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## THE STUDY OF THE CONCEPT IN LINGUOCOGNITIVE AND LINGUOCULTURAL CONCEPT

Submission Date: December 01, 2022, Accepted Date: December 05, 2022,

Published Date: December 09, 2022

Crossref doi: <https://doi.org/10.37547/ijll/Volume02Issue12-02>

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### ABSTRACT

The article deals with the issue of the popular and currently relevant scientific directions as cognitive linguistics and conceptology. The scientific approaches to the study of the key concept of conceptology are described.

### KEYWORDS

Concept, conceptology, cognitive linguistics, linguoculturology, conceptsphere.

### INTRODUCTION

As the analysis of the scientific literature shows, today there are two main approaches to the study of concepts: linguocognitive and linguocultural.

Cognitive linguistics is a rapidly developing area of modern linguistics. Cognitive linguistics, separated from cognitive science in the middle of the 1970s, is still perceived by many scientists ambiguously. This circumstance causes countless discussions and

disputes in the scientific environment and prevents the formation of the terminosystem of this scientific direction.

Cognitive linguistics is a direction of modern linguistics, which focuses on language as a tool for organizing, processing and transmitting information, and at the same time as a kind of human cognitive ability.

It is an actively explored area of research. The first works in this field were published in the USA in the middle of the 1970s, and subsequently the works of European and Russian cognitivists saw the light.

Until the early 1990s "cognitive linguistics was a set of individual research programs, weakly connected or not connected at all" [2, p. 21-22]. Even at present, cognitive linguistics is not a single scientific field; it still lacks a unitary concept of development and a certain set of research approaches. In this sense, cognitive scientists are not limited in their choice, they are provided with a wide interdisciplinary range of various techniques and research methods of such sciences as linguistics, psychology, sociology, ethnography, political science, philosophy, etc.

The concept is connected with human thinking. The analysis of the concept as a thinking quintessence begins with the study of the representation of the concept in language, i.e. with the consideration of specific language units, which can provide an understanding of the concept. Only through verbalization does a concept become comprehensible to the general perception. Thus objectification of a concept has individual character, each person depending on a gender, age or a profession verbalizes this or that concept differently. Study of concepts is carried out by means of revealing and analysis of language means of their representation, and also modeling of their structure.

Heterogeneity and ambiguity of the structural organization of a concept have been clear and visible since the very beginning of cognitive research. Therefore, there are quite a lot of approaches to the study of the concept, and they are all diverse. Depending on the science, the subject of which is a

concept, today the following main scientific approaches to its study are distinguished: 1) linguocognitive; 2) linguocultural; 3) psycholinguistic / neuropsycholinguistic; 4) semantic; 5) logical-conceptual; 6) logical; 7) integrative.

With all the variety of approaches to the study of concepts, currently we can talk about two more substantiated and supported by the scientific community - linguocognitive and linguocultural approaches. According to V. I. Karasik, "these approaches differ in vectors in relation to the individual: the linguocognitive concept is a direction from individual consciousness to culture, and the linguocultural concept is a direction from culture to individual consciousness". [1, c. 97].

The representatives of the linguocognitive approach are N. D. Arutyunova, E. S. Kubryakova, Z. D. Popova, I. A. Sternin, V. N. Telia, G. G. Slyshkin, V. G. Kostomarov, A. P. Babushkin, S. A. Askoldov, etc.

Within the framework of the linguocognitive approach researchers define a concept as something modeling and generalizing cognitive activity of an individual. Researchers, studying a concept from this point of view, treat it as a mental formation in human consciousness, which helps to reach the conceptsphere (the language picture of the world). The basis of human knowledge about the world is such unit of information as a concept, and language reveals and verbalizes what a person has seen and understood in the world around him.

I.A. Sternin interprets a concept as "a complex thinking unit that turns different sides in the process of thinking activity, actualizing its different attributes and layers" [3, p. 27]. I. A. Sternin for the first time develops a field

model of the structure of the concept. At that the scientist pays attention to the fact that the structure of a concept is very multilayered and diverse and that is why a concept model is not rigid and forever definite. Over time, the concept itself may undergo various changes, its content may vary, and what was in one conceptual layer, for various reasons, may pass into another. I. A. Sternin defined the presence of a core and periphery in a concept. Thus, the field model of the concept by Z. D. Popova and I.A. Sternin look as follows: 1) the core - a bright image; 2) base layers - various conceptual signs; 3) an interpretive field containing interpretations of the content of the core and conceptual signs and belonging to individual or national consciousness.

The organization of the experimental part of our study, the development and interpretation on the basis of the linguistic experiment of the concept of business are based on the structure proposed by Z. D. Popova and I.A. Sternin. In order to build a nominative field of the studied concept, verbalizing its associative layer, a free associative experiment as a method widely known and actively used not only in cognitive linguistics, but also in other sciences was applied. This method makes it possible to obtain a rich linguistic material, which is necessary for the construction of the interpretive layer of the concept.

On the basis of the obtained results the model of the associative field of the business concept, reflecting the semantic content of the nominate of the concept of the same name in the consciousness of the modern generation, was constructed. Thus, it was found experimentally that the interpretive field of the concept business included such lexemes as money, work, car, corruption, business, credit, risk, communication, competition, etc., presented below,

depending on the frequency of use. A high percentage among the units of the nominative field of the concept business are the newest borrowings of the late 20th - early 21st century, according to O. G. Shitova's terminology - the newest xeno-lexics [5, p. 7-8]. They include such lexemes as business lunch, racketeer, default, promotion, merchandiser, creative, etc.

Thus, the totality of the received reactions helps to make an idea of what meaning lies behind the studied concept for the carriers of modern culture. It can be assumed that all the obtained reactions are not random, they are conditioned by the status, education, activity of a person and fit into the general processes of language, studied by modern cognitive linguistics. Thus, the linguistic and cognitive approach in the study of concepts involves the study of culture and the world around through the consciousness of the individual.

The completely opposite is the linguocultural approach, which proceeds, respectively, from culture to the individual consciousness. From the linguocultural point of view, the concept is considered a basic unit of culture, it is the result of an individual's cultural knowledge. Linguoculturology emerged at the junction of linguistics and culturology.

The term "linguoculturology" appeared in recent decades, in connection with the works of the school of phraseology, led by V. N. Teliya. Linguoculturologist V.A. Maslova develops the concept of key concepts of culture by which she means the nuclear (basic) units of the world picture possessing existential significance both for an individual linguist and for the linguocultural community as a whole [2, p. 51]. As a result of the analysis of the concepts V.A. Maslova comes to the conclusion that there are a lot of cultural concepts in any language, much more than it may initially seem.

Cultural concepts play a significant role in the collective language consciousness, and therefore their study is a very popular and topical direction of linguocultural studies nowadays. One of the brightest representatives of the linguocultural approach to research is Y. S. Stepanov. For him a concept is "a subject of emotions, sympathies and antipathies, and sometimes even collisions. A concept is the main cell of culture in the human mental world" [4, p. 41].

For the scientist, the concept refers to the values that represent elements of both the linguistic consciousness of the nation and the individual consciousness of a person. According to Y. S. Stepanov, the following components are distinguished in the composition of the concept: "(1) the main, actual attribute; (2) additional or several additional, "passive" attributes that are no longer actual, "historical"; (3) the internal form, usually not realized at all, captured in the external, verbal form". [4, c. 44].

Linguocultural and linguocognitive approaches to concept understanding are not mutually exclusive: "a concept as mental formation in consciousness of an individual is an exit on conceptosphere of a society, that is, eventually, on culture, and a concept as unit of culture is fixation of collective experience which becomes property of an individual. In other words, these approaches differ in their vectors in relation to the individual: the linguocognitive concept is a direction from individual consciousness to culture, and the linguocultural concept is a direction from culture to individual consciousness".

The lack of a single definition is connected with the fact that the concept has a complex, multidimensional structure, which includes, in addition to the conceptual basis, the socio-psycho-cultural part, which is not so

much thought by a native speaker, as experienced by him, it includes associations, emotions, evaluations, national images and connotations inherent in the culture.

Thus, this paper has presented two main approaches to the study of concepts. The considered approaches to a greater or lesser degree represent a concept as a mental way of representation of reality in consciousness of people, as a semantic formation carrying the important cultural information and finding its concrete verbal or iconic expression in language. Within the framework of different scientific approaches the understanding of the concept can deviate from this definition, i.e. a unified definition of the concept has not been elaborated so far.

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