

"The Study Of Conceptual Structures In Cognitive Linguistics: The Interaction Of Conceptology And The Linguistic Picture Of The World"

A.A. Kodirov

Bukhara State University, Bukhara, Uzbekistan

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Abstract: This article examines the concept of "concept" in the context of linguoculturology, with an emphasis on its comprehensive analysis and the history of its study in the field of linguistics. The main objective of the work is to present the concept as a key element of linguoculturology, which is achieved through the study of its historical development, the analysis of the main research directions and the study of the structure of the concept. Methods of conceptual analysis, various approaches to the classification of concepts and a detailed study of the conceptual sphere are also considered. As a result of the analysis, it can be concluded that the concept is a multifaceted mental formation, which leads to a variety of approaches to its interpretation. Being a link between the mental sphere of a person, culture and history, the concept is perceived as a complex of formal and meaningful structure with a clear logical organization and unique characteristics.

Keywords: - Concept, conceptosphere, universal concepts, conceptual analysis, national concepts, concept structure, concept classification.

Introduction: The system of perception of the world, which is formed by a person throughout his life, is gradually filled with new knowledge, which are combined into general concepts. This set includes concepts, because in the course of their activities and communication, a person thinks and acts within the framework of a conceptual world that has certain characteristics and attributes. The concept is the object of research in various sciences, such as cognitive linguistics, cultural studies, linguoculturology, political science, sociology, and ethnopsychology. Linguoculturology studies the basic concepts that collectively reflect the manifestations of culture in a language and help analyze the interaction of language and culture in the process of their development. Currently, the concept is considered as one of the key concepts in linguoculturology.

The history of the term "concept" in Russian science originates from its borrowing from the field of mathematical logic, in particular, from the works of G. Frege and A. Church. The Latin word *conceptus*, derived from the verb *concipere*, translates as "concept" or "conception". Russian usage of this term first

appeared in 1928 in an article by S. A. Askold (pseudonym of S. A. Alekseev) called "The Word and the concept", published in the journal "Russian Speech", where the author focuses on the function of substitution as a key property of concepts [1, p. 269]. This work marked the beginning of the conceptual and cultural trend in modern science. Nevertheless, for a long time this term has not found wide application in Russian linguistics. It was only several decades later that the "concept" began to be used in research by representatives of cognitive linguistics, such as R. I. Pavlenis and M. A. Kholodnaya, who focused on the study of subsystems of human knowledge.

Since the early 1990s, the term "concept" has been actively used in the linguistic literature, which became popular thanks to the scientific works of D. S. Likhachev and Yu.S. Stepanov. D. S. Likhachev highly appreciates the innovative work of S. A. Askold, however, unlike him, argues that the concept is not tied to the word as a whole, but it refers to each individual basic meaning of a word. He suggests considering the concept as an algebraic expression of the meaning that we use in communication. According to the scientist, sometimes

a person does not have time or is unable to fully express the meaning, perceiving it in his own way, which depends on social conditions and characteristics [2, p. 281]. Yu.S. Stepanov, in turn, defines the concept as a cultural, mental and linguistic entity, which is a bundle of culture in the mind a human being. He considers the concept as a "bundle" of representations, concepts, knowledge and images accompanying the word [3, p. 14]. According to the researcher, the concept is a means by which culture is perceived mentally, and also allows a person to interact with culture and sometimes influence it [3, p. 43].

In the field of linguoculturology, considerable attention is paid to concepts in the works of such researchers as N. D. Arutyunova, Z. H. Bizheva, A. Vezhbetskaya, S. G. Vorkachev, V. I. Karasik, V. A. Maslova, G. G. Slyshkin, Yu. S. Stepanov, V. N. Teliy, G. V. Tokarev, R. M. Frumkina and others. These scientists consider a concept as a mental unit that is formed in an individual's mind under the influence of various factors.

Despite the steady development of linguoculturology as a scientific discipline, there is currently no single definition of the term "linguocultural analysis". As E. I. Zinovieva and E. E. Yurkov point out, this concept encompasses various methodological approaches, such as conceptual analysis, discourse analysis and methods of working with dictionary entries, etc. [23, p. 101].

Based on these methods, scientists identify several stages for studying a concept: analyzing the origin of a term in order to identify its deep meaning; examining dictionary data; identifying additional conceptual characteristics through distributive analysis of word combinations; researching its metaphorical use; studying word-formation forms derived from the main term; establishing links between the concept in the conceptual sphere of language at the level of paradigms; as well as the use of associative dictionaries and / or conducting associative experiments to determine the intended field of meanings of the studied word-concept.

Thus, in the field of linguoculturology, language is one of the key means through which fundamental concepts are formed in human consciousness. The concept, in turn, allows words to penetrate into the linguistic picture of the world, interacting with other lexical elements. It is a fundamental category in the scientific description of linguistic perception of reality. Formed on the basis of individual and cultural experience, concepts become the spiritual heritage of society, reflecting the results of knowledge of the surrounding world and characterizing the linguistic picture and national identity.

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