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THE CONCEPT OF CULTURE IN THE LINGUO-CULTURAL ASPECT

Annotation

A characteristic feature of world linguistics is the emergence and rapid development of linguacultural branch of linguistics. Now cognitive research has become an integral part of modern linguistic science. However, this area of scientific knowledge is in the process of formation, it has not yet fully developed, since the lines of interaction between language and culture have not yet been fully studied, and methods and techniques of linguo-cognitive analysis have not been precisely developed. That is why research in linguo-culturology is so relevant today.

One of the main categories of linguistics is the concept of culture. At the same time, the concept in modern science has not yet received a consistent understanding and adequate metalanguage description.

The methods and techniques of linguistic-cognitive analysis of concepts are not well-established, they have not found the optimal solution to the problem of combining structural-semantic and cognitive procedures, diachronic and synchronous aspects, the linguistic and verbal existence of concepts, their comparative study in the framework of both one and different ethnic language continuums. This largely determines the choice of the topic of the research.

Key words: *concept, lingua, cultural, text of art, modern, linguistics.*

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ЛИНГВО-МӘДЕНИ АСПЕКТІДЕГІ МӘДЕНИЕТ ТҰЖЫРЫМДАМАСЫ

Аннотация

Әлемдік лингвистикаға тән белгі-тіл білімінің лингвомәдениет саласының пайда болуы және тез дамуы. Қазіргі таңда танымдық зерттеулер заманауи тіл білімінің ажырамас бөлігі болды. Алайда, ғылыми білімнің бұл саласы қалыптасу процесінде, ол әлі толық дамымаған, өйткені тіл мен мәдениеттің өзара әрекеттесу сызықтары әлі толық зерттелмеген және лингвокогнитивті талдаудың әдістері мен тиімді жолдары толығырақ зерттелмеген. Сол себепті лингвомәдениеттану саласындағы зерттеулер бүгінде өте өзекті.

Тіл білімінің негізгі категорияларының бірі-мәдениет ұғымы. Сонымен бірге, қазіргі ғылымдағы тұжырымдама әлі дәйекті түсінік пен барабар Мета-тілдік сипаттама толығымен алған жоқ.

Тұжырымдамаларды лингвистикалық және когнитивті талдаудың әдістері мен тиімді жолдары жеткілікті дамымаған, олар құрылымдық-семантикалық және танымдық процедураларды, диахрондық және синхрондық аспектілерді, тұжырымдамалардың тілдік және ауызша өмір сүруін, оларды бір және әртүрлі этникалық тілдік континуумдар шеңберіндегі салыстырмалы зерттеуді үйлестірудің оңтайлы шешімін таппады. Бұл көбінесе зерттеу тақырыбын талдауды анықтады.

Түйінді сөздер: *тұжырымдама, лингвистикалық мәдениет, көркем мәтін, заманауи, лингвистика.*

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КОНЦЕПЦИЯ КУЛЬТУРЫ В ЛИНГВО-КУЛЬТУРНОМ АСПЕКТЕ

Аннотация

Характерной чертой мировой лингвистики является возникновение и быстрое развитие лингвокультурологической отрасли языкознания. Теперь когнитивные исследования стали неотъемлемой частью современной лингвистической науки. Однако эта область научного знания находится в процессе формирования, еще не полностью развита, так как линии взаимодействия языка и культуры еще не полностью изучены, а методы и приемы лингвокогнитивного анализа в полной мере не изучены. Вот почему исследования в области лингвокультурологии сегодня так актуальны.

Одна из основных категорий лингвистики – понятие культуры. В то же время данная концепция в современной науке еще не получила последовательного понимания и адекватного метаязыкового описания.

Методы и приемы лингвистико-когнитивного анализа концептов недостаточно отработаны, они не нашли оптимального решения, существуют проблемы совмещения структурно-семантических и когнитивных процедур, диахронических и синхронных аспектов, языкового и вербального существования концептов, их сравнительное исследование в рамках как одного, так и разных этнических языковых континуумов. Это во многом определяет выбор темы исследования.

Ключевые слова: *концепт, лингвистическая культура, художественный текст, модерн, лингвистика.*

Introduction. This research is devoted to a comparative examination of linguistic representations of the concept of “culture” and is carried out in line with linguistic and cultural studies.

Modern sciences are characterized by the interpenetration of branches of knowledge, which leads to the emergence of interdisciplinary sciences. The study was carried out at the intersection of cognitive science, concept

ology and cognitive linguistics.

Linguo- culturology considers language in inseparable interaction with culture. Moreover, the language reflects the worldview of the people and is formed in the process of man's knowledge of the environment. The most significant moments of human cognitive activity are expressed in concepts.

The analysis of such significant concepts in different linguistic cultures makes it possible to identify the features of the national image of the world.

The range of issues addressed in the study goes beyond the boundaries of linguistics directly, in contact with philosophy, cultural studies, art criticism, and sociology.

The relevance of the study is explained by the importance of the concept of "culture" in the value system of modern texts of art for revealing the phenomenon of a national character, with the increasing interest of researchers not only in the resources of science and technology, but also in the potential creative potential of a person.

At first, we need to answer the question what is concept by itself?

The term "concept" in linguistics is both old and new at the same time. S.A. Askoldov says that the question of the nature of concepts, or general concepts, or, according to medieval terminology, is universal and old. He, pointing to the substitute function of a concept, defines it as follows: "a concept is a mental formation that replaces an indefinite number of objects of the same kind in the process of thought" [1]. A concept is a tool and at the same time a result to which seeks researcher. With the help of concepts, it is possible to describe and represent the cultural and historical world, and at the same time, deriving the concept, giving the term such a status is a serious result for a scientist.

"Concepts are points of the most complicated inflorescences of mental specificities. The concept cannot be disclosed and defined unambiguously, because it can contain the most diverse layers of history and culture" [1].

V.N. Telia also believes that "a concept is what we know about an object in all its extension" (Telia, 1996). With this understanding of the term "concept," the role of language is secondary, it is only an auxiliary tool which is a form of language of a clot of culture of the concept.

Concept, according to E.S. Kubryakova is "an operational substantial unit of memory, mental lexicon, conceptual system and language of the brain (*lingua mentalis*), the whole picture of the world reflected in the human psyche" [2].

So, E.S. Kubryakova believe that the concept does not directly arise from the meaning of the word, but is an intermediary between words and reality.

An interesting theory of the concept was proposed by Yu.D. Apresyan, it is based on the following provisions [3]:

1) "every natural language reflects a certain way of perceiving and or-

ganizing the world; the values expressed in it form a certain unified system of views, a kind of collective philosophy, which is imposed by language on all its carriers;

2) the language-specific way of conceptualizing the world is partly universal, partly nationally specific;

3) a view of the world (a method of conceptualization) is “naive” in the sense that it differs from the scientific picture of the world, but these are not primitive ideas.”

The concept in modern science is a kind of interdisciplinary concept that receives coverage in various schools and areas. Being a multidimensional education of an interdisciplinary nature, the concept can be described from different perspectives.

The concept can be characterized as a complex, multidimensional and multidimensional formation, significant for a given culture, reflected in the collective consciousness, assigned to a certain area of reality and expressed in various linguistic forms.

Based on the analysis and generalization of the available points of view and opinions, the following main essential features of the concept can be distinguished: community, abstract representation of something; identity of understanding by recipients with the same mentality and cultural affiliation; cultural, ethnic, historical significance for native speakers; participation in the formation of the concept of collective consciousness; ability to modeling, schematic representation.

In modern linguistics, there are various typologies of concepts. In the description of the concept, we do not set the goal to characterize this phenomenon fully and consistently: the state of modern linguistics does not allow, and the tasks of this study do not require this. We intend to describe the concept in general terms, in order to have the basic material for conducting a linguo-cultural analysis of the concept “culture”

Analysis of the linguistic and cultural features of the concept should be based on a synchronous approach (for the most part), as well as on elements of diachronic analysis. The linguo-cultural analysis of the concept is understood as the study of all possible means of verbalization of the concept “culture” in the whole diversity of its content and the identification of integral and differential features.

Since the concept is the central concept of linguo-culturology, it seems important to present vision of the term. The linguo-culturology approach to the concept suggests that the latter is recognized as the basic unit of culture, its concentrate. The structure of the concept includes the etymology of lexical units, modern associations, metaphors, ratings, etc. Concepts in this understanding are often correlated with a naive picture of the world, opposed to a scientific picture of the world. Thus, the linguo-cognitive and linguo-cultural approaches differ in the research vectors: the study of

the concept in cognitive science involves a direction from individual consciousness to society, culture, and linguo-culturology studies the concept from culture to linguistic consciousness, i.e. from the knowledge recorded in the language about the lexical units that make up the field of the concept, to speech and perception of the concept by individual linguistic personalities. Thus, the concept in the linguo-culturological sense is a unit of collective consciousness that has a linguistic expression and is marked by ethnocultural specificity. The study of the concept is based on the principle of the semantic field, the essence of which is expressed in the opposition of the center and the periphery and their interaction, which assumes the variable and moving boundaries of the conceptsphere [4].

The concept of “culture” denotes the achievements of man and conveys an axiological attitude to the results of his work and self-expression.

The relevance of the work is also determined by the needs of modern areas of linguistics: linguo-culturology and cognitive linguistics, characterized by an anthropocentric approach to the study of mental linguistic phenomena and the ability to clarify the system of linguistic value priorities community, identification and systematization of specific features of various linguistic cultures.

In addition, linguistic and cultural research can be based on the idea of the organizational structure of a linguistic personality. It is the approach from the point of view of the structure of the linguistic personality that is compositionally constitutive for this work, because it considers all the latest achievements in the field of linguistics and linguacultural studies.

National-cultural specificity as an integral feature of linguistic consciousness is becoming the subject of research in the framework of a number of linguistic areas: linguoculturology, linguistic studies, cognitive science, sociological studies.

Moreover, each of the indicated areas has its own specific field of study of this problem, its own terminological and methodological apparatus. So, sociolinguistics aims at identifying the correspondence between language and factors of the social order.

Methods. The theoretical and methodological base of the study was composed by the works of leading domestic and foreign scientists on the problems of cognitive linguistics and intercultural communication.

The following research methods were used in the study: transformational analysis of vocabulary definition, component analysis of word semantics, application of semantic metalanguage mechanisms, conceptual analysis, text-based discourse analysis, discursive-historical analysis.

The purpose of the study is to identify, systematize, compare lexical and phraseological means that nominate and describe the concept of “culture” in art texts and clarify the role of this concept in the national consciousness of peoples.

Achieving the intended goal required the following research questions:

What are the theoretical foundations of the study?

What is a clarification of verbalizers for the concept culture?

What is an identification of conceptual attributes of a concept?

During the study from 2015 to 2018, a lot of art texts were analyzed, but in this study, we present examples specifically for 2018 from January to December. The analyzed material will be presented later in the practical part of this research. For the indicated period, 180 texts of 10550 sentences were studied and considered.

Discussion. The concept is verbalized and becomes part of the semantic space of the language, receiving for its expression a system of linguistic signs. At the same time, a linguistic concept, as one plunges into the cultural space of a particular ethnos, acquires additional secondary features as a cognitive element - image and evaluation. Concepts are often implemented in words, phrases, utterances, text, discourse.

The linguo-culturological approach considers the concept within the framework of the problem “language-consciousness-culture”, from the point of view of its place in the system of values, functions in human life, etymology, history, associations caused by it. The concept appears as a mediator, carrying out the interaction between man and culture, and this process is interpreted differently.

The cultural, conceptual and linguistic worldviews that form a single whole in the minds of a carrier of language and culture interact in the process of intercultural communication based on the functioning of a number of cognitive and semantic mechanisms.

The concept of “culture” occupies a unique place in the concept sphere of language culture; moreover, it is considered the value dominant of national culture [5].

The high value and significance of the concept of “culture” becomes apparent. Being multi-valued and having a complex structure, this concept undoubtedly needs a deep and detailed study from the point of view of a linguist.

In recent years, linguists have been studying the mental-psychological and national-cultural specifics of the concept of “culture”, its value component for the people; using the concept of “culture”, scientists create models of the language and conceptual picture of the world [6]. We studied the concept culture through the Art texts.

An art text is, first of all, a complex semantic organization, within the framework of which universal elements of meaning are distinguished – cultural concepts.

The study of culture concepts in art text is interesting in that they model the artistic picture of the writer’s world as a variant of the linguistic picture of the world, the interaction of the general and the individual author in a

creative style.

The study of the linguistic representation of the concept of culture is important and necessary for understanding the ideological meaning of the art text and for understanding the mentality, and creative manner.

The main specificity of an art text is to enclose a variety of semantic units, and passing through the text, it becomes, as it were, the equivalent of the work as a whole. This fact allows us to consider the language of art text as a special form of creative knowledge of the world and, in turn, consider linguistics as a part of art. Thus, the use of conceptual analysis methods in the linguistic and art text description is most preferable.

In art discourse, the concept of “culture” is one of the most complex and ambiguous. The significance and value of this concept is quite high, because within the framework of the art text, the word-concept “culture” acquires maximum semantic diversity.

The lexical paradigms of the concept of “culture” are represented in the art texts by the relations of conceptual-synonymy, and conceptual oppositions.

Numerous combinations of the lexeme “culture” (with predicates; nouns, adjectives, pronouns; numerals) testify to the variety, syntagmatic connections of this lexeme, represent the high number of notions and the strong generalizing potential of the word-concept “culture” in the art texts. The dynamic component revealed the main verbal combinations on the basis of which we can recreate a structure that reflects the variative and invariant positions of the concept.

The analysis of the pragmatics of the artistic ‘concept “culture” in the art texts revealed a variety of connotations, the presence of an evaluative component of this word-concept, its use in different styles. This indicates the manifestation of the person’s individuality, the expression of the person’s attitude to the depicted objects and phenomena. In the art text,” the concept of “culture” serves to realize the person’s intention. We use the concept of “culture” to create unique images; and also, with the help of the word-concept “culture” art texts most accurately describe the moods and feelings; conveys their philosophical concept of culture, creativity.

The formation of the concept of the “culture” in the art discourse is a process that goes in two directions: the traditional understanding of the concept (in reality, philosophy, culture, language) and the individual author’s understanding influenced by life experience, his system of values and worldview, as well as features of the artistic thinking of a creative person.

The study made it possible to identify and describe the linguistic representation of the concept of “culture” in an art text in a semiotic aspect.

We investigated the concept of “culture”, which is one of the keys in world culture. The deep level of ideas about the culture, the level of uni-

versal semantics turns us to art texts, works of philosophers; works of psychologists and linguists. The traditions of European and Eastern art enrich the national conceptual sphere of culture and expand the conceptual picture of the world of an educated person.

Our study confirmed the position that the art text structuring of the concept of “culture” is associated with three levels, the allocation of which is practiced in modern semiotics in the study of sign systems: with the level of semantics, syntactics and pragmatics.

During the study of the semantic level, it was established that art texts expands the traditional understanding of the concept of “culture”, guided by personal impressions, feelings, sensations. The individual author’s understanding of the concept of “culture” is realized in figurative means (metaphors, metonyms and personifications), where the word culture acts as the main element, comparisons of the word concept of “culture” with other units.

From a substantive point of view, the concept of “culture” has a similar content of art contexts. In the course of our work, we have identified “the lexical paradigms of the concept “culture” in the texts of art, which are represented by the relations of conceptual synonymy and conceptual oppositions. We have defined conceptual synonyms for the word-concept culture.

In the process of research, the syntactic level functioning of the concept “culture” in art texts, we have compiled a list of regular combinations, which made it possible to judge the syntagmatic valencies of the concept. In the art texts, the compatibility of the lexeme and culture is noted with predicates, nouns, adjectives; pronouns for numerals.

Analysis showed the compatibility of the culture token that there are the variety of verb combinations in art texts. The token of the culture, combined with predicates, forms the dynamic component of the concept of “culture” and expresses the actant relationship.

The dynamic component considered by us revealed the main verbal combinations on the basis of which we can recreate a structure that reflects the variative and invariant positions of the concept. It is established that the concept of “culture” in the art texts occupies four invariant positions.

As a result of the study, of the concept “culture” in the art texts at the level of pragmatics, we determined the value of this concept in the language picture of the author’s world. The connotations of the lexeme, the culture is found in associations, figurative meanings, comparisons that arise in the author when using this word ‘and testify to the art abilities of the author, the ability to accurately and vividly reflect in the text the phenomena of imagination.

Evaluation, emotional coloring and expressiveness author’s speech in contexts within art texts that uses the word-concept “culture”, allows to

express various feelings.

Derivatives of the culture lexeme, which are characterized by stylistic coloring, have an expressive character and contribute to the transfer of the attitude to the depicted characters and events, were found in the art texts.

The language reflects concept that is important for speakers of a given language, where a person sees the world from the angle of view suggested by language and culture. The main form of representing knowledge about the world are concepts, the study of which seems relevant in modern linguistics. Currently, there are various approaches to the problem of the concept and the study of its components. The linguistic-cultural-logical approach to the study of concepts is especially promising, and the problem of classifying and describing the types of cultural concepts is one of the most relevant aspects of this branch of science, in addition, the cultural concept reflects the mentality of the linguistic personality, the centuries-old experience, culture and ideology of the people are concentrated in it. Cultural concepts exist in the field of culture and bear the imprint of the sociocultural system within which they were formed. The linguistic-cultural concept differs from the mental units used in various fields of science by the accentuation of the value element. The center of the concept is value, since the concept serves the study of culture, and at the heart of culture lies the value principle.

Linguistic and cultural concepts occupy an important position in individual and collective linguistic consciousness, which determines the extreme relevance of the study of the concept of culture, which is significant for human life, for its existence in society.

Conclusion

The study of the concept not only through phraseology, but also through the prism of texts of various functional styles, revealed the intertextual nature of the concept and the need to study it through a text that is a symbol of culture. In other words, the consideration of the concept as a text-forming category allowed us to conclude that the concept serves to create artistic images, and they, in turn, expand and enrich the concept itself.

The concept is recognized as the basic unit of culture and is the central concept of linguo-culturology. The structure of the concept includes the etymology of lexical units, modern associations, metaphors, ratings, etc. Concepts in this understanding are often correlated with a naive picture of the world, opposed to a scientific picture of the world. The linguo-cognitive approach involves the study of the concept in the direction from individual consciousness to society, culture, and the linguo-cultural approach (used in our work) studies the concept in the direction from culture to linguistic consciousness. The concept in the linguo-culturological sense is a unit of collective consciousness that has a linguistic expression and is marked by

ethnocultural specificity. Along with categorical and subcategory features, the concept has variability, abstractness, chrono-spatial lability, imagery and evaluation.

The practical significance of the work is primarily associated with the creation of a multilevel method of discourse analysis and with the development of a comprehensive methodology for studying the units of the linguistic picture of the world. The combination of a number of methods, including the use of intercultural communication as one of the modeling methods, as well as the addition of the contextual method with translation analysis, - all this allows opening up new opportunities for deeper penetration into the linguistic picture of the world of communicants and in the organization of discourse

The results of the study can be used in the development of lectures and seminars for a number of courses, such as General Linguistics, Cognitive Linguistics, Discourse Theory, and Discursive Analysis

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