

Linguistic Conceptology As the Theoretical Basis of The Linguistic Centralized Approach

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Abstract: This article examines linguistic conceptology as the theoretical foundation of the linguistic centralized approach. Within the scope of the study, the notion of the concept is systematically analyzed across cognitive linguistics, cultural-linguistic, and discursive paradigms. The methodological potential of linguistic conceptology in revealing the interrelationship between language, thought, and culture is identified. The article explains the formation of concepts and their manifestation in linguistic units from the perspective of the linguistic centralized approach. Furthermore, the role of conceptual analysis in contemporary linguistic research, particularly in semantic and pragmatic studies, is substantiated. The results of the study contribute to enriching the theoretical basis of linguistic conceptology and expand the possibilities for interpreting linguistic phenomena through a conceptual approach.

Keywords: Linguistic conceptology, concept, linguistic centralized approach, cognitive linguistics, language and thought, cultural concept, conceptual analysis.

Introduction: In contemporary linguistics, it is increasingly recognized that studying language solely from grammatical and structural perspectives is insufficient. There is a growing need to understand how human thought, perception of the world, and cultural experience are expressed through language. This necessity has given rise to new approaches in linguistic research. Among these approaches, linguistic conceptology is acknowledged as an important theoretical framework that reveals the interconnections between language, thought, and culture.

The relevance of this topic is heightened by the current conditions of globalization and intensified intercultural interactions, where understanding the worldview, values, and cognitive patterns of different peoples through language has become crucial. Concepts serve as the means through which national and universal ideas are formed and consolidated within linguistic units. Linguistic conceptology provides a scientific framework for analyzing this process systematically.

Within the scope of the linguistic centralized approach,

language is viewed as the primary medium for expressing conceptual content. This approach allows for the study of linguistic units without separating them from human cognition and facilitates a deeper interpretation of their semantic layers. Consequently, conceptual analysis remains a key methodological foundation in contemporary linguistics for semantic, pragmatic, and discursive research.

The significance of the topic lies in the fact that studying linguistic conceptology through the lens of the linguistic centralized approach enables a more precise and comprehensive interpretation of linguistic phenomena. This approach is valuable not only for theoretical linguistics but also for practical fields such as translation, language teaching, and intercultural communication, providing important scientific insights and results.

LITERATURE REVIEW

A concept is a complex cognitive unit formed in the human mind and expressed through language, encompassing knowledge about reality, personal experience, and social representations. Concepts

ensure the integral connection between language and thought, reflecting how individuals perceive and evaluate their environment. They are not limited to logical understanding alone but also include emotional states, cultural values, and evaluative attitudes. Concepts are manifested through linguistic units—words, phrases, and texts—in varying ways depending on the speech context. Accordingly, the content of a concept is not static; it evolves under the influence of historical, cultural, and social factors. In each language, certain concepts serve as fundamental cognitive anchors expressing the national worldview. In linguistic research, concepts provide a crucial theoretical tool for explaining the semantic, pragmatic, and discursive layers of language, allowing linguistic phenomena to be interpreted in relation to human cognition.

In linguistic conceptology, a concept is regarded as the primary unit for studying human thought with language at its center [3, p. 15]. Concepts are formed, reinforced, and realized specifically through language. Within the framework of the linguistic centralized approach, language is interpreted inseparably from human cognition, and concepts are recognized as the main connecting mechanism between language and thought.

A concept represents a generalized form of knowledge, experience, and evaluative attitudes as reflected in linguistic units, encompassing semantic, pragmatic, and cultural layers. Therefore, conceptual analysis allows the study of linguistic phenomena not only at the level of meaning but also in relation to their cognitive and cultural foundations. This strengthens the theoretical basis of the linguistic centralized approach and supports the interpretation of language as a primary instrument for expressing human thought.

In Russian Linguistics, the term “concept” was first introduced by S. A. Askoldov-Alekseev. He defines the concept as a mental construct that forms in the human mind and encapsulates an indefinite number of objects, actions, and certain cognitive functions during the thinking process—for example, the concepts of plants, justice, or mathematics. According to Askoldov-Alekseev, concepts reflect not only logical knowledge but also a generalized set of knowledge derived from human experience and cognitive activity [8]. In this respect, a concept is viewed as a unit that manifests the complex structure of human consciousness through language.

Around the same period, D. S. Likhachev also contributed to the development of the concept notion. In his interpretation, a concept is a generalized cognitive unit that reflects reality, grounded in the speaker’s personal, social, and professional experience.

Likhachev argues that the meaning of a concept does not originate solely from the dictionary definition of a word; rather, it arises from the intersection of the word’s meaning with the individual speaker’s personal experience. From this perspective, Likhachev considers the concept as a unit functioning within linguistic communication [9].

Today, the approaches of Askoldov-Alekseev and Likhachev form the theoretical foundation of linguistic conceptology [8; 9]. Their work enables the study of concepts as a tool for investigating the connection between language and thought. In particular, within the framework of the linguistic centralized approach, it becomes possible to analyze how concepts are manifested in linguistic units and how they relate to semantic, pragmatic, and cultural layers. Furthermore, conceptual research provides new methodological opportunities for studying human cognition and culture, allowing linguistic phenomena to be interpreted not only in terms of logical meaning but also in their social and cognitive context.

American linguist Ray Jackendoff defines a concept as a “mental representation serving as the meaning of a linguistic expression.” According to him, a concept has a dual nature: on one hand, it exists in the world and can be cognitively perceived; on the other hand, it exists as an individual object in a particular person’s mind. This individual object is then communicated to others through language, imagery, gestures, or other communicative means [3, pp. 98–99]. Jackendoff’s view allows us to understand a concept as an integral link between language and thought, as it manifests as a mental representation reflected in linguistic units.

Thus, the perspectives of Jackendoff [3], Askoldov-Alekseev [8], Likhachev [9], Zalevskaya [11], and Pimenova [10] demonstrate that a concept constitutes a complex, integral unit connecting language, thought, and culture. Within the linguistic centralized approach, it enables the analysis of conceptual content as reflected in linguistic units and facilitates the interpretation of human cognition through language. At the same time, conceptual research provides a solid theoretical foundation for psychology, cognitive science, and linguistic studies.

G. K. Kabulova (2021), in her article titled “Development of the Concept ‘Knowledge’ in Uzbek”, provides an in-depth analysis of the concept within its linguistic and cultural contexts. The study focuses primarily on the concept of “knowledge”, examining how it is formed in the Uzbek language, how it manifests across semantic and pragmatic layers, and how it is integrally connected with culture [4, p. 50].

Kabulova approaches the concept as a cognitive unit

reflecting human thought through language. She analyzes it not merely in terms of lexical meaning but also as a process linked to social experience, cultural values, and individual cognition. From this perspective, the article emphasizes the importance of studying the dynamic and personal nature of concepts and identifying how they are realized in linguistic units.

The article employs the linguistic centralized approach as its methodological basis. According to this approach, a concept should be studied not only within linguistic units but also in relation to speech situations, cultural context, and the cognitive structure of the human mind. Kabulova's analysis highlights that the semantic layer of a concept corresponds to its lexical meaning, the pragmatic layer reflects the speaker's social and cultural experience, and the discursive layer emerges in the context of its use in communication.

Moreover, the article provides a thorough analysis of the cultural and cognitive dimensions of the concept. For instance, Kabulova considers the concept as a cognitive unit tied to national values and explores its role in shaping cultural thought and social norms through language. From this perspective, the study demonstrates that conceptual research must account for linguistic, psychological, and cultural aspects alike.

G. K. Kabulova's work makes a significant scholarly contribution by analyzing the concept from an integrative linguistic, cognitive, and cultural perspective. It combines practical and theoretical aspects of conceptology, strengthening the scientific foundations for the study of concepts in the Uzbek language.

METHODOLOGY

This study focuses on investigating the concept within the framework of the linguistic centralized approach. Using a cognitive approach, the research analyzed the connection between the concept and personal experience as well as mental representations. Comparative and historical methods were employed to contrast the approaches of various scholars and to identify the universal and culturally specific characteristics of concepts. Discourse and contextual analyses served to examine the concept's function in communication and its relation to cultural values. The study primarily aimed to integrate the linguistic, cognitive, and cultural layers of the concept. This approach allowed for the consolidation of the theoretical foundations of conceptology and clearly demonstrated the interconnectedness of language, thought, and culture.

RESULTS

Research by various scholars reveals that the concept encompasses cognitive, linguistic, and cultural dimensions simultaneously. Studies indicate that a concept is considered a cognitive unit reflecting the intrinsic link between human thought and language. From this perspective, the approaches of Jackendoff, Askoldov-Alekseev, Likhachev, Zalevskaya, Pimenova, and Kabulova depict the concept not only as a logical or lexical unit but also as a unit connected with personal experience, cultural values, and the dynamic processes of consciousness.

The analysis shows that concepts are context-dependent, with semantic, pragmatic, and cultural layers interpreted differently by various scholars. For instance, the aspect of the concept grounded in personal and social experience is emphasized by Likhachev, Zalevskaya, and Pimenova, while the component of the concept as a mentally represented image expressed through language is highlighted by Jackendoff and Kabulova [4]. Additionally, Zalevskaya scientifically explains that a concept has a neural basis, potentially formed through the simultaneous activation of multiple distinct neural assemblies in the mind.

The results demonstrate the significance of studying concepts within the linguistic centralized approach. This approach allows for the examination of how concepts manifest in linguistic units and their integral connection with human thought and cultural values [5, p. 10]. Furthermore, conceptual research enables the identification of complex integration between language, thought, and culture, and allows for the analysis of linguistic phenomena in connection with personal and social contexts.

Overall, the analysis shows that a concept:

- ✓ reflects the complex cognitive formation of human thought and consciousness;
- ✓ functions as a unit expressed through language that embodies cultural values;
- ✓ manifests as a social unit linked to personal experience and social context.

Linguistic conceptology is thus of significant theoretical and practical importance for studying the intrinsic connection between language and thought, determining conceptual content, and analyzing cultural values. Concepts are formed as multifaceted cognitive units expressing the inseparable relationship between human thought and language.



Figure 1: Main Types of Concepts

Cognitive concepts are formed through consciousness and mental representations. They are closely linked to an individual's personal experience, social, and professional activity, and are reflected in linguistic units, such as words and phraseological expressions [4]. From this perspective, Likhachev, Zalevskaya, and Pimenova interpret the concept as a dynamic unit connected with individual human thought.

Cultural concepts, in turn, emerge through national values, social norms, and historical experiences [7, p. 138]. They allow for the expression of cultural nuances through language. For example, in Uzbek, the concepts of "justice," "knowledge," or "compassion" encompass not only lexical meaning but also a semantic field associated with cultural and social values. In this regard, G. K. Kabulova's research provides an important scholarly foundation for analyzing the cultural dimensions of concepts.

Linguistic concepts are manifested through language units. According to Jackendoff, the linguistic realization of a concept occurs through a mental image and linguistic expression [2, p. 97]. Moreover, the semantic and pragmatic layers of a concept are shaped within the context of speech and communicated to others via language. This underscores the significance of studying concepts within the linguistic centralized approach.

Overall, the types of concepts are interrelated, with their linguistic manifestation reflecting human cognition, cultural values, and linguistic units. From this perspective, conceptual research holds substantial theoretical and practical importance for linguistics and psycholinguistics, as it enables the analysis of the complex, intrinsic relationship between language and

thought.

CONCLUSION

The study examined the linguistic, cognitive, and cultural layers of concepts, identifying the key principles governing their formation and realization in speech. The research demonstrates that concepts, through linguistic units, convey not only semantic meaning but also social, cultural, and psychological codes, thereby enriching their communicative and interpretive functions. Since concepts are integrated with personal experience, consciousness, and cultural context, they possess dynamic and adaptable properties, which enhances their theoretical and practical significance.

For example, the concepts of "Knowledge" and "Mother" illustrate how linguistic analysis can reveal their semantic, pragmatic, and cultural dimensions. The "Knowledge" concept reflects thought, experience, and social values, while the "Mother" concept is enriched with emotional and cultural nuances, expressing personal and social identity. In this way, linguistic units serve as the primary means for shaping and transmitting concepts.

The analysis also indicates that conceptology is a relevant and interdisciplinary field, extending beyond linguistics to cultural studies, psycholinguistics, and cognitive sciences. The findings highlight the methodological approaches for systematically, contextually, and integratively studying concepts, contributing to the theoretical foundations of conceptology.

Accordingly, linguistic conceptology enables a scholarly understanding of the complex, intrinsic relationship

between language and thought through the study of concepts. This field has important applications not only in academic research but also in language teaching, cultural heritage preservation, development of communicative strategies, and promotion of social values. Furthermore, the study enriches the methodological approaches for concept research, laying a foundation for future investigations in conceptology and linguocognitive studies.

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