

## THE CONCEPT AS THE BASIS OF THE LINGUISTIC WORLDVIEW

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### **Annotation**

This article examines the concept as a fundamental unit underlying the linguistic worldview within the framework of cognitive linguistics. The study explores the evolution and interpretation of the term “concept” in both Western and Uzbek linguistic traditions, drawing on the works of prominent scholars such as George Lakoff, Ronald Langacker, and Elena Kubryakova. The paper analyzes the relationship between language, thought, and culture, emphasizing the role of concepts as mental structures that mediate between human cognition and reality. Special attention is given to the linguocultural nature of concepts, their formation through cognitive processes, and their representation in language via lexical, phraseological, and cultural units. The article also discusses the processes of conceptualization and categorization as key mechanisms in structuring human knowledge. Based on a comparative and theoretical analysis, the study concludes that the concept is a multi-layered cognitive unit reflecting both universal and ethnocultural features of the linguistic worldview. Despite extensive research, the absence of a unified definition of the concept highlights the ongoing relevance of this issue in modern linguistics.

### **Keywords**

concept, cognitive linguistics, linguistic worldview, conceptualization, categorization, linguoculture, mental structures, language and thought, ethnocultural identity, semantic representation.

Linking language or any field of linguistics to a particular individual does not necessarily lead to an absolute truth, many American scholars associate the emergence of modern cognitive linguistics with the scientific works of George Lakoff, Ronald Langacker, Ray Jackendoff, and others. European scholars tend to divide cognitive linguistics into cognitive grammar and construction grammar. The term *cognitive grammar* was introduced by Ronald Langacker to describe a theory of language. In his work *Cognitive Grammar*, the scholar interprets grammar as conceptualization and imagery. [1] Among Russian scholars, Elena Kubryakova is considered one of the most prominent representatives of cognitive linguistics. Her

research is regarded as one of the foundational contributions to the field. Her views on studying the relationship between language and thought marked a new stage in the development of cognitive linguistics.

The issue of linguistic study of the worldview, in other words, the study of the reflection of the conceptual image of the world or the linguistic image of the world, is one of the urgent issues of modern linguistics. Ye.S.Kubryakova, agreeing with R.Z.Dzhekendorf, puts forward the idea that the concept is a reflection of the worldview of human thought in language. According to N.D.Artyunova, "concepts constitute a certain cultural layer that serves as an intermediary between man and the world".

The term "concept" is an old and at the same time new concept in linguistics, which was first used in S.A. Askoldov's 1928 article "Концепт и слово" ("Concept and Word"), which was more closely related to words. By the middle of the 20th century, "concept" began to be used as a term in linguistics. Nowadays, the term "concept" in linguistics is approached from a cognitive and linguocultural perspective.

In particular, in the research conducted in the field of cognitive linguistics by A.P. Babushkin, N.N. Boldirev, E.S. Kubryakova, I.A. Sternin and others, the term of "concept" is interpreted as a certain unit of human consciousness, a set of accumulated knowledge and experiences, the results of human activity, and ideas related to a certain culture. The dictionary of the famous Russian scientist E.S. Kubryakova "Краткий словарь когнитивных терминов" also gives a similar definition of the term of "concept": "A concept is a practical meaningful unit of human cognitive experience, memory, mental lexicon, ... mental units or psychic resources that are embedded in our consciousness and are reflected in human psychological activity, serve to explain all the images of the world." [2]. In another article by E.S. Kubryakova, it is defined as "A concept is a mental structure that is a quantum or generalization of knowledge of various contents and forms," [3].

In this regard, S. Vorkachyov cites the following thoughts of the English scientist Dreyer: "The solution to this problem was found in the late Middle Ages (XI-XII centuries) in the debates between the ontological status of nature and being. In these debates, the term "concept" (conceptus), which existed in the classical Latin dictionary, also appeared. They are still interpreted as concepts in the paradigm of Western European humanities. These are concepts of a high level of abstraction. Aristotle combined them into one category with categories. Concepts are aimed at semantic classes (plants, animals, etc.) or abstract concepts (justice, freedom, etc.) that are combined with certain signs." [4]. In particular, a concept always represents a part of the whole, fully reflecting the signs of the system.

A concept is a micromodel of culture, and culture is a macromodel of a concept. A concept nourishes culture and is born in it. S.G. Vorkachyov defines a concept as “a unit of knowledge or consciousness of a community (focused on its highest spiritual values), having a linguistic expression and distinguished by ethnocultural identity”. [5] Such a mental structure is considered to be in relationship with the expressive plan of the lexical-semantic paradigm, that is, with a set of various synonymous means (lexical, phraseological, aphoristic means that reflect it in the language).

This direction was first founded by neurophysiologists, doctors, and psychologists. Neurolinguistics emerged on the basis of neurophysiology (L.S. Vygotsky, A.R. Luria). [6]. Based on research in this direction, it became clear that linguistic activity occurs in the human brain, and learning language, listening, speaking, reading, writing, and thinking are inextricably linked. Psycholinguistics emerged on the basis of studying the relationship between language and thinking. It studies the reflection of speech formation in the mind, the consideration of all features and units in language as a system, the development of language, and the relationship between its levels.

In Uzbek linguistics, the term of “concept” is also interpreted differently. For example, Sh. Safarov emphasizes that “the perception of the material world is the birth of an understanding of the objects and phenomena being perceived at the moment, and later this understanding is formed as a mental model - a concept and receives a material name” [7]. According to the scientist’s description, cognitive linguistics is a field that studies language as a general cognitive mechanism. “The task of cognitive linguistics is to acquire and store knowledge using language, to apply and transmit language in practice, and in general, to conduct in-depth scientific research into the system and structure of language as a reflection of thought in the human brain.” [7]

According to Sh. Safarov, it is difficult to believe that the process of thinking and linguistic activity, directly directed information activity, can take place without the help of a system of linguistic and symbolic signs. A symbolic sign cannot create information by itself. It only gives shape to the pre-linguistic imaginary image of reality, thereby organizing and preparing information for presentation. Here we would like to recall Hegel's words. "Thought about matter requires the principle of form without words, and therefore we do not find matter without form anywhere in practice." [7]

Professor A. Mamatov has the following opinion on the cognitive analysis of the language system: "While cognitive science deals with cognition (knowledge), cognitive linguistics studies the reflection and verbalization of cognition, that is,

knowledge, in language. The cognitive approach to language is that the form of language is ultimately a reflection of human consciousness, thought, and cognitive structures. Cognition, according to its structure, represents the systematization of all types of knowledge based on human cognitive activity." [8]

According to O.K. Yusupov, "a concept is a set of knowledge in our minds about an object or phenomenon in the external or internal world, images about it and positive, negative, neutral attitudes towards it, that is, assessments. ... term of concept can be likened to an iceberg. If a concept is an iceberg, then its part protruding from the water is a concept." [9]

D.U. Ashurova notes, in cognitive linguistics, as in linguistics and cultural studies, the main term is the concept. This concept has its own different interpretations in linguistics and is widely used due to these interpretations. First of all, this is observed in the ratio of concept and content. Although not necessarily having the same meaning, the concept initially corresponds to the concept and one complements the other: if the concept is a set of the main features of an object, then the concept is considered as its expanded version as a national specific mental structure. In terms of expression, it consists of a set of language (lexical, phraseological, paremiological) units, and in terms of content, it consists of a set of knowledge related to this object. Concepts are not just any concepts, but only concepts that are important for world culture or a particular national culture.

According to N.M. Dzhusupov, when defining the concept as the main term of the direction of linguocultural studies, the following facts should be emphasized. The concept is the main element of collective knowledge of an ethnocultural nature, an important part of the national-mental system. It is formed as a result of the interaction of three factors: "culturality, mentality and language". The study of concepts reveals the specific nature of the language, its internal mechanisms. In studying the language from the perspective of linguocultural studies, it is important to analyze the concepts that are the national-cultural basis, reflecting the mentality of the people. In general, the concept sphere of the national language is studied together with the problem of the concept and its tasks. In research on the concept, the consideration of extralinguistic factors, their interaction with the language, on the one hand, and with culture, on the other hand, are considered unifying circumstances of the concept.[10]

The concept is recognized as one of the most pressing problems in cognitive linguistics. Because the main task of cognitive linguistics is to study the essence of a particular concept in the linguistic landscape of the world and its connection with world realities. The concept, in turn, is one of the main categories of cognitive linguistics and is an important element that establishes the relationship between

culture and man. The term "concept" has been widely used in linguistics since the 90s of the last century. Despite this, the term of a concept does not yet have a single general explanation or interpretation. Thus, a concept, as a multi-level mental structure, summarizes the results of a person's assimilation of the world. The conceptualization of being based on perception creates an idea of the form of emergence, leads to the emergence of a concept. Summarizing the above points, it can be said that the term of a concept is a mental entity that is the result of several processes occurring in the human mind, and requires in-depth study from the aspect of cognitive linguistics.

S.A. Askoldov says that "a concept is a unit that reflects the process of thinking about one or another type of concept." D.S. Likhachev in his book "Концептосфера русского языка" defines a concept as a product of the thinking process that results from the collision of the lexical meaning of a word and a person's own national views.

The well-known scientist N. Arutyunova interprets a concept as both a mental unit and an element of thinking, emphasizing that it is a cultural element between the world and man. [11]

According to V. Shvedova's description, "A concept is a concept, and behind this concept there is a content that is perceived socially or subjectively, reflects an important material, mental, spiritual aspect of human life, has its own historical roots, and reflects the common experience of the people." [12]

According to N.N. Boldirev, cognitive linguistics is inextricably linked to the concept of cognitive activity. Cognitive activity is a process of thinking that carries out a person's perception of something or reality. Cognitive activity is directly related to language, because through language experience and knowledge are exchanged, information is transmitted, and it is this aspect of the process of cognition, its results, that is, the study of the linguistic system of knowledge, that is, the linguistic means of its organization and storage in memory, which is related to linguistics. [13]

V.P. Neroznak offers a unique approach to understanding the essence of the cultural concept. According to his definition, one can speak of a national-cultural concept only when it is impossible to find a word-for-word equivalent in a full-fledged translation of the concept into another language: ...there is such a wealth of vocabulary that a list of fundamental, national-cultural concepts is compiled on the basis of this material. In this case, a concept is defined as "an independent meaningful image reflecting a fragment of the national landscape of the world." [14] According to V.P. Moskvina, "term of a concept that is significant for the language owner, and is also expressed by many synonyms (including metaphorical forms)"

and emphasizes the concept as “a concept that has rich lexical connections - it is the subject of many proverbs, sayings, folklore plots, literary texts, works of fine art, sculpture, music, and is deeply rooted in the language and culture of the people and, therefore, is a diachronic constant of both language and culture. "a concept that exists" [15].

V.A. Maslova emphasizes the “most important concepts of culture”, understanding the concept as a nuclear (basic) unit of the worldview, which acquires existential meaning both for an individual linguistic individual and for a linguistic and cultural society. [16]

N.F. Alefirenko understands the concept as a full-fledged structure based on figurative and value content, which is the source of the semantic structure of a linguistic sign, and considers the concept to be formed in the process of linguistic objectification.[17]

Thus, the perception of the linguistic landscape of the world through language, that is, the reflection of the conceptual landscape of the world or the analysis of the linguistic image of the world, is recognized as one of the relevant research areas of modern linguistics. In agreement with the above ideas, we believe that the concept is the reflection of the landscape of the world in human thought in language, serving as a mediator between man and the world, the substrate of the linguistic landscape of the world, the result of rational generalization. Categorization is the process of dividing concepts in the human mind into different meaningful niches, classifying them. The difference between them can be interpreted as follows: if conceptualization is in the act of generalization, categorization is in the act of separation: it separates important signs, looks for similarities and proximity between them, as a result of which concepts are combined into certain groups.

Thus, in the current research in linguistics, there are different definitions of the concept. This indicates that there is no single, universally accepted definition of the concept, and that the ideas about the formation of this category are incomplete or incomplete.

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