



LINGUOCULTURAL STUDY OF NATIONAL MENTAL RELATIONS (ON THE EXAMPLE OF RESPECT CATEGORY)

Ergasheva Malika Khakimjanovna¹

¹A teacher of the department of "Foreign languages in Natural Sciences", faculty of Foreign Languages, Fergana State University, Fergana city, Republic of Uzbekistan

ABSTRACT

The article under discussion reveals the issues of linguocultural study of national mental relations (on the example of respect category). The author of the article believes that the study of the linguistic aspect of politeness, courtesy behavior or respect and etiquette has recently received quite a lot of attention. As it was revealed respect is considered not just as a linguistic category, but also examines the cultural aspects of the concept of respect from the perspective of cognitive linguistics.

KEY WORDS: *politeness, linguistic, social, cultural, language, gender, etiquette, respect, category, cause, language, aspect, communication, world.*

DISCUSSION

The process of increasing intercultural integration has recently attracted the attention of specialists in various fields of knowledge, who have turned their eyes to the study of the communication process, the difficulties encountered by communicators, their causes and solutions. The idea that people from different cultures who speak national languages have their own view of the world is generally accepted, and numerous studies show that the success of intercultural communication depends not only on language skills, but also on knowledge of the cultural specifics of speech and non-speech behaviour. All this has led to the development of new linguistic trends within the anthropological paradigm.

The study of the linguistic aspect of respect, politeness, courtesy behavior and etiquette has recently received quite a lot of attention in the works of foreign researchers as D.Cruse, P. Brown and S. Levinson, G. Kasper, R.Lakoff, R.Watts, K. Christie and Russian researchers as A. Harcharek [1]. The respect category is more often considered in the socio-cultural aspect, and some studies conduct a gender analysis of politeness on the material of different languages. A large number of works on the

rules of etiquette have been published and are still being published.

The famous English writer Oliver Goldsmith believed that "although every country has its own ceremonies, true courtesy or respect is the same everywhere" and is born of "common sense and goodness". It's believed that a sensible person with a positive attitude towards the addressees of a communicative situation in any country can be polite, even without being familiar with the culture and customs of that people in details [2].

All this undoubtedly requires knowledge not only of language, but also certain norms of behavior, etiquette, customs, i.e. peculiarities of communicative behavior of representatives of other linguistic culture. Nowadays, there is an increased interest of linguists in the problems of intercultural communication and interaction of representatives of different linguistic-cultural communities, and this requires an in-depth study of various forms of verbal and non-verbal behavior, in particular, such an important category for communication as politeness and respect. In this article, respect is considered not just as a linguistic category, but also examines the cultural aspects of the concept of respect from the perspective of cognitive linguistics.



Since human respect is manifested mainly in situations of communication, speech and discourse behavior, the research is based on the material of etiquette situations, in the analysis of which it was relevant to refer to historical and socio-cultural factors that allowed to explain the origin and use of a particular formula of respect in languages. These are such factors as: social hierarchy of partners, gender (male/female), age (children, youth, adults), type of contact (family, professional, official), distance between partners (stranger, acquaintance, friend, relative), language level (literary, colloquial, dialectal), as well as historical events that influenced the formation of the language picture of the world of ethnoses.

In my opinion, studying the understanding of the concept of "respect" by the representatives of Uzbek and English linguistic-cultural communities has great theoretical significance. The study of linguistic and cultural specificity of the content of the concept of "respect" in the Uzbek and English languages makes a certain contribution to the study of ethnic peculiarities of the communication process due to the cultural and historical heritage of the nation, as well as the norms and rules of communication in situations of polite behavior, formed under the influence of cultural traditions [4].

The study of the relationship between language and culture is one of the most relevant and productive research areas in modern linguistics. Linguoculturology as a science of the relationship between culture and language is based on the trichotomy "language - consciousness - culture". One of the areas of linguoculturology is linguoconceptology, a scientific discipline that studies cultural concepts marked in language, i.e. linguocultural concepts.

The concept category is currently actively used in research by philosophers, logicians, psychologists, cultural anthropologists, and it bears the traces of all these extra-linguistic interpretations. Indeed, in the linguistic picture of the world, the ethnic mentality is updated in "key" cultural concepts, verbalized in symbolic images that reflect the mental representation of the world around them by native speakers.

The concept is the main unit of manifestation of mentality, although there is still no single definition of the concept in science. Thus, Professor V.V. Vorobyov believes that "it is difficult to define the term concept because it has content (essential features), but the scope is not yet clear". According to V.V. Vorobyov's definition, "it is a meaning that has not found its form" [5].

According to V.N. Telia, "the concept is all that we know about the object in all the ecstasy of this knowledge. It represents the semantic category of the highest degree of abstraction, which includes

private meanings of concretization of general semantics". Moreover, V.N. Telia stresses that "the concept ontologically is preceded by categorization, which creates a typical image and forms a 'prototype' [3].

According to another definition: a concept is a discrete mental formation, which is the basic unit of a person's thinking code, has a relatively ordered internal structure, is the result of cognitive (cognitive) activity of an individual and society, and carries complex, encyclopedic information about the reflected subject or phenomenon, about the interpretation of this information by the public consciousness and the attitude of public consciousness to this phenomenon or subject.

Due to the fact that the concept is close to the culture, to the human mental world, to the history of the people, it has a specific character, bears the imprint of the human image of a certain lingvoculture. In this connection, V.A. Maslova defines the concept as "that in the form of which culture enters the mental world of a man... that by means of which a man is an ordinary man, an ordinary man, not a creator of cultural values, himself is part of culture, and in some cases affects it".

Thus, the signs of the concept are: 1) Complexity of being: it is a phenomenon of language, consciousness, culture; 2) Mental nature: a concept is a unit of consciousness in which the interaction of language and culture is carried out; 3) Value: the concept serves the study of culture, which is based on the value principle; 4) Conditionality, blurring; 5) Variability: The relevance of concepts in the course of the language community's life may vary; 6) three-component: the value, figurative, and conceptual components of a concept are distinguished; 7) polyapelability: there are many ways of appealing to a linguistic cultural concept [5].

And two other discussion questions are questions about the structure and classification of concepts. The concept has a complex structure. On the one hand, everything that belongs to the structure of the concept belongs to it; on the other hand, the structure of the concept includes everything that makes it a fact of culture - the initial form (etymology); history compressed to the main features of the content; modern associations; assessments, etc. [4]

There are different opinions on the main components of concepts.

D. Cruse believes that the concept distinguishes: a) the main feature - an actual, "active" layer, known to all those who use the given language; b) an additional, "passive" layer, actual for some social groups; c) an internal form - an internal form - an "active" layer etymological trait, the basis on which the other layers of values emerge [1]. V. Vorobyov distinguishes between an image-



perceptive component, a concept component, and a value component (evaluation and behavioral norms) in the structure of the concept [6].

Three components of the concept are distinguished by V.Vorobyov: conceptual, reflecting its sign and definition structure, figurative, fixing cognitive metaphors that support the concept in linguistic consciousness, and significant (value), defined by the place that occupies the name of the concept in the lexical-grammatical system of a particular language, which will also include its etymological and associative characteristics [6].

In linguoculturology, the linguocultural concept is relevant. At the description of the linguocultural concepts it is essential to reveal the stages of rethinking the meanings of a word - sign of the concept, loss of old and acquisition of new meanings which have arisen in different times and have caused that image which stands behind the data a concept for different ethnic societies.

"The value component is important in the structure of the linguocultural concept: it is the value component that makes the concept a concept, makes it possible to include this unit in the general cultural context. Formation of the concept is the process of correlation of the results of experimental cognition of reality with previously assimilated cultural and value dominants, expressed in religion, art, etc." [2]

For all the diversity of ideas about the structure of the concept there are common elements that are present in different researchers: image, certain information and conceptual core and value component.

Another problem connected with the question of the structure of the concept is classification of concepts.

V.A. Maslova generalized different classifications of concepts depending on the basic principle underlying their classification:

(1) According to the principle of organization: the simplest (represented by one word) and complex (represented in word combinations and sentences) ; According to these criteria, the concept of "respect" is the "simplest" verbalized concept represented by one word.

(2) According to the structure: framework concepts (there is the main actual feature - the main content of the concept) and concepts with a dense core (culturally significant in the whole structure of features);

(3) By belonging to certain population groups [2].

V.N. Teliya classifies concepts by sociological criterion, he singles out the following groups: universal ("death", "Life"), ethnic ("homeland", "intelligentsia"), group ("stage" for actor and spectator), individual ("stage" depending on personal experience, value systems, etc.) The

concept of "respect" seems possible to refer to universal concepts, in V.N. Teliya's terminology [3].

It is important to note one more actual problem, which is related to the method of conceptual analysis.

CONCLUSION

As a result of the analysis of the scientific literature, the following conclusions can be drawn.

- Linguoculturology refers to new areas of linguistics. It is a humanitarian discipline of a synthesizing type, oriented, on the one hand, on the cultural human factor in a language, and, on the other hand, on the linguistic factor in a person.
- The concept is understood as a "product of human thought" (V.N. Teliya), which is "reconstructed through its linguistic expression and extra-linguistic knowledge" (V.A. Maslova). A concept has a very complex multidimensional structure. It can distinguish both the concrete and the abstract, both rational and emotional, both universal and ethnic, both national and individual-personal.

We can note that the methodology of these works mostly coincides with the studies of Uzbek, Russian and English linguoculturalists. In recent years, the study of concepts has become a common topic for masters and postgraduate students.

REFERENCES

1. Cruse D.A. (1986) *Lexical Semantics*. Cambridge: Cambridge University Press. P. 25-38.
2. Maslova V.A. (1997) *Introduction to linguoculturology*. Moscow. P.89
3. Teliya V.N. (1999) *Phraseology in the context of culture. Languages of Russian culture*. Moscow. P. 17-20.
4. Yusupov U.K. (2013) *Contrastive Linguistics of the English and Uzbek languages*. Tashkent: Akademiashr. P. 27-262.
5. Vorobyov V.V. (1997) *Lingua-culturological principals of presentation of educational material. The problems of centrism*. Moscow. P. 32-38.
6. Vorobiev V. V. (1997) *Linguoculturology: Theory and Methods*. Moscow. P.331 .