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## CONCEPTUAL IMAGE OF ENGLISH, RUSSIAN AND UZBEK SOCIO-POLITICAL DISCOURSE (COMPARISON)

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**CONCEPTUAL IMAGE OF  
ENGLISH, RUSSIAN AND UZBEK  
SOCIO-POLITICAL DISCOURSE  
(COMPARISON)****ANNOTATION**

The thesaurus of socio-political vocabulary is based on intra-systemic conceptual relations between units of this lexical group. The concept “power” is a structure-formed mean for this vocabulary. Being the main descriptors of the thesaurus of socio-political vocabulary, concepts project a number of their characteristics onto the lexical groups organized by them. Moreover, the structure of the corresponding branches of the thesaurus is largely determined by the internal, structural features of the concepts. As a result of this, it seems necessary to analyze these key concepts for socio-political vocabulary, as well as the concepts “people” and “nation” that are significant for socio-political vocabulary. As it mentioned, the methodology of conceptual analysis has not been fully developed yet and is presented mainly in the form of specific experiments of such as analysis.

The conceptual system is reflected in the language, a metaphor that may not even be understood by the speakers. Despite the fact that at present there is no uniformity in understanding the relationship between the concept and the semantic structure of the word, a methodology for researching the concept based on the analysis of the basic representations of the word in the language is established. A conceptual analysis of a word involves the consideration of its various aspects: lexicographic representations, denotative component, pragmatic meanings, compatibility, associative connections and identification on the basis of this connection with the “world image” of native speakers, with the peculiarities of the ideas in the collective consciousness of their knowledge of the world.

**Гулноза Аманова**

ЎзДЖТУ таянч докторанти

**ИНГЛИЗ, РУС ВА ЎЗБЕК ИЖТИМОЙ-  
СИЁСИЙ ДИСКУРСИДАГИ  
КОНЦЕПТУАЛ ТАСВИР  
(ЧОҒИШТИРМА)****АННОТАЦИЯ**

Ижтимоий-сиёсий луғат шу лексик бирликлар ўртасидаги ички концептуал муносабатларга асосланади. Ҳокимият (куч) концепти ҳар уч тилда луғатнинг асосий тизимини ташкил этади. Концептлар ижтимоий-сиёсий луғатнинг асосий тавсифловчи элементи бўлиб, ўзлари ташкил этган қатор лексик бирликларга таъсир кўрсатадилар. Бундан ташқари, концептларнинг ички, таркибий хусусиятлари ижтимоий-сиёсий лексиканинг гуруҳларга бўлинишида муҳим аҳамият касб этади. Шундай экан, ижтимоий-сиёсий лексиканинг асосий концептларини, жумладан, халқ ва миллат концептларини таҳлил қилиш муҳим аҳамият касб этади. Таъкидлаганимиздек, концептуал таҳлил методикаси ҳозирги кунда тўлиқ ишлаб чиқилмаган ва бундай таҳлил асосан маълум бир тажриба – синонв кўринишида бўлган.

Концептуал тизим ўз-ўзидан тилда, метафорикада сўзловчи пайқамаган ҳолда акс этиши мумкин. Ҳозирги кунда концепт ва сўзнинг семантик жиҳати ўртасидаги мутаносиблик мавжуд бўлмасада, концептни тадқиқ қилиш методологияси сўзнинг тилдаги асосий ифодаларига асосланиб ишлаб чиқилмоқда. Концептуал таҳлил деганда сўзнинг турли жиҳатлар тадқиқоти, жумладан, луғавий маъноси, денонатив компоненти, прагматик маъноси, уйғунлиги, маъновий бирликлари ҳамда шу асосда сўзловчининг “дунёвий манзараси” билан боғлиқликларини ўрганиш тушунилади.

**Key words:** concept, socio-political vocabulary, power, linguo-cultural society, world image, conceptual analysis, discourse.

**Калит сўзлар:** концепт, ижтимоий-сиёсий лексика, ҳокимият, лингвомаданий жамият, дунё манзараси, концептуал таҳлил, дискурс (нутқ).

*A concept is a cultural clot in the perception*  
*Yu. Stepanov*

## INTRODUCTION

The choice of language means in political discourse is determined by the situation of communication and communicative intention of the subjects of this discourse (politicians). As Russian linguist V. Karasik notes: "Although all people in the world form a single humanity, the difference between individual cultures, people, tribes and social groups is sometimes significant" [Karasik V.I., 2002; 120]. By identifying of more specific and universal characteristics of national culture we can identify patterns in the speech of a separate linguistic and cultural society. History is reflected in the language not in the names of great events or descriptions of rulers activities but in the numerous nuances of daily life, recorded in the meanings of language units.

It should be noted that in the broadest sense all concepts are linguo-cultural. Yu. Stepanov points that culture enters a man's mental world in the form of a concept [Stepanov Yu.S., 1995; 46].

The material of concept study is diverse, depending on how the concept is actualized in the language. The concept can be objectified in the language by ready-made lexemes, phraseological combinations, free phrases, structural and positional schemes of sentences (syntactic concepts), texts and sets of texts [Popova Z.D., 2001; 18].

This article investigates the main conceptual characteristic of the English, Uzbek and Russian socio-political discourse, taken from authentic media materials of the United States, Uzbekistan and Russia by analyzing and comparing methods.

## MAIN BODY

The conceptual system is reflected in the language and may not always be realized by the speaker. Despite the fact that currently there is no coherent definition in understanding of the relation of the concept and semantic structure of a word, the methodology of a concept based on analysis of fundamental and frequency representations of words is set in the language. Conceptual analysis involves the consideration of various aspects of the word: lexicographic representations, denotative component, pragmatic meanings, compatibility, associative units and identification of native speakers on the basis of this unit with the "world image", with the features of representations of their background knowledge in the collective consciousness

The study of intercultural aspects of conceptual modeling allows us to say that there are two opposite concepts in the international political discourse. On the one hand, linguists tend to call international political discourse as "interdiscourse" [Shmeleva T.V., 2001; 9], where the universality of conceptual models is considered

as a main feature. On the other hand, the number of data confirming the national specificity of metaphors in political discourse is growing [Budaev E.V., Chudinov A.P., 2006; 16].

During the analysis we revealed that English (power, war, terrorism, crisis), Russian (власть, государство, общество, народ и нация) and Uzbek (hokimiyat, xalq va millat, din, oila) socio-political discourses have different concepts.

In conceptual-national picture of Russian socio-political discourse the concepts «власть» (power), «государство» (state), «общество» (society), «народ и нация» (people and nation) are key concepts, that is, they are descriptors of the main blocks of the thesaurus of Russian socio-political vocabulary.

The analysis showed that these concepts are closely interrelated, have a number of common characteristics and structural analogies. Some of the examples in the article are purposely given in Russian and Uzbek in order to show the specific features of concepts.

A similar metaphor of some concepts is also grabs our attention. Thus, the commonality in this respect is observed in concepts 'государство' and 'власть' on the one hand, and in concepts 'народ' and 'нация' on the other. The metaphors of 'общество' has intersections with both of above-mentioned concepts. It seems to us that such metaphorical coincidences are not accidental and conditioned. Thus, the universal subjects of power (state and power) tend to metaphors '**building**', '**mechanism**'. 'State building' appears in the process of either construction or destruction (*основать, заложить фундамент, строить, укреплять, разрушать, развалить государство, прорабы перестройки*):

*...происходит распад одних государств и появление других на их руинах, разрушение до основания Российского государства; За 6 лет развалили государство, которое мучительно строили до нас 6 веков. Заново отстроить его грозимся или за 500 дней, или уж совсем за 600 секунд. Перестройка 'государственного здания' связывалась с изменением властной системы, развал и распад – с утратой части территории. Структурная метафора 'здание' может развиваться и специфицироваться в авторских контекстах: Государство – не богадельня; Человечество от свободы неизменно возвращается в государство. Которое, разумеется, в известном смысле всегда тюрьма, но зато с заранее определенными правилами и некоторыми гарантиями внутренней безопасности для заключенного... Стоит только ослабить государственные запоры и решетки, как "война всех против всех" возобновляется с новой силой;*

whereas for the people and the nation only personification is a typical characteristic (with actualization of other signs and characteristics of the person, rather than in personification of the state and the power). Society is endowed with various parameters and characteristics applicable to the human being. *It arises, is born, lives, is ill, dies, decomposes, has needs during the life.* Society can act independently (*деятельность общества, активность общества*), move in space (*движение общества вперед, наше общество не пошло по пути политического экстремизма*), while its functioning (moving) it can face obstacles (*общество встречает препятствия*

на пути, у общества есть проблемы, общество столкнулось с трудностями). Society acts as a subject of interpersonal relations in which it usually dominates (общество заставляет, требует, одобряет, от него зависят, против общества борются, перед обществом отвечают). An essential component of the naive-linguistic representation of society as an active subject is the parameter of 'health' (нравственное здоровье общества, здоровое общество). In recent times the attribution of various diseases to a society is very popular:

*Наше общество тяжело больно. Паралич воли, поразивший общество... Такой "экономией" можно довести государство до полного краха, а общество – до полного паралича. Общую оценку экономики и общества можно было бы давать, как по температурному листу больного, наблюдая за процентами колебания преступности.*

Mental characteristics are applicable to society as well (общественные настроения, воззрения, надежды, ожидания, общество ставит перед собой цели, недоумеает). Society is able to feel (озабоченность общества по поводу чеченских событий, ликование общества. по случаю победы, уверенность общества. в политической правоте происходящего, общество негодует). The requirements of ethical norms are relevant to society (Так будет продолжаться, пока общество не обретет некие общепринятые нормы поведения.). It can be characterized from the moral and ethical side: cruel, individualistic, fair and dangerous society (Во все времена о душевном состоянии общества судили по трем вещам: по тому, как оно относится к старикам, женщинам и детям. Наше некогда весьма альтруистическое общество становится все больше похоже на западное, индивидуалистическое. Обществу нанесен большой моральный ущерб).

Society which is capable of acting as both a subject and an object of power, demonstrates duality in metaphors: the "subject" metaphors 'mechanism' and 'building' meaning, on the one hand, and personification with the actualization of features similar to those presented in the concepts of the people and the nation – on the other. So, for the concept **власть** (power), all three types of metaphors are relevant, for **государство** (state) and **общество** (society) structural metaphors and personification are of priority importance, concepts **народ**, **нация** (people and nation) are almost not metaphorized, metonymy and personification are common to them. However, different concepts use the same metaphors in different ways.

In the collective consciousness of Russian people, «**народ**» has absolutely positive connotation, both positive and negative assessments are possible to society and the nation, but concepts «**власть**» and «**государство**» have recently gravitated towards a negative assessment. The concept **народ** demonstrates the opposition in the collective consciousness of the object and subject of power.

In Uzbek conceptual-national picture concepts of **hokimiyat** (authority), **xalq va millat** (the people and nation), **din** (religion), **oila** (family) dominate in socio-political discourse. As in Russian culture, in Uzbek socio-political discourse, these concepts are interrelated.

**Hokimiyat** in a narrow sense is understood as a branch of the state system in

Uzbekistan (*ijro etuvchi hokimiyat, qonun chiqaruchi hokimiyat, sud hokimiyati*). In a broad sense, this concept has a number of phrases (*davlat hokimiyati, xalq homiyati*) and synonymous to "government, state and power".

Personification is specific to the hokimiyat concept. It is represented as an active subject and is thought of as a participant in various interpersonal relationships and a carrier of various mental and verbal characteristics:

*Hukumat parlament so'roviga qanday javob berdi?*

*Amerika hukumati oq uydan turib, xalqqa murojaat qildi: ...*

The concepts of **xalq va millat**, being descriptors in the 'jamiyat' (society) block of the thesaurus of socio-political vocabulary, project some lexical groups they as part of this vocabulary. Coinciding in a number of cases in the significative part, *xalq va millat* considerably differ in assessment, connotations, metaphors which are connected with them in language consciousness. At the level of dictionary interpretations, concepts can coincide in scope or be included in one another.

In the concept of *millat* (nation) in addition to the idea of selectivity, there is an idea of the original isolation from similar entities. Opposition to other nations is a presupposition for it. A nation arises out of opposition to all other nations, out of awareness of its individuality, identity, peculiarity. The people have no external opposition to other people, they arise not from it, but "from themselves", they are self-sufficient. In Uzbekistan the word **xalq** draw a picture of a society, living in the territory of Uzbekistan. So the concept **xalq** includes the concept **millat**. It should be noted that **xalq** and **oila** are one big concept in the naive picture of linguistic and cultural Uzbek society: our analysis revealed that the concepts **xalq**, **millat** and **oila** act as synonyms in the socio-political discourse and mean the inhabitants of the Republic of Uzbekistan.

Each nation exists as if by itself, outside the series, it is individual and is not opposed to anything. It is calm, stable and exists as given. The nation is in the process of constantly self-affirmation. This difference is reflected in the compatibility: *milliy teatr, xalq maqomi (music), xalq San'ati (art), milliy libos (clothing), milliy raqs (dance)*, etc. – 'symbolizing this nation with only its peculiarities only to it, with its specific, possessing and distinctive features'.

In the same way it is possible to consider phrases *milliy hamkorlar, mulkni baholash milliy standarti loyihasi, milliy bank* where national is equal to state. Both for the state and for the nation, their separation from other similar entities, the presence of a border is relevant. Therefore, both the state and the nation are able to have their own symbol expressing their independent status. The impossibility of a combination of the word **milliy** with **gerb**, **bayroq** and **gimn** in the same value due to, on the one hand, the absence of the concept of the people across the borders of the selection criteria, and the presence of the people, the semantic component 'informal' and power extent at all. Thus, for the nation the external opposition on a national basis at internal integrity is relevant, in the concept of the people at absence of external opposition the difficult internal opposition to the power is presented. So, in Uzbek statements the nation is a whole unit, and the rulers are part of it, not opposing it.

In the conceptual-national picture of the English socio-political discourse, such



concepts as **power, war, terrorism, crisis** dominate in the vocabulary. The main components of the concept of **power** in English political discourse are *people, military, strength, government, values*. The concept of **war** is inextricably linked with the concept of **struggle**, which reflects the linguistic and cultural specificity. At the same time, this concept acquires such emotional-evaluative connotations, correlated with the concepts unnecessary, useless, vain and mistaken. The concept of **terrorism** is associated with such concepts as horror, war, struggle, and the concept of terrorism is currently acquiring a new way of linguistic representation – through the units *fanaticism, fear, evil, Islam*. For example, a terrorist act in New Zealand was interpreted as a massacre, murder, attack, racist hatred, but not as a terror act in American English socio-political discourse:

*My warmest sympathy and best wishes goes out to the people of New Zealand after the horrible massacre in the Mosques. 49 innocent people have so senselessly died, with so many more seriously injured. The U.S. stands by New Zealand for anything we can do. God bless all! (March 15, 2019)*

The concept of **crisis** in English political discourse has such methods of verbal representation as difficult situation, circumstances, the decisive moment. Currently, this concept also acquires additional verbal representation challenge.

However, it is necessary to point out their similarities. While analyzing authentic materials from mass media we gave examples in three languages without translation for revealing conceptual coherence of social and political discourse in these three languages:

### 1) Politics is a building construction.

How Little America was built in Afghanistan.

AMERICA, THE HOUSE THAT SLAVERY BUILT (Michelle Obama, 2015)

National Grid refusing customers to build 'political pressure' for pipeline, Cuomo suggests.

Let us remember that America was built not by government, but by people—not by welfare, but by work—not by shirking responsibility, but by seeking responsibility. (Richard Nixon, 1969).

Let us resolve that we the people will build an American opportunity society... (Ronald Reagan, 1985)

My fellow Americans, if we're going to build that bridge to the 21st century, we have to make our children free — free of the vise grip of guns and gangs and drugs; free to build lives of hope. I want to build a bridge to the 21st century with a strong American community beginning with strong families. (B. Clinton, 1996)

"You broke the sound barrier, ... I don't know if you know that, you're just starting to get — you built the nation." (Donald Trump, 2019)

build a more connected politics, build a career, nation-building strategy.

Экономика "нулевого цикла": конец модернизации в России?

Как строитель могу сказать: мы уже давно прошли «нулевой цикл», воздвигли стены, подвели их под крышу. И мы все живем на этой

стройке в разгар строительства. Это и неуютно, и опасно. Мы видим здесь

беспорядок, строительный мусор, грунтовые воды, подмывающие заложённый нами фундамент. [...] Однако новое здание российской государственности в основном уже построено. Можно переходить к следующему этапу, выражаясь тем же языком, – к отделочным работам. И думать о дальнейшем – как жить в этом доме. (Борис Ельцин, 1996 г.)

Осталось снести политическую систему в России вместе с её президентом, и будет либералам счастье!

Построить действующую демократию сложнее, чем ее муляж.

Bozor munosabatlariga asoslangan huquqiy demokratik davlat, kuchli fuqarolik jamiyati barpo etish borasida mustahkam poydevor bo'lib xizmat qilmoqda

Bizning maqsadimiz – yurtimizda xalq hokimiyatini nomiga emas, balki amalda joriy qilish mexanizmlarini mustahkamlashdan iborat (Mirziyayev Sh., 2017).

2) **Society/nation is a family.**

And then there are those – a few – who think we'd be better off if Scotland did leave the UK, that this marriage of nations has run its course and needs

a divorce. Over 3 centuries we've lived together, worked together – and frankly we've got together getting married, having children, moving back and forwards across borders. (David Cameron, 2014).

A divorce from Scotland would be stupid, wretched and painful. Like a bickering couple, our countries need a counsellor to step in and make us see sense. I find it positively (heart) breaking to find that the union between England and Scotland – a gigantic political fact for 306 years – is under threat...

What both sides are forgetting – and they have this in common with divorcing couples – is that it may look OK on day one, but on day two the lawyers come in. There is the division of property to work out, the rights of access to be determined. The longer the marriage has lasted, the more there is to unpick, and the more hellish and self-flayingly painful the whole process becomes. We need someone — the Americans? — to step in as a kind of marriage guidance counsellor and tell us to stop being so damn stupid. Divorce will diminish us both. It will be unutterably wretched and painful, and it will eliminate the most successful political union in history. (Boris Johnson, 2013).

«Я много раз говорил о том, что украинцы и русские – братские народы. Более того, я вообще считаю, что это один народ на самом деле со своими особенностями культурными, языковыми, историческими, но по сути своей – один народ. Это говорит о том, что мы договоримся, у нас много общего. Россияне и украинцы только выиграют от общего гражданства" (В.Путин, 2019)

"Владимир Александрович, извините, Украина, которую я защищал – не проститутка, это – наша Родина, наша мать. Говорить о ней, это оскорблять не только нас, но и ее. Это стыд какой-то для возможного президента Украины". (Воронин К., 2019)

«Поливать свое Отечество дерьмом считается достоинством. Сейчас не 37-й год, за это ничего не бывает» (Путин В., 2012)



«Четыре года назад вы приняли историческое решение. Благодаря вашему решению Севастополь и Крым вернулись в свой родной дом нашей общей родины, дом нашей матушки России» (Путин В., 2018).

Vatan bittadir, shuning uchun ham u muqaddas. Yagona bo‘lgan narsalarning barchasi e‘zozda — Vatan, Ona, Zamin, Osmon, Quyosh... Bittadan oshdimi, muqaddaslik qolmaydi. Ha, Vatan ona kabi yagonadir!

Yurtboshimiz tomonidan 2018 yilda bayram kunlariga qo‘shimcha dam olish kunlarini belgilash to‘g‘risidagi Farmon tasdiqlandi.

## CONCLUSION

Based on the given examples, we concluded that the concepts have their own specific classification, which is explained by the cultural dominant of behavior, traditional value orientations adopted in a certain linguistic and cultural society. Zusman V. G. notes that “... the concept is a micromodel of culture, and culture is a macromodel of the concept. The concept creates culture and is created by a culture” [Zusman V.G., 2001; 4]. The Concise dictionary of cognitive terms defines the concept as "an operational meaningful unit of memory, mental lexicon, conceptual system of brain language, world image, which is reflected in the human psyche". In other words, the concept corresponds to the idea of the meanings that a person operates during the thinking process. These meanings reflect the results of human activity. [CDKT, 1996; 91]. It proves that the link between culture and concept is obvious.

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