

LINGUISTIC PICTURE OF THE WORLD AS A PROJECTION OF THE CONCEPTUAL SYSTEM OF CONSCIOUSNESS

Nargiza Savrievna Zokirova

*Assistant teacher of Bukhara State university, Uzbekistan
narghiza.zokirova@gmail.com/ n.s.zokirova@buxdu.uz*

Abstract: *The linguistic picture of the world is an ethno- and culture-specific phenomenon. It coexists with other sets of collective ideas about reality, which can be considered as a component of the cultural picture of the world. Such a picture includes ethno-specific symbolic structures and is explicated through a language that verbalizes and stores it, passing it from generation to generation. In the research the author speaks about the linguistic picture of the world in linguistics and its influence in conceptual system of consciousness.*

Key words: *linguistics, linguistic picture of the world, cultural picture of the world, cognition of the world, interpretation of the recipient, verbal memory, conceptualization.*

The linguistic picture of the world is a special formation that constantly participates in the cognition of the world and sets patterns for the interpretation of the recipient. This is a kind of grid thrown over our perception, its assessment, a set of designations [Kubryakova], which affects the division of experience and the vision of situations and events, etc. through the prism of language and includes not only a huge corpus of nomination units, but to a certain extent the rules of their formation and functioning.

At the same time, LPW (linguistic picture of the world) is a projection of the conceptual system of our consciousness, which, perhaps, includes both some innate concepts and concepts that have developed in the course of subject-cognitive activity, and, finally, concepts isolated from associations of meanings that repeat in the semantic structures of words.

From a linguistic point of view, an important role in the formation of the LPW, which develops in the speaker as he masters his native language, is acquired by the internal lexicon, where the learned words are “recorded” along with their properties, or a system sometimes called verbal memory. In fact, here is gradually represented the collective experience of the speakers in the individualization of various objects of the world and their categorization and classification. The linguistic picture of the world has the most important function as a means of conceptualizing and categorizing the external and internal worlds of a person.

Conceptualization is a process of human cognitive activity, which consists in the processing of information coming to him, leading to the formation of concepts, conceptual structures and the entire conceptual system in the human brain (psyche) [Kubryakova]. Conceptualization, understood as the process of generating new

meanings, is associated with the formation of new concepts, the creation of new concepts in connection with the existing concepts in the conceptual system, and other issues.

The central role in the internal lexicon is given to the word as a storage unit of knowledge about the thing, phenomenon or process designated by it, as well as knowledge of how this unit should be considered in the language system, where it is connected with other units of this system and represents a concept and a certain category [Kubryakova]. Categorization involves ordering the objects of the concept sphere.

Therefore, given the connection between conceptualization and semantics (including conceptual semantics), we can consider conceptualization as a process of concept generation and transformation.

The concept is a key unit in cognitive linguistics, since the cognitive process is a series of operations with concepts, for example, the generation and transformation of meanings (concepts). Yu. S. Stepanov considers the concept from the point of view of a cultural approach, combining the entire set of concepts and their relations into the concept of "culture". The concept is an ideal unit: it is a quantum, a unit of structured knowledge, a unit of thought, which receives its partial embodiment in language (language representation).

V. A. Maslova defines the concept as “a mental national-specific formation, the content plan of which is the totality of knowledge about a given object, and the expression plan is the totality of linguistic means (lexical, phraseological, paremiological, etc.)” [Maslova 2004: 9].

The concept in language and in communication is represented by a linguistic sign, but it cannot fully convey its content, since the concept is defined by a linguistic sign only in some of the most significant moments and can be represented by different linguistic means. From this point of view, the state of selection of a suitable word known to everyone appears as a search for such a sign, which reflects the signs of the most relevant statements for a particular situation.

E. S. Kubryakova defines the concept as an operational meaningful unit of memory, mental lexicon, conceptual system and language of the brain. The term "concept" serves to explain the units of mental or mental resources of our consciousness and the information structure that reflects the knowledge and experience of a person [Kubryakova].

Roughly speaking, the concept is the "meaning of the word", the ideal essence, access to which is provided through the word as a material unit. Conceptual analysis, on the other hand, provides an opportunity not only for a deeper, but also a wider consideration of the semantics of the text, the features of style, which, from the standpoint of the cognitive paradigm, is a set of mental and linguistic structures of the author's artistic world.

GG Slyshkin writes about individual and collective concepts. Collective concepts are more diverse than individual ones, due to the fact that collective concepts generalize or

summarize the knowledge of all members of the team, highlight common features, while individual concepts reflect the knowledge and experience of a single person.

G. Clark notes the existence of a common ground, which has two types: collective common grounds (communal common ground) and personal common grounds (personal common ground) [Clark 1996: 92-121].

Collective common grounds are characteristic of people as representatives of a certain culture, and personal common grounds are formed during the joint experience of communication participants.

Thus, it should be emphasized that collective concepts have both group and national specifics. The former constitutes the collective cognitive space, the latter - the cognitive base, which makes them interesting in the comparative study of two languages.

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