



Linguistic And Conceptual Views Of The Word

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Article History	Abstract.
Received: Revised: Accepted:	<i>Natural language is the main form in which our knowledge about the world is reflected, and at the same time, it is the main tool for a person to acquire and summarize his knowledge, correct it and transfer it to society. Any, including simple knowledge (as opposed to skills) requires linguistic formalization. The interaction of reflective thinking with objective reality has put the problem of the interaction of language and the world around us in one of the central places among the problems of general linguistics.</i>
CC License CC-BY-NC-SA 4.0	Keywords: linguistics, linguoculturology, cognitive linguistics, artistic work, concept, image of the world, consciousness, thinking.

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The anthropocentrism of the modern linguistic scientific paradigm initiated a number of directions of language study related to the speech, cognitive, social and other activities of the user, therefore, interest in the social, psychological, communicative aspects of the language increased. The expansion of the boundaries of the science of linguistics became possible due to the involvement of the general context of knowledge about the human world, the center of linguistic research, and thus moved to the sphere of cognitive interests. In other words, the cognitive approach to language learning is that a person, as a carrier of certain experience and knowledge, plays a major role in the formation of linguistic meanings. Therefore, a special perspective of considering language as an object of study is related to the recognition of the central role of a person in cognitive processes and speech activity [Boldyrev 2004], which means anthropocentrism of language. Cognitive research in linguistics today corresponds to a general trend - the transition from "internal" linguistics to "external" linguistics, which considers language phenomena as closely related to the individual and his thinking. We agree with the opinion of the scientists that cognitive linguistics makes it possible to study language phenomena based on an anthropocentric approach and distinguish the cognitive structures of knowledge expression behind linguistic forms.

The need to understand the problems of language consciousness through the linguistic landscape of the world, to connect language and national culture, and to present speech in terms of cognitive structures located at the bottom of a person's consciousness is connected with the emergence of a discursive paradigm in the new cognitive linguistics that appeared in the last decade [Kubryakova 1995]. As a subject of cognition, a person is a carrier of certain knowledge, ideas, and a system of thoughts about objective reality. This system has different names - a picture of the world, a conceptual system of the world, a model of the world, a picture of the world and is considered in different aspects.

Literature analysis and methodology.

The concept of "world image" (hereinafter CM) is one of the main concepts and represents a person and his existence, his relationship with the world, the most important conditions of his existence in the world. A picture of the world, an image of the objective reality surrounding them is formed in the minds of people belonging to this or that national community and is passed from generation to generation. According to many modern linguists, the original global image of the world is the basis of a person's worldview, and its carriers express the important features of the world in their understanding and are the result of all human spiritual activities. "The image of the world as a subjective image of objective reality, without ceasing to be an image of reality, is objectified in the forms of signs without being fully reflected in any of them" [The role of the human factor in language, 1988: 24-25]. A picture of the world is a subjective image of the objective reality created by man, not a mirror image of the world, but always some interpretation of it. The world image can be understood as an individual idea of the world in relation to one person, and also as a generalized idea in relation to all humanity, a set of universal knowledge about the world. The image of the world is created due to human cognitive activity and the ability to reflect thinking, therefore it is described as a cognitive category in a number of disciplines that study the organization of human knowledge. It is noted that the image of the world has a two-fold nature: as a non-objective element of human consciousness and life activity, and objectified in the form of objective formations, "traces" left by a person in the course of life activity. The tasks of the world image arise from the nature of the human worldview and the goal in human life, an integral part of which is the world image [The role of the human factor in language. 1988: 24-25]. The overall image of the world is formed by two main types of worldview - conceptual and linguistic views. Conceptual representation of the world is much broader than linguistics, since various types of thinking, including non-verbal ones, are involved in its creation.

The concept of "conceptual image of the world" (hereinafter CMC) is studied by various disciplines, each of which considers the essence of this concept within its own problems and categories. In linguistics, it is called a picture of the world - KM (B.A. Serebrennikov, E.A. Kubryakova). Linguistics establishes the connection between CM and language, studies the methods of determining mental content through language. Language is not only a part of the image of the world as one of the semiotic systems presented in the mind, but also the linguistic image of the world is formed on its basis. Finally, the knowledge acquired by individuals with the help of language becomes intersubjective and can participate in communicative processes. The traditional view is that language was and remains a single and universal basis of thought (a single logical and intellectual basis) on which various conceptual systems are built.

Logic examines the nature of the conceptual system (KS) in connection with the problem of fixing certain information in it (R.I. Pavilenis). Neurophysiological and psychological research analyzes the image of the world and tries to explain the mechanisms accompanying the cognitive activity of a person (A.N. Leontiev, V.P. Zinchenko, F.E. Vasilyuk). For example, neurophysiological studies prove that the language in which information is transmitted in the brain does not correspond to the language that individuals use to communicate with each other. So, thinking is not done in the national language. Based on this, supporters of this theory deny the national views of the world and, based on the existence of a single rationale, prove the possibility of reflecting any topic in any language, despite the uniqueness of language systems. However, research conducted by cognitive psychologists proves that representatives of different cultures have differences in psychological processes, which form the uniqueness of psychoperception. In philosophy, the problem of the image of the world is considered in the context of philosophical categories: individual consciousness, worldview, thinking, etc. (L. Wittgenstein, R.F. Abdeev, E.V. Ilenkov). It should be noted that there is no unity in the understanding of "world image", "language image of the world" and "national image of the world", just as there is no consensus in describing the ways in which these images are formed. Of course, the nature of the problem lies in the different approaches to the interpretation of these concepts. The image of the world is created in thinking, and language does not have this ability. Just as language itself cannot be equated with thought, so the "linguistic worldview" (LWW) cannot be equated with a picture of the world. B. A. Serebrennikov puts forward a similar point of view: "Language does not reflect reality, but shows it in a symbolic form" [The role of the human factor in language. 1988: 6]. The result of representation is concepts (meanings). A.A. Zalevskaya notes that "the tendency to rely only on the linguistic representation of the world in the study of concepts is characteristic of both domestic and foreign authors", the linguistic representation of the world "focuses on the fact that the primary single source of data for the description of concepts exists and is recognized as reliable" [Zalevskaya 2001 : 33]. The picture of the world is an extremely complex, changing phenomenon. At the same time, it has constants that are characteristic of each individual, which ensures mutual understanding between people. "By the language landscape of the world, we understand two different aspects of semantics: either its general

integrated landscape, the sum of all linguistic content that is relatively constant, slowly developing, or the specific features of the semantics of a particular language, that is, what distinguishes it from all other languages" [Karaulov 1976: 245]. Authors who believe that the linguistic landscape of the world, historically formed in the common mind of a particular language community and reflected in language, is a set of ideas about the world, a certain activity method of conceptualization, take a slightly different position. A linguistic image of the world is created on the basis of "objectification" of the results of world reflection in language. In other words, the carrier of consciousness is the language, in which (in the lexical sense) the "folded" ideal form of the existence of the objective world, its properties, connections and relations is expressed (A.A. Leontiev), it forms national consciousness and national culture in general" [Dmitryuk, Dovgal 2002: 6].

Yu.D. Apresyan sees the presented modern ideas about the linguistic representation of the world as follows: "Each natural language reflects a certain way of perceiving and organizing the world (concept). The meanings expressed in it give rise to a certain unified system of views, a specific collective philosophy that is obligatory for all native speakers. The language-specific way of conceptualizing reality is partly universal and partly national, so speakers of different languages can see the world slightly differently through the lens of their language. On the other hand, the linguistic picture of the world is "simplistic", which differs from the "scientific" picture in many important respects [Apresyan 1995]. Thus, the concept of a linguistic representation of the world includes two related but different ideas: 1) the representation of the world presented by language is different from the "scientific" representation (in this sense the term "simplistic representation of the world" is also used) and 2) each language "paints" its own image, describes reality in a slightly different way than other languages. The term "linguistic picture of the world" naturally refers to the semantic system of the language that is perceived by the speakers, which is strengthened in the linguistic consciousness" [Uryson 2003: 56]. According to scientists, the temporal factor plays an important role in defining the concept of "linguistic picture of the world": "The linguistic picture of the world is the "age" of the language. "reflects the stage and level of development of cultural consciousness" [Zubkova 2003: 12]. Reconstruction of the linguistic landscape of the world is one of the most important tasks of modern linguistic semantics. The study of the linguistic picture of the world is carried out in two directions according to the two components of this concept. On the one hand, on the basis of systematic semantic analysis of the vocabulary of a given language, regardless of whether it is specific to a given language or universal, the complete system of representations reflected in a given language is reconstructed on the basis of a "simplistic" view of the world, as opposed to a "scientific" view. On the other hand, separate language-specific (linguistic) concepts are studied, which have two characteristics: they are "key" for a certain culture (they provide a "key" to understand it) and at the same time, the corresponding words are translated into other languages, or at all. , there is no translation equivalent (for example, *oriyat*, *hayo*, *nomus*, etc. in the Uzbek language) or there is a similar equivalent, principle, but it does not contain meaning components specific to this particular word (for example, the Uzbek words *vafo*, *visol*, *jafo*, etc.) . In recent years, a trend has been developing in Russian linguistics that combines both approaches to semantics. Its purpose is to recreate the Russian linguistic landscape of the world during a comprehensive (linguistic, cultural, semiotic) analysis of the language-specific concepts of the Russian language from a cross-cultural point of view (the works of Yu.D. Apresyan, N.D. Arutyunova), A. Vejbitskaya, A. Zaliznyak, I.B. Levontina, E.V. Rakhilina, E.V. Uryson, A.D. Shmeleva, E.S. Yakovleva and others).

It follows that there is a certain superiority determined by national, cultural and social traditions, and this is what allows us to distinguish its nuclear, generally important part in the general linguistic picture of the world. This "linguistic picture of the world is a hidden regulator of behavior and refers to reality during the formation of a cultural and national stereotype through the development of a relevant concept" [Kim 1999: 14-15] If we consider the semantic field of a linguistic person as a complex organized system of semantic structures, we can rely on certain signs of the external world and assume that this area of the internal world has its own spatio-temporal organization. Using the well-known planetary model as an analogy, the semantic field of a linguistic entity can be represented as a multi-layered system with a semantic core, from which separate semantic structures or sets of constructions "rotate" at different distances. The concept of "mental space" is now increasingly used to designate a set of semantic formations that are part of the semantic core of linguistic consciousness. However, despite the active use of the concept of "mental space", it is very difficult to find a detailed explanation of this term and its definition in local literature. A.A. Zalevskaya interprets the mental space as "a relatively small conceptual package created for personal purposes of understanding and action. Mental spaces are constantly created when we think and speak, they are interconnected and can be changed depending on the flow of speech. Related to a certain conceptual area only a small part of existing knowledge is used in the construction of a clear, necessary mental space" [Zalevskaya 2000: 132]. Psychic space can be expressed as a set of meanings, images, symbols of social consciousness, which are absorbed by a certain subject to one degree or another, broken through his value system, worldview and have one or another personal

meaning, and it determines the subject's attitude to this reality (Petrenko 1988). When talking about the concept of "mental space", first of all, it is necessary to clarify the concept of "mentality". This term is very common in the works on cognitive linguistics, but its meaning is not clearly defined. The inconsistency of the definitions given to this concept and the emergence of the new concept "conceptosphere" indicate the need to differentiate these terms in cognitive linguistics.

Summary.

Initially, the concept of "mentality" was proposed by Lévy-Bruhl to describe the special "prallogical thinking" of savages, then Lucien Fèvre and Marc Blok used it to express the general frame of mind, thinking, collective psychology, "mental tools" belonging to one culture. are "spiritual things" of people, members of a society. A common mentality allows them to perceive and realize their natural and social environment and themselves in a unique way.

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