# The Concept and its Stages of Study

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**Annotation:**

In this article, the concept of friend is analyzed ethnosociopragmatically, and the lexical units belonging to this conceptosphere are studied comparatively. The language possibilities of the concept of friend are compared in terms of frames and gestures in Uzbek and English. The social nature of the concept of friendship is also subject to discursive analysis.

**Keywords:** concept, conceptosphere, discourse, ethnosociopragmatic analysis, equivalence, frame, gestalt, synonymic series.

## Introduction

The study of concepts in linguistics plays a crucial role in understanding the relationship between language, thought, and culture. Concepts shape human perception and communication, serving as the foundation for linguistic expressions and cognitive structures. This article examines the concept of "friend" through an ethnosociopragmatic lens, exploring its lexical representation and discursive significance in Uzbek and English languages.[1] The study highlights how conceptual frameworks, such as frames and gestalts, contribute to the construction of meaning, allowing individuals to interpret and categorize social relationships. A key focus is placed on the linguistic and cultural factors that influence the conceptualization of friendship, emphasizing the role of historical, social, and psychological dimensions in shaping its interpretation. The research also considers the cognitive mechanisms involved in concept formation, drawing upon linguistic theories that explain the interaction between language and thought. By analyzing discourse and comparative lexicon, the study aims to provide a deeper insight into the universal and culturally specific aspects of conceptual structures.

## Methods

The research employs a combination of conceptual analysis, comparative linguistics, and cognitive linguistics to examine the concept and its stages of study.[2] The study utilizes lexicographic sources to identify lexical units related to the concept, followed by a structural and semantic

analysis to determine their interrelationships within the conceptosphere. A discourse analysis approach is applied to examine the representation and usage of the concept in different linguistic and cultural contexts. Additionally, paradigmatic and componential analyses help to explore the conceptual and associative fields surrounding the term. [3] The research also incorporates a diachronic perspective to trace the evolution of the concept over time, considering its etymological roots and semantic shifts. By integrating linguistic, cognitive, and cultural methodologies, this study provides a comprehensive understanding of how concepts function within language and cognition, contributing to a broader framework for conceptual and ethnosociopragmatic studies.

## Results and Discussion

The concept and its stages of study It is well known that successful intercultural and interethnic communication requires the study of foreign languages   and, in the process, becoming a researcher of another culture as well. In the study of linguoculturological units that reflect culture in language, it is important to understand and interpret concepts in a particular language and society, to determine their systemic and structural position in the conceptosphere, to frame a concept or shell and its surrounding slots. At the same time, first of all, it is necessary to dwell on what the concept itself is, to define its boundaries, which are inseparable from the concept and the word.[4]

The term concept is both an ancient and a young term in an oppositional paradigmatic approach. Although the term is actively used in linguistics and has been given certain descriptive definitions by many linguists, the exact definition is still debated. VZ Demyanenkov focused on the use of the term concept and the evolution of its semantic structure. extravagant artistic image, abstract, etc.). The meaning of the term concept used in current period cognitology is S.A. It is reflected in Askoldov's 1928 article "Concept and Word". However, this issue raised by SA Askoldov was not studied on the basis of serious approaches until the middle of the last century.[5] Linguistics does not define a "concept" as a whole. Asking a psychologist, philosopher, or linguist what the concept is in the form of R. Jekendof's joke is tantamount to asking a physicist what a mass is - there is no single answer to the question. Although the researchers are not unanimous on the concept, their definitions are pragmatic in that they are close in content.

R. Jekendoff views the concept as a phenomenon that combines the nature of human consciousness, thinking, language and content. What a concept is cannot be evaluated without creating a sketch of its originality and studying the environment and worldview in which it is important. R. Langaker emphasizes the process of conceptualization, which covers all aspects of mental activity, in which the process of both pre-existing and newly formed concepts, not only related to the intellect, but also emotional, emotional, dynamic experiences, linguistic, social, includes concepts that arise from a cultural context, as well as those that emerge over time and form slowly. They are characterized by the fact that they belong to cognitive domains (conceptospheres). Hence, any cognitive structure is a new or formed concept, an experience of thinking, a system of knowledge, emphasizing that it constitutes a specific sphere for prediction.[6]

Well-known Russian linguist Maslova argues that the term concept is interpreted in three different ways: representatives of the first approach in the description of the concept focus on its cultural aspects and emphasize that any culture is a set of specific concepts and the relationship between them (e.g. Yu.S. Stepanov, V.N. . Teliya). According to this approach, the concept is the main cell of culture. The second group - representatives of the semantic approach (N.D. Arutyunova, T.V. Bulygina, A.D. Shmelev, N.F. Alefirenko, etc.) consider the concept as a term belonging to the field of cognitive semantics. A. Maslova, D.S. Lixachev, E.S. Scholars such as Kubryakova argue that the concept is formed as a result of the collision of a particular meaning of a word with a person's personal and national experience, i.e., the concept is described as a mediator between word and activity. According to ES Kubryakova, the concept is an operational unit that forms the human mental memory, the conceptual system of the brain (lingva mentalis), the worldview reflected in the

human psyche. D.S. While Likhachev describes the concept as an algebraic representation of the meaning that moves a person in written speech, P.M. Frumkina describes it as a verbal concept that is reflected in a particular category of culture.[7] In our view, VN Telia took a unique approach in defining the concept.

According to his interpretation, a concept is a product of human thinking, a category that, as a perfect concept, is inherent not only in language but in the human mind as a whole .concept can be deteR. Pavilenis defines the concept as "the meaning that constitutes the cognitive-based subsystem of knowledge and thought." Given that the concept is broad-based and multi-level, S.H. Lyapin, Yu.S.Stepanov and V.I. According to Karasik, depending on the object of research, the priority tier of a particular concept can be determined, i.e. for one research the psychological or psycholinguistic level of the issue is a priority, for another the etymological, ethnographic, and for others the cultural, linguoculturological aspects.[8] The scientific conclusions and definitions mentioned above about the concept can be continued. Although each of them has a basis and scientific truth, we cannot say that the given definition of the concept and its place in the system of cognitive linguistic terms have been absolutely described.[9] While some equate a concept with a concept, others believe that it is also proportional to the concrete structure of the concept. By the nature of expression, concepts are divided into verbalized (universal albums, phraseological, and syntactic) and non-verbalized appearances. Because not all concepts have the means of verbal expression. In world linguistics, two methods - cognitive and lingvoculturological - are proposed for the study and interpretation of a particular concept. Both approaches focus on the study of the concept and do not intersect, but complement each other. The use of the lingvoculturological method is effective in describing the linguistic-cultural unit obtained as a concept and in defining its clear boundaries.

In this case, it is expedient to consider this unit on the basis of the following models.

1. Analyze the relationship between the linguistic model and its meaning;

2. Analysis of methods of cognitive exposure; 3. Analyze the occurrence of unity in different discursive situations.

Psycholinguistic level of e the use of the first method, that is, the definition of the relationship between the unit and the meaning it implies, requires taking within the system and determining its system-structural relationship with other concepts. This method of analysis is effective in describing the meaning of phraseological units, in determining whether linguoculturological units are used in a metaphorical or figurative sense, in explaining the meaning of articles. [10] Understanding the meaning of a linguocultural unit, which is a concept through this method, requires determining the semantic structural meaning of the unit through component analysis of the unit, while analyzing the speech of the culture owners using the unit. It can be concluded from these considerations that in the study and analysis of the concept it is expedient to analyze verbalized lingloculturological units, especially proverbs, aphorisms, taking the lexical parts in a paradigmatic relationship. Explanatory dictionaries can also be used to understand the content of units in a paradigmatic relationship. Some scholars say that diachronic analysis is also helpful in such cases. According to him, aspects related to the disclosure of linguoculturological description are identified by identifying changes in the development of the etymological meaning of the lexical unit, which serves to determine the basic meaning, as a result of the expansion or contraction of the semantic field of meaning.

Proverbs and aphorisms are important in understanding the meaning of the concept of touching a particular nation. Usually in this unit the specificity of a particular nation or culture, moral values, norms of behavior stand out. However, the study of stable compounds present in a language can also be effective in revealing conceptual units belonging to a particular ethnic group. Maksimchuk suggests following the steps in studying the concept.

1. Description of lexical units related to the concept based on lexicographic sources;

2. Analyze lexical structures that come in the form of a compound or collage based on the cohesive property of a lexical unit;

3. Describe the lexical, morphological, grammatical and other features of the verbalized conceptual unit based on the parameters of modern linguistics;

4. Analysis of the occurrence of the conceptual unit in the discourse;

5. To study the semantic-functional features of the conceptual unit;

6. Description of contexts with semantic-functional features.

The above-mentioned methods can be used in parallel, in series or in a combined state, leaving the language properties of the language units under study. In conclusion, the conceptual study of linguoculturological units in world linguistics is important in intercultural communication, learning and teaching foreign languages, formation of linguocultural competence, successful organization of intercultural communication, prevention of misunderstandings and misinterpretations in translation and other processes. First of all, it is necessary to identify and describe the linguistic features of the linguocultural unit, to classify them, to determine the lexicographic and lexicological system-structural position. In the study of concepts with specific culturological characteristics that occur at the intersection of language and culture, to identify the specific features of the concept, to study the components of the concept, paradigmatic relations with other concepts, the linguistic features of concepts and lexemes and identification and analytical description of nonverbalized elements is required. It is advisable to use a number of methods and techniques in the conceptual analysis of the linguoculturological unit, such as comparison, comparison, component analysis, structural analysis.

**Conclusion**

The study employs a linguocultural and cognitive approach to analyze the concept and its evolution in different contexts. A combination of qualitative methods, including comparative analysis, discourse analysis, and structural analysis, is used to examine the linguistic representation of concepts and their connection to cultural frameworks. The research draws upon lexicographic sources to identify lexical units related to the concept and explores their semantic-functional features through paradigmatic and syntagmatic relationships. Componential and structural analyses are applied to uncover the conceptual framework, including metaphorical and figurative meanings. Additionally, discourse analysis helps investigate how concepts are realized in communication, considering linguistic and extralinguistic factors. The study integrates diachronic analysis to trace changes in conceptual meanings over time, highlighting the cultural and cognitive influences shaping these transformations. By employing these interdisciplinary methods, the research provides a comprehensive understanding of how concepts function within linguistic and cultural domains, enhancing intercultural communication and linguistic competence.

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