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## **Linguocultural features of the symbols**

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***Abstract:** In this research paper provides linguocultural concepts correspond to the basic oppositions that determine the picture of the world. As a consequence, the most important dimensions of the concept will be the figurative, conceptual and value components. The figurative side of the concept is visual, auditory, tactile, gustatory, perceived by the sense of smell characteristics of objects, phenomena, events reflected in our memory, these are relevant signs of practical knowledge.*

***Key words:** Linguocultural, symbols, typology, concepts.*

### **I. INTRODUCTION**

In modern conditions, the study of the elements of spiritual culture through language is especially important. The language became the object of research as "a manifestation of the spirit of the people." The main task of the scientist-philologist was not analysis, but the synthesis of linguistic phenomena and facts in their interaction with culture. They were primarily interested not in what is popular in spiritual culture, but in what is introduced, superficial, borrowed. The history of culture and language can and must be regarded as the history of a change in ideographic meanings. So, in the 16th century, the main ideologemes were power, strength, in the 17th century, the focus of thinkers is on the person, personality, movement, laughter. In the 18th century, humanity, humanity, virtue (the idea of reason, science) came to the fore in social thought, which was a consequence of the formation of the lexicon. In the 19th century, the ideologemes of reality, life, and conscience were actualized in the public consciousness. The turning point was the turn of the 19th - 20th centuries: new scientific paradigms appeared, in which the world, space, sign, system were considered from semiotic positions. The interaction and mutual influence of language and culture took place in a wide variety of forms, which led in the scientific search to the design of a new branch - cultural linguistics. The subject of the new science is multifaceted: it includes the linguistic and national picture of the world, linguistic consciousness, linguistic personality, mentality, (ethnic) mentality, cultural code, etc. The most common terms for the name of mental formations are concepts and concepts. In the works of researchers, these terms are used to varying degrees to name the ideal entity (that is, their meanings are neutralized). In other words, the concepts characterize being in its entirety, from the everyday state to

reaching the life-meaning guidelines of behavior. The concept is interpreted as one of the sides (aspects of study) of the concept. In works on cultural linguistics, a concept is understood as a certain mental formation, which has a semantic segmentation, national and cultural markings, recorded in a linguistic form. Within this new branch of science, the term linguocultural concept is used. Linguocultural concepts are constituent units of ethnic mentality, its “reference points”, the totality of which forms the linguo-conceptual sphere as a linguistic picture of the world, of which they are fragments. The mentality in this case, “is a naively holistic picture of the world in its value orientations, existing for a long time, based on ethnic predispositions and historical traditions”. In the linguocultural concept, all kinds of meanings are in a kind of interaction, realized in various forms (word, stable unit, paremia, etc.). The linguocultural concept is a direction from culture to individual consciousness. The totality of linguocultural concepts constitutes the national picture of the world, represents the linguistic consciousness, forms the ethnic mentality, “sets” the type of linguistic personality. Linguo-cognitive and linguocultural approaches to the concept are usually divided according to the orientation of the research vector: if linguo-cognitology goes from the concept in the individual consciousness to its representation in the collective consciousness (culture), then the linguistic culture moves from collective ideas about the concept to individual ones; linguoculturology is oriented rather towards the study of the specific in the composition of mental units and is aimed at describing the distinctive semantic features of specific concepts. From the standpoint of cognitive linguistics, we move from person to culture, from the standpoint of cultural linguistics from culture to person.

**II. METHOD OF RESEARCHES.** The features of the linguo concept include ethnocultural distinction, heterogeneity (heterogeneity, diversity, heterogeneity), multi-character, internal fragmentation and, in contrast to the logical concept, “experiencing”, semiotic (“nominative”) density - representation in terms of expressing a number of linguistic synonyms, thematic series and fields, proverbs, sayings, folklore and other plots and synonymized symbols (works of art, rituals, behavioral stereotypes, objects of material culture), focus on the expression plan (inclusion of a name concept into associative paradigmatic and syntagmatic connections that have developed in the lexical system of the language). The semantic unity of the concept is ensured by the sequence of its manifestation in the form of an image, concept and symbol, where the image represents the psychological basis of the sign, the concept reflects the logical functions of consciousness, and the symbol is the general cultural component of the verbal sign. The most consistent is the attribution of linguocultural concepts by researchers to the number of mentality / mentality units - categories through which the national (ethnic) character is described. If the falseness is a way of seeing the world, then mentality a set of specific cognitive, emotive and behavioral stereotypes of the nation [4].

Mentality / mentality is formed by a set of linguistic concepts and does not exist outside the forms of the native language. The concept has the main quality for expressing the mentality of the people: the ability to concentrate the results of thinking in a figurative-evaluative and value-oriented representation. “A concept is usually called a concept (conceptus); in the same Latin language there is also the word conceptum, which means “grain” - a kind of sprout of the prototype, the primal meaning, that which is subsequently capable of germinating both in word and deed”. The word can be divided into figurative, conceptual and symbolic content. The concept is not a concept, but the essence of the concept. This is a pre-conceptual, subject-shaped stage in the formation of a concept. Under certain conditions, a concept can become the basis for the formation of a concept and even be transformed into a symbol. Then it becomes clear and that part of the definition, where the concept is interpreted as “the essence, manifested in its meaningful forms in the image, in the concept and in the symbol”. The concept is an approximation to the concept; it is the manifestation of the concept in the form of one of

its meaningful forms. Complex and multidimensional formations, linguocultural concepts, in principle, are difficult to typologize on the basis of any single classification feature. The complexity of constructing a typology of concepts gives rise to various approaches to qualifying these phenomena. The first approach is based on the thesis about the orientation of concepts to the language in which they are represented. Subject, indicative, event concepts are highlighted. The second approach focuses on cognitive psychology. Meaningful fragments of experience correlate with pictures, maps, scripts, frames, gestalts. The third approach is associated with ethical and aesthetic categories, since the evaluative component of the concept is determined by certain cultural values. The fourth approach focuses on the discourse in which these concepts are implemented. We can talk, firstly, about every day and artistic concepts that define personality-oriented discourse, and, secondly, about various institutional concepts - political, scientific, business, diplomatic, sports, etc. The fifth approach is driven by the dynamics of the concept.

In this regard, it is possible to distinguish between relatively stable (path) and changing concepts and, within the latter, outgoing (meekness) and emerging concepts (environmental safety). The sixth approach is based on the inclusion of evaluative qualifications in the concept. In this case, general human, civilizational, ethnocultural, group and individual concepts are distinguished. In the seventh approach, concepts are classified according to theme. For example, emotional, communicative, gastronomic and other concepts are highlighted. The typology of linguistic concepts can be built on different grounds: the breadth of representation in culturally significant texts, the level of abstraction, universality or ethnospecificity, individuality and attribution to group consciousness, etc. Thus, concepts-universals are distinguished that are present in any linguistic culture (peace, love, faith, etc.), and concepts that are unique, or idio-ethnic: for example, Liberty (freedom) for English, der Ordnung (order) for German, el toro (bull) - for Spanish pictures the world. If the typology of linguocultural concepts is based on the level of abstraction of their names, then the concepts of happiness, beauty, etc., should be attributed to the concept-universals of spiritual culture, and the cultural realities of matryoshka, birch, etc., to concept-symbols. Between these semantic the poles are the "intermediate zone". This zone includes emotional concepts that are closest to concepts - spiritual entities - and embody subjectivity. The typology of linguocultural concepts based on a cognitive feature - a way of reflecting reality - partially coincides with their division into "parametric" and "nonparametric", where the former are classifying categories for describing the properties of objects, and the latter reflect the subject content these objects. The first (parametric) ones include the characteristics of objects that are essential for the conceptual picture of the world: size, quantity, space, function, quality, and so on. In their content, the value component (mercy, responsibility, happiness, etc.) occupies a central place. Nonparametric concepts are those that have subject content. Nonparametric concepts can be divided into regulatory and non-regulatory. Key (basic) concepts, "constants" (Yu.S. Stepanov), "cultural dominants", peripheral concepts (separation, laziness, path) are highlighted. The classification of linguocultural concepts according to the quantifier-sociological criterion includes singular, or individually experienced (so, for some - peace, comfort, for others - adventure, etc.), group (honor), socio-specific (pity), ethnospecific (longing), universal (home). Depending on the vector of research or the subject of observation, the linguocultural concept has the following zones: a) a figurative component (recognized by almost all linguoconceptologists); b) conceptual, containing cognitive features (dominant for linguo-cognitive research); c) axiological, directly related to universal human values (typical for cultural studies). The following levels are presented in the semantic model of the linguocultural concept: 1) the word itself or a phrase denoting a concept in a language; 2) semantic features (characteristics, attributes) that make up its conceptual content; 3) definition, or definition (interpretation), at the metalanguage level (conceptual content, "encyclopedic" knowledge); 4) internal

form, or etymology; 5) a set of meanings and associations, representations and images that arise behind this word use in contextual synonymous series or antonymic pairs (paradigmatics of the concept), in stable models of compatibility - constant epithets, stable units (phraseological units, paremia, etc.) (Concept syntagmatics), in word-formation features (concept epigramatics); 6) the function of a concept in a conceptual system - its place in a hierarchically organized system of values; 7) concept pragmatics - a set of behavioral stereotypes behind the concept. In connection with the existing approaches and classifications, a more or less consistent methodology for describing linguocultural concepts has developed. It includes techniques for highlighting the name of a concept, methods of etymological and component analysis of this name, semantic analysis of the contexts of using the means of expressing a concept, associative experiment, cognitive modeling, frequency analysis, etc.).

**III. RESULTS.** Thus, concepts are mental formations that represent significant, typified fragments of the experience of displaying reality stored in a person's memory. This experience is fixed in the form of certain cliches, stereotypes of behavior, prescriptions (prescriptions); after a certain time, the individual and collective consciousness fixes the essential characteristics of extra-linguistic reality, representing a new stage in the interpretation of the surrounding world of a particular national community. Linguocultural concepts correspond to the basic oppositions that determine the picture of the world (collegiality, feat, conscience, etc.). As a consequence, the most important dimensions of the concept will be the figurative, conceptual and value components. The figurative side of the concept is visual, auditory, tactile, gustatory, perceived by the sense of smell characteristics of objects, phenomena, events reflected in our memory, these are relevant signs of practical knowledge. The conceptual side of the concept is the linguistic fixation of the concept, its designation, description, feature structure, definition, comparative characteristics of this concept in relation to a particular series of concepts that never exist in isolation. The value side of the concept is an important mental education for both the individual and the team. Since the tasks of cultural linguistics include an assessment of the cultural significance of a linguistic unit ("cultural knowledge") based on the correlation of the prototype situation of a linguistic unit with the "codes" of culture, known to the native speaker or established using a special analysis, it seems necessary identification and description of key words of a separate national culture. The core of the concept sphere is made up of concepts that are important for the bearer of Uzbek culture: space, soul, freedom, dignity, etc. The criteria for assigning a sign to the key, culturally significant constructs of the linguistic mentality are reproducibility, regularity, fixation in texts precedent for Russian culture (phraseological units, paremias, etc.).

**IV. CONCLUSION.** The key word as a representation of a concept has the ability to concentrate the results of the people's thinking in their figurative-evaluative and value-oriented representation. "Mentality is the foundation of the people's picture of the world, which is a system of categories and subcategories, ie. a conceptual grid with the help of which native speakers perceive reality and build the image of the world that exists in their linguistic consciousness. A person thinks about the world as the language "prompts" him. We all have to merge in those categories that are in the language. E. Sapir noticed that in thinking there is nothing that is not in the language. If we recognize that mentality is formed in the knowledge of the world, then mentality is the result of this knowledge, that is, the very naive, holistic picture of the world in its value orientations. In cultural linguistics, mentality is "a national way of expressing and perceiving the world, society and a person in the forms and categories of the native language, the ability to interpret phenomena as their essence and, accordingly, to act in a certain environment". The center of mentality is ethnocultural constants, which, like archetypes, appear in the individual consciousness. There is nothing in culture that is not contained in the human mentality. Thus, studying lingo cultural concepts in their dynamics and diversity of manifestation,

researchers come close to describing linguistic mentality - a specific way of representing knowledge about the surrounding reality, value systems and behavior models of native speakers in the national picture of the world.

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