

On The Linguocultural Analysis Of The Conceptual Field In The Text

Mukhammadjon Solijonov¹

¹*Uzbek State World Languages University, PhD researcher
Tashkent, Uzbekistan
m.solijonov@uzswlu.uz*

Abstract; The article deals with the conceptual field analysis in Linguistics. The author discusses the conceptual field, the analysis of the conceptual field, and the linguoculturological analysis of the text in this way or scheme. The author also cites his own analysis, focusing more on the practical side of linguoculturological research. This show how topical is the research, which is the comparative study of conceptual fields in different languages. The author considers that this article will be of certain interest for those who investigates Cultural Linguistics, Cognitive Linguistics and Discourse analysis.

Keywords: Cultural Linguistics, conceptual field, text analysis, linguocultural analysis.

1. INTRODUCTION

The term "field" exists in a number of disciplines, including physics: It is noted that the field is one of the basic concepts of physics, the theory that examines the properties of distributed physical quantities in space is now a field theory. In algebra, addition, multiplication, and inverse operations are defined as a set that includes multiplication and division. In linguistics, a set of language units (mainly lexical units) that are combined with a common 'meaning' (content) and reflect the conceptual, subjective or functional similarity of the events being defined is defined as a field [Yartseva, 380].

The unification of linguistic units on the basis of a certain meaning, the unification of lexical units of a certain language into such semantic cells, has developed in Eastern linguistics. Later in the nineteenth century, the idea of grouping linguistic units into semantic groups or dividing the whole into known semantic groups flourished in Europe. Accordingly, this theory became inextricably linked with European linguistics. It should be noted that field theory entered linguistics as a conceptual field concept.

The conceptual field is a goal-oriented system of tools of different character and type to understand or imagine this meaning. This field contains components combined with an integrative semantic feature that is functionally realized in the elements. It should also be borne in mind that the conceptual space is part of the conceptual system of a speech society that communicates in a particular linguistic code, which should fully reflect the ethnic dimension of linguocultural, spiritual values adopted in that society, including existing cultural codes.

Such an understanding of the conceptual field, firstly, takes into account complex structured concepts, secondly, in objectively logically objectifying it, supporting the enrichment of such concepts with linguistic features in communicative events, then analyzing them, and thirdly, seeking methods and techniques used in such research. compels or their components, the cognitive structures located under this or that language units, and can give objective results that provide a systematically formed topological state in the lexicon of speakers of that language.

2. METHODS

In this context, the most promising distinction between ‘conceptual’ and ‘semantic field’ is made by Karaulov’s suggests. A conceptual field is a framework of conceptual content that is “defined by the logic of the objective world and the logic of human thought”; it is to know the objective world [Karaulov, 138]. The conceptual field directly reflects reality. Semantic field - the structure of lexical-semantic groups (paradigms), taking into account the cultural and national identity of a particular language; it is to know the language, the words and their meanings”. Also, Karaulov describes the "associative field" - "words that are different in nature and have different meanings, varying from one person to another, from one community to another" - as a separate structural group [Karaulov,138]. The associative field is an ontological reflection of the structure of the speaker’s thinking who knows the language moderately. These three types of field are isomorphic in nature, interacting with each other in the functioning of language and the perception of the speaker.

In modern cognitive linguistics, it is common to interpret the conceptual space as a hierarchically organized set of concepts with integral and differential cognitive features. In this sense, conceptual fields are an integral cognitive field with a complex structure. Thus, According to Tarasova, the conceptual field can be seen as a cognitive structure of a complex type, including both propositional, metonymic and metaphorical models of conceptualization [Tarasova, 66].

In this study, the “conceptual field,” Evsyukova and Butenko agree that it is understood as a volumetric mental development, which includes "different forms of both cognitive structure and different forms of mental representation": is a chain of concepts. A conceptual space can be organized around a basic concept by entering a contextual space in semantic relationships with other parallel concepts. Conceptual field modeling can be done on the basis of different volumes of data - both in a single textual work, or in the conceptual framework of a single individual author, or more broadly - within the whole national conceptual field, the entire semantic space of language ”[Evsyukova, 112].

3. RESULTS AND DISCUSSIONS

As a scheme of linguoculturological analysis of the text, we recommend the following.

In order to analyze a text, it is necessary to study its cultural space by identifying the units that allow it to be considered a cultural phenomenon and to assess its national-cultural identity. In the process of linguocultural analysis of the text it is necessary to pay attention to the following:

1) review the levels of text to be interpreted:

a) pre-text level - definition of basic concepts such as (good, evil, home, heart, homeland);
b) text level - identification of linguoculturological objects that contain cultural information (see units of linguoculturological analysis) and their analysis from a linguoculturological point of view;

2) analysis of the world image of the values created in the text;

3) the values created in the text are the world image and the values of the local culture, the comparison of the world image (if the text is created within another culture).

As basic elements of cognitive-conceptual analysis, we recommend the following. The mentalistic approach plays one of the leading roles in the cognitive-conceptual analysis of the text. The following concepts can be listed as a key element in this approach.

1) social awareness;

2) ideological base;

3) socio-political situation;

4) class perception;

5) presentation of an event or incident as news;

- 6) modeling of discourse perception;
 - 7) the speaker's attitude to the information;
 - 8) attitude of participants of the event to the information;
 - 9) attitude to prototypical categories of contextual information;
 - 10) the nature of the relationship between the part-whole in the analysis of the text.
1. The categories that make up the text are social events:
 - the place of occurrence of the events described in the text;
 - type of event;
 - The role of participants in events;
 - special features and qualities of participants of social dialogue;
 - The role and political views of the person who created the text in society;
 - The level of knowledge of the participants is understood.
 2. Ideological base. In this, the role and views of the speaker and participants in society, ie
 - he supports a realist, a king or a king, praises him in every way;
 - he is a democrat, he loves the people and is against any despotism, realism, etc .;
 - he is a liberal, he does not express his attitude to what is happening in society.
 3. Socio-political situation refers to the period in which an event occurs. That is: the king-minister; the king; slave and hajj, mullah and avam, sheikh and murid, king and maid, lover and mistress and so on. The place of communication between them refers to the type of representation of the speech product.
 4. Class perception refers to the attitude of the author or participants to their place in society.
 - Optimistic attitude to the course of events.
 - Pessimistic attitude to the course of events.
 - The attitude to the event is neutral or unexpressed.
 - The speaker knows who he is and what class he belongs to.
 - The class affiliation of the listener determines his attitude to the event.
 5. In this case, the speaker, based on the socio-economic and cultural group to which he belongs, forms the text and presents it as a novelty in accordance with the content, structure, etc. of his knowledge, purpose, position, level of language proficiency.
 6. To model discourse perception, the speaker performs the following steps:
 - analyzes social (relevant to public life) primary and secondary information.
 - socializes the text. That is, it carries out operations that ensure its perception by co-members of society.
 - Carries out social categorization of the text, that is, the following social characteristics of subjects of action are studied:
 - gender;
 - age;
 - appearance;
 - social background;
 - profession, occupation;
 - social status;
 - attitude to power;
 - personal characteristics.
 7. The attitude of the participants of the event can be as follows:
 - congenital or formed character, characteristics;
 - attitude to parties and currents;
 - attitude to racism;
 - attitude to feminism, sexism;
 - religion, attitude to religious diversity;
 - attitude to gender;

- attitude to other languages and dialects;
- attitude to other cultures;
- Attitudes towards law and order in society, etc.

8. The speaker's response to the information may be as follows.

- the speaker believes what he says and wants others to believe him;
- the speaker does not believe what he says, but wants others to believe him.

9. Prototypic characters are a set of primary characters that belong to one or another class in society, or to representatives of a social group. For example:

A journalist is a person who has the ability to write white as black and black as white;

An educator is a person who always wants to teach something to people between the ages of seven and seventy;

A rich man is a wealthy man who knows the value of money and therefore does not like to spend it in vain.

Contextual information is not possible without considering these prototypical characters, because a person who wants to be generous like Harun Ar-Rashid must have wealth like Harun Ar-Rashid. Anyone who claims to be a scientist should at least know how to read.

10. In order to ensure the semantic structure and logical coherence of the text and to fully understand it, it is necessary to understand and adequately evaluate the structural and compositional integrity of the text and the connections and relationships between its constituent parts. If the relationship between the parts is broken, if the beginning comes to the end, if the middle comes out on top, the contextual integrity of the information is broken and the discourse cannot perform the communicative function expected of it.

Consider an example from the Uzbek language. We find the following verse in a song by a famous hafiz who sang a classic ghazal.

Let's have tea on the porch every morning ...

It is known that this verse can be written only by Uzbek people in every word, in every combination, in the composition of words. If we translate it into Russian and English in terms of meaning, it will be approximately as follows.

Russian: *Давай каждое утро будем с тобой пить чай на веранде.*

English: *Let's have tea with you every morning on the verandah.*

A comparison of these three language options leads to the following.

- 1) We were artistic in the English and Russian versions, the elegance was gone.
- 2) In the second and third sentences, a simple action motivating an action is expressed.
- 3) While the free word order in Uzbek sentences was created to perform a stylistic task, in Russian and English sentences the word order lost its stylistic function.
- 4) The help of simple, rare words in Uzbek to express a beautiful life situation was not given at all in Russian and English, and I had to use visual aids and heavy multi-word devices.
- 5) The principle of economy of linguistic means remained only in the original verse, and in Russian and English this principle disappeared.

Let us now analyze how these situations carry out communicative, discursive, and cognitive loads.

Morning is the best time of the day, the air is clean, there is no overheating, the brain is clean, empty, ready to receive new information, emotionally the person is ready to do everything, the spirit is at a high level, and so on.

At such times you can drink everything, water, tea, coffee, vodka, wine, whiskey, beer, kvass, milk and so on. It is possible to understand what the speaker wants to drink. For example, if our hero drinks wine, he will be Italian, Caucasian or French, which is their cultural stereotype. If our hero drinks vodka, know that he is Russian; if he is Spanish, Portuguese, or Brazilian, he drinks rum in the morning; if he drinks whiskey he will be a North American.

If our speaker drinks koumiss or kimran, he will be Kyrgyz, Kazakh or Mongolian.

And finally, if he drinks tea, he will be Uzbek, another sign that the protagonist is Uzbek - the word ayvan. Because in ancient times the Uzbeks did not have a separate room for eating and drinking tea, and in the three seasons of the year they drank tea on the veranda, on the couch, ate and talked around the table.

We can't imagine an Englishman, a Frenchman, or a German sitting around a table in a chair, because that's not part of their stereotype.

There is another point that serves to express the idea expressed in this verse, that implicit is expressed. That is why many do not pay attention to it. The question is to whom this proposal is addressed. There would be no emotion, no lyrics, if you were addressing a family, a father, a son, a brother, a sister, a mother, a daughter, a grandfather, a grandson. But here we are talking about a request to the lover. There is a world of meaning behind simply offering a cup of tea, a long way of life, connected destinies, and a series of children. That's the lyrics now. This is what is meant by "the sun is reflected in the particle."

But all this is in the Uzbek linguocultural context. In another culture, two people simply drink two cups, or two cups or a cup of tea.

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