

## ON THE LINGUISTIC EXPRESSION OF THE CONCEPT «PERSON» IN ENGLISH AND UZBEK

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*Annotation. Despite the fact that many studies in the field of the concept have been conducted in recent years, a clear understanding of what the concept itself is and what category it belongs to has not been formed, and a single methodology for their research has not yet been created. The importance of the comparative analysis of the personality concept is recognized in fields such as psychology, sociolinguistics, and biology in addition to linguistics. We can consider the importance of the person in sociology, that the person is the main tool that drives a specific social theory. This research provides a deeper understanding of how language reflects and shapes an individual's cultural perceptions in English and Uzbek languages and cultural contexts.*

*Key words: Concept, personality concept, comparative analysis, linguistic, verbalization, cultural and cognitive aspects, linguistics, semantic range, linguistic culture; lexical equivalent*

## О ЯЗЫКОВОМ ВЫРАЖЕНИИ КОНЦЕПТА «ЧЕЛОВЕК» В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

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*Аннотация. Несмотря на то, что в последние годы было проведено множество исследований в области концепта, не сформировалось четкого понимания того, что представляет собой сам концепт и к какой категории он относится, а также не сложилась единая методология их исследования. Важность сравнительного анализа концепции личности признается не только в лингвистике, но и в таких областях, как психология, социолингвистика и биология. Мы можем принять во внимание важность личности в социологии, поскольку личность является основным инструментом, управляющим конкретной социальной теорией. Это исследование обеспечивает более глубокое понимание того, как язык отражает и формирует культурное восприятие человека на английском и узбекском языках и в культурных контекстах.*

*Ключевые слова: Концепт, концепция личности, сопоставительный анализ, языкознание, вербализация, культурно-когнитивный аспекты, языкознание, семантический диапазон, лингвокультура; лексический эквивалент*

## INGLIZ VA O'ZBEK TILIDA "SHAXS" TUSHUNCHASINI LINGVISTIK IFODALANISHI HAQIDA

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*Annotatsiya. So 'nggi yillarda kontseptsiya sohasida ko 'plab tadqiqotlar olib borilganiga qaramay, kontseptsiyaning o 'zi nima ekanligi va u qaysi toifaga tegishli ekanligi haqida aniq tushuncha shakllanmagan va ularni tadqiq qilishning yagona metodologiyasi hali ham shakllanmagan. yaratilgan. Shaxs tushunchasini qiyosiy tahlil qilishning ahamiyati tilshunoslik bilan bir qatorda psixologiya, sotsiolingvistika, biologiya kabi sohalarda ham e 'tirof etilgan. Sotsiologiyada shaxsning ahamiyatini, shaxsning muayyan ijtimoiy nazariyani harakatga keltiruvchi asosiy vosita ekanligini ko 'rib chiqishimiz mumkin. Ushbu tadqiqot ingliz va o 'zbek tillarida hamda madaniy kontekstlarda til shaxsning madaniy tasavvurlarini qanday aks ettirishi va shakllantirishini chuqurroq tushunish imkonini beradi.*

*Kalit so'zlar: Tushuncha, shaxs tushunchasi, qiyosiy tahlil, lingvistik, verbalizatsiya, madaniy-kognitiv jihatlar, tilshunoslik, semantik diapazon, til madaniyati, leksik ekvivalent*

Introduction. A concept is a thing that does not undergo changes in the semantics of a word sign, but, on the contrary, creates and defines the practical possibilities of language and speech, and directs the thoughts of speakers in this language. The first form of concept manifestation is images. The meaning of the concept is the symbol of the shape.

Over the next few years, Uzbek linguistics is developing and improving in our country. Linguistics plays an important role in the mutual integration of other sciences. For this reason, the word concept, which is considered to be a philosophical concept, has recently been given importance as an object of study in linguistics. We will try to explain the full definition of the concept, the concept of honesty, and clarify its conceptual basis. The concept is a unit of the linguistic field in modern linguistics, as it reflects knowledge about language, society and its culture. Concepts reflect the culture in the language and form the image of the world in the human mind. The concept is an operational content unit of thinking, a unit or quantum of systematized knowledge. The knowledge they get is experience, a person's perception of real existence.

Analysis of literature on the topic.

In the field of English language and literature, the concept of language itself is a fundamental area of study. Linguists and literary scholars analyze the structure, function, and evolution of language, as well as its role in communication and expression. Concepts such as syntax, semantics, phonetics, and pragmatics are essential for understanding how language works and how it is used in literature.

Literary analysis also involves the study of literary concepts such as plot, character, setting, theme, and symbolism. These concepts help readers and scholars understand the structure and meaning of literary works, as well as the techniques used by authors to convey their ideas and emotions.

The concept of genre is also important in English literature, as it helps categorize and analyze different types of literary works, such as poetry, drama, fiction, and non-fiction. Understanding genre conventions and expectations can provide insight into the purpose and style of a particular literary work.

Concepts related to literary theory, such as postcolonialism, feminism, structuralism, and deconstruction, are also crucial for analyzing literature from different perspectives and uncovering hidden meanings and power dynamics within texts.

Overall, the study of English language and literature involves a deep analysis of various concepts that are essential for understanding language, communication, and the art of storytelling. It is also possible to see that the core is considered «as the brightest image component of the concept». The term concept was first introduced in Russian linguistics by the philosopher S.A. Askoldov-Alekseyev. According to his interpretation: «a general understanding as a concept or product of thought replaces many things of the same kind in our thinking process.» D.S. Likhachev based on this definition, implemented the concept of the field of concept. But he, unlike S.A. Askoldov-Alekseyev, believes that, firstly, the concept applies separately to each main (lexical) meaning of the word, and, secondly, «we use the concept in our written and spoken offers to consider it as a special «algebraic» expression of the meaning we use in our speech, because a person does not have time to understand the meaning in all its complexity, sometimes he cannot understand it, and sometimes he does not understand such a meaning by himself. «interprets» .

One of the central concepts of cognitive linguistics remains to this day rather vague and contradictory, in which the features that different researchers consider to belong to this concept are often mutually exclusive. This concept:

- is a category, unit and structure at the same time, and acquires an individual and social tone at the same time:
- is an idea that includes “Abstract, specific-associative and evaluative symbols, as well

as the total history of the concept”[1];

- “is an Abstract scientific concept developed on the basis of a vital concept”[2];
- “perception and interpretation of the objective essence and concept as the minimum content of meaning”[3];
- - “memory is the mental vocabulary, the conceptual system and language of the brain, the operational unit of the overall world view, the quantum of knowledge[4];
- - it is a “perceptual-cognitive-affective derivative» of an individual nature «in a dynamic manner that acts objectively in the human mind”[5];
- “an operational unit of thought, a unit of collective knowledge expressed in language and having an ethnocultural identity (leading to higher spiritual values)”[6];

There are also different views on the interaction of concepts and mutual cooperation. However, it should be noted that the mechanisms providing such connections have not been described in detail so far. L.S. According to Likhachyov, concepts are connected with each other and structurally form conceptual areas determined by «a person’s cultural level, his belonging to a certain community of people, individuality»[7].

Research methodology.

In our judgments, we have to admit, following strict logic, that to the extent that the native language systems of representatives of different language communities differ, their minds and thinking also have a different structure and organization. Iadi So, the mind of a native speaker of Uzbek is different from the mind of a German or French. In that case, in the environment of two or even three different languages, for example. What is the mind and thinking of someone who grew up in conditions like in India or Algeria? In the conditions where both languages - Hindi and English - are considered mother tongues, reality is «divided into two» according to what language system? What if a person’s native language does not have a grammatical category that exists in the other language (such as the gerund in English)?

In lexical fragments, the concept of «person» in English is represented by various lexical compounds such as «insan», «individual», «person». Each term can have different meanings related to the concept of person.

Semantically: Understanding the semantic range of words related to «person» in English involves understanding how different terms can emphasize aspects such as individuality, humanity, mortality, or social roles.

Pronominal Representation: English also represents the concept of «person» through pronouns such as «he,» «she,» «they,» and «it,» each of which reflects grammatical, gender, and animate differences.

Cultural Connotations: The concept of «person» is embedded in cultural and social norms, which influence its expression in language. For example, English may have specific terms or expressions related to individuality, personal identity, and social roles that reflect cultural values.

Cognitive Aspects: The linguistic expression of the concept of «person» also reflects cognitive associations, such as the distinction between animate and inanimate beings, gender-specific language, and an egalitarian view of the individual.

We can definitely say that without language there is no thought and consciousness, because in this case there is no man himself, but the question of how the construction of language corresponds to the construction of thought or consciousness has not yet been answered. In modern science, it is not an easy task to raise the question of direct correspondence between language and consciousness due to the very limited knowledge of the processes of the human brain.

Also, the fact that consciousness, thinking and language belong to different phenomenological fields cannot confirm the thesis that thinking and consciousness are isomorphic to language. For example, despite the fact that the patterns on the frosted window glass and the ice crystals that form them are located in the same structural area, they still apply in different phenomenological areas; as well as the wonders of computer graphics and the computer’s operations on conditional ones and zeros are non-intersecting phenomenological fields. Problems arise when



we unknowingly wait for direct correspondences in different phenomenological fields and think that the correspondences established in the field of linguistic phenomena will also be true in the field of psychological or neurophysiological phenomena.

Analysis and results.

In English. The concept of a «person» is a complex and multifaceted idea that encompasses various dimensions, including philosophical, legal, psychological, and social perspectives. Here are some key aspects of the concept of a person:

Philosophical Perspective:

Personhood: Philosophers have explored the concept of personhood, often emphasizing qualities such as self-awareness, rationality, consciousness, and moral agency. The question of what makes an entity a «person» has been central to debates in ethics and metaphysics.

Legal Perspective:

Legal Rights and Responsibilities: In legal terms, a person is often defined as an individual or entity with legal rights and responsibilities. This includes the capacity to enter into contracts, own property, and be held accountable for one's actions. Legal personhood is not limited to humans and can also extend to corporations and other entities.

Psychological Perspective:

Psychological Attributes: Psychologists study various attributes that contribute to the concept of a person, such as cognition, emotions, and social behavior. The development of a sense of self and the ability to relate to others are significant psychological aspects of personhood.

Social Perspective:

Social Identity: Within a social context, personhood is often linked to identity and social roles. Cultural and societal norms shape expectations regarding individual behavior and the rights and responsibilities associated with being a person.

Biological Perspective:

Biological Being: From a biological standpoint, a person is typically understood as a human being. The definition of personhood in terms of biology has been a topic of debate, especially in discussions related to the beginning of life, such as in debates about abortion.

Ethical and Moral Considerations:

Moral Agents: The concept of personhood is closely tied to ethical considerations. Ethical theories often distinguish between beings that are moral agents, capable of making ethical decisions, and those that are not. This plays a role in discussions about moral responsibility.

Cultural and Historical Variability:

Cultural Definitions: The concept of personhood can vary across cultures and historical periods. Different societies may have distinct criteria for what qualifies as a person, and these criteria can evolve over time.

Intersectionality:

Intersectional Dimensions: Personhood is often understood in intersectional terms, considering factors such as race, gender, sexuality, and other social categories. This recognizes that the experience and recognition of personhood can be influenced by multiple factors.

The concept of a person is multifaceted and involves philosophical, legal, psychological, social, and cultural dimensions. It reflects a complex interplay of attributes, roles, and rights that define individual identity and agency within various contexts.

When classifying lexemes into semantically meaningful fields, meaning aspects are taken into account. This field creates smaller fields around it: lexical symbols representing the names of a person, plant, animal, mountain, hill, battle, and lexical units representing a religious concept. Their distinctive feature is that the basis of the content field is lexemes and their symbols. For example, the work «Temurnoma» contains the names of more than 500 persons. It is possible to create new meaningful fields by combining several themes around the lexeme of a single person: in the center of the work is Amir Temur, that is, a single person, and around him are blood relatives, amir's wives, concubines, children, comrades-in-arms, army soldiers, etc. friends, ambassadors, enemies, etc.

Conclusion

So, around the lexeme «person» (based on the names of persons mentioned in the work) the above meaningful fields have appeared. These themes are «field» in relation to the person's archiseme, but when divided into thematic groups, each of them functions as a macro-field. For example, Alqissa, Taragai Bahadir was a Karayur nuyondin. Kazan Khan was such a tyrant that if he wanted someone, he would first bequeath his wife and children and then go to Kazan Khan. Amir Choku became a state in Barlos. But Malikshakh was a very rich man. There were all types of goods. Among the people of Chigatoy, there was no great and traditional wrestler. From the above examples, it became clear that personal names are combined into thematic groups based on the anthropocentric principle and on the basis of the content area. And in turn, the groups are divided into groups, and the example of a chain is studied in connection. When lexemes are analyzed in this way, hyperonym-hyponym relations also emerge. Language cannot exist without people and people, and therefore without society. Language serves society and enables its members to communicate.

Highlighting the fact that all phenomena of language depend on humans (anthropocentricity) is a global tradition of current linguistics. It is known that language is highly anthropocentric. Most of his vocabulary is devoted to a person - his inner world, understanding of the external world, physical and mental activities, his goals, connections with other people, relationships with them, evaluation of events, rules and situations. Language is anthropocentric, because it is intended for man, and the expression of all objects and events in the external world is intended for him; this is a common feature of all languages. It is impossible to know the language by itself without going beyond its limits, without turning to its creator, owner, user - a person, a person of a specific language. It is necessary to emphasize that if the question of the interaction of a person in language and culture is transformed into the perspective of a real «linguistically expressed language person», it becomes the subject of linguistic and cultural studies. Referring to the person who is the creator, owner, and user of the language with its own linguistic landscape, it confirms that linguistic and cultural studies is oriented towards the human, or rather, the cultural factor in the language and the linguistic factor in the person. So, linguistic and cultural studies is actually an anthropological paradigm of human science. The anthropocentricity of linguistics and cultural studies as a scientific discipline is expressed by the general tradition of the development of social knowledge. The concept of «person factor in language» is inseparable from the concept of «linguistic landscape of the world», which is well known in current linguistic studies.

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