in the language, a metaphor that may not even be understood by the speakers. Despite the fact that at present there is no uniformity in understanding the relationship between the concept and the semantic structure of the word, a methodology for researching the concept based on the analysis of the basic representations of the word in the language is established. A conceptual analysis of a word involves the consideration of its various aspects: lexicographic representations, denotative component, pragmatic meanings, compatibility, associative connections and identification on the basis of this connection with the “world image” of native speakers, with the peculiarities of the ideas in the collective consciousness of their knowledge of the world.





Materials and Methods

The choice of language means in political discourse is determined by the situation of communication and communicative intention of the subjects of this discourse (politicians). As English linguist V. Karasik notes: "Although all people in the world form a single humanity, the difference between individual cultures, people, tribes and social groups is sometimes significant" [Karasik V.I., 2002; 120]. By identifying of more specific and universal characteristics of national culture we can identify patterns in the speech of a separate linguistic and cultural society. History is reflected in the language not in the names of great events or descriptions of rulers activities but in the numerous nuances of daily life, recorded in the meanings of language units.

Results and Discussion

The conceptual system is reflected in the language and may not always be realized by the speaker. Despite the fact that currently there is no coherent definition in understanding of the relation of the concept and semantic structure of a word, the methodology of a concept based on analysis of fundamental and frequency representations of words is set in the language. Conceptual analysis involves the consideration of various aspects of the word: lexicographic representations, denotative component, pragmatic meanings, compatibility, associative units and identification of native speakers on the basis of this unit with the "world image", with the features of representations of their background knowledge in the collective consciousness

During the analysis we revealed that English (power, war, terrorism, crisis), Uzbek (hokimiyat, xalq va millat, din, oila) socio-political discourses have different concepts. In conceptual-national picture of political discourse the concepts

Power-hukumat, state-davlat, society-jamiyat, people and nation – xalq va millat are key concepts, that is, they are descriptors of the main blocks of the thesaurus of Russian socio-political vocabulary.

Society which is capable of acting as both a subject and an object of power, demonstrates duality in metaphors: the "subject" metaphors 'mechanism' and 'build-ing' meaning, on the one hand, and personification with the actualization of features similar to those presented in the concepts of the people and the nation – on the other. So, for the concept **hokimiyat** (power), all three types of metaphors are relevant, for **mamlakat** (state) and **jamiyat** (society) structural metaphors and personification are of priority importance, concepts **xalq**, **millat** (people and nation) are almost not metaphorized, metonymy and personification are common to them. However, different concepts use the same metaphors in different ways.



In the collective consciousness of Uzbek people, «**xalq**» has absolutely positive connotation, both positive and negative assessments are possible to society and the nation, but concepts «**hokimiyat**» and «**davlat**» have recently gravitated towards a negative assessment. The concept xalq demonstrates the opposition in the collective consciousness of the object and subject of power.

In Uzbek conceptual-national picture concepts of **hokimiyat** (authority), **xalq va millat** (the people and nation), **din** (religion), **oila** (family) dominate in socio-political discourse. As in Russian culture, in Uzbek socio-political discourse, these concepts are interrelated.

Hokimiyat in a narrow sense is understood as a branch of the state system in Uzbekistan (ijro etuvchi hokimiyat, qonun chiqaruchi hokimiyat, sud hokimiyati). In a broad sense, this concept has a number of phrases (davlat hokimiyti, xalq homiyati) and synonymous to "government, state and power".

Personification is specific to the hokimiyat concept. It is represented as an active subject and is thought of as a participant in various interpersonal relationships and a carrier of various mental and verbal characteristics:

Hukumat parlament so'roviga qanday javob berdi? Amerika hukumati oq uydan turib, xalqqa murojaat qildi:...

The concepts of **xalq va millat**, being descriptors in the 'jamiyat' (society) block of the thesaurus of socio-political vocabulary, project some lexical groups they as part of this vocabulary. Coinciding in a number of cases in the significant part, xalq va millat considerably differ in assessment, connotations, metaphors which are connected with them in language consciousness. At the level of dictionary interpretations, concepts can coincide in scope or be included in one another.

In the concept of millat (nation) in addition to the idea of selectivity, there is an idea of the original isolation from similar entities. Opposition to other nations is a presupposition for it. A nation arises out of opposition to all other nations, out of awareness of its individuality, identity, peculiarity. The people have no external opposition to other people, they arise not from it, but "from themselves", they are self-sufficient. In Uzbekistan the word **xalq** draw a picture of a society, living in the territory of Uzbekistan. So the concept **xalq** includes the concept **millat**. It should be noted that **xalq** and **oila** are one big concept in the naive picture of linguistic and cultural Uzbek society: our analysis revealed that the concepts **xalq**, **millat** and **oila** act as synonyms in the socio-political discourse and mean the inhabitants of the Republic of Uzbekistan. Each nation exists as if by itself, outside the series, it is individual and is not opposed to anything. It is calm, stable and exists as given. The nation is in the process of constantly self-affirmation. This difference is reflected in the



compatibility: milliy teatr, xalq maqomi (music), xalq San'ati (art), milliy libos (clothing), milliy raqs (dance), etc. – 'symbolizing this nation with only its peculiarities only to it, with its specific, possessing and distinctive features'.

In the same way it is possible to consider phrases milliy hamkorlar, mulkni ba-holash milliy standarti loyihasi, milliy bank where national is equal to state. Both for the state and for the nation, their separation from other similar entities, the presence of a border is relevant. Therefore, both the state and the nation are able to have their own symbol expressing their independent status. The impossibility of a combination of the word **milliy** with **gerb**, **bayroq** and **gimn** in the same value due to, on the one hand, the absence of the concept of the people across the borders of the selection criteria, and the presence of the people, the semantic component 'informal' and power extent at all. Thus, for the nation the external opposition on a national basis at internal integrity is relevant, in the concept of the people at absence of external opposition the difficult internal opposition to the power is presented. So, in Uzbek statements the nation is a whole unit, and the rulers are part of it, not opposing it.

Conclusion

Based on the given examples, we concluded that the concepts have their own specific classification, which is explained by the cultural dominant of behavior, traditional value orientations adopted in a certain linguistic and cultural society. Zusman V.G. notes that “... the concept is a micromodel of culture, and culture is a macromodel of the concept. The concept creates culture and is created by a culture” [Zusman V.G., 2001; 4]. The Concise dictionary of cognitive terms defines the concept as "an operational meaningful unit of memory, mental lexicon, conceptual system of brain language, world image, which is reflected in the human psyche". In other words, the concept corresponds to the idea of the meanings that a person operates during the thinking process. These meanings reflect the results of human activity.

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