**ANDIJON DAVLAT CHET TILLARI INSTITUTI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/2025.27.12.Fil.32.02 RAQAMLI ILMIY KENGASH**

ANDIJON DAVLAT UNIVERSITETI

NASIROVA MUXAYYO KIMSANOVNA

KONSEPTOSFERA SHAKLLANISHIDA IJTIMOIY MUHITNING O‘RNI

10.00.11 – Amaliy va kompyuter lingvistikasi

**FILOLOGIYA fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Andijon – 2026

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Оглавление автореферата диссертации доктора философии (PhD) по филологическим наукам

Contents of dissertation abstract of doctor of philosophy (PhD) in philological sciences

Nasirova Muxayyo Kimsanovna
Konseptosfera shakllanishida ijtimoiy muhitning o‘rni 3

Nasirova Mukhayyo Kimsanovna
The role of the social environment in the formation of the conceptosphere 25

Насирова Мухайё Кимсановна
Роль социальной среды в формировании концептосферы 47

E’lon qilingan ishlar ro‘yxati
List of published works
Список опубликованных работ 51

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida antropotsentrik yo‘nalishda tadqiqotlar olib borish zamonaviy tilshunoslikning dolzarb masalalaridan biriga aylandi. Antropotsentrik g‘oya zamonaviy tilshunoslikning asosini tashkil qiladi. Zero, u til tizimlarining turli tavsifini shunchaki aniqlash bilan hisoblasha olmaydi, balki bunda o‘z diqqatini inson omili masalasiga qaratadi. Kognitiv tilshunoslikda konseptlar til tizimini tavsiflash va uning faoliyatini tahlil qilishda, til egalarining madaniyatini namoyon etishda muhim rol o‘ynaydi.

Dunyo tilshunosligida lingvistik iboralar, madaniy tasavvur, qadriyat va konseptosfera o‘rtasidagi munosabat atroflicha tadqiq etilgan. Ushbu tadqiqot sohasi din, tarix, urf-odat va mifologiya kabi turli jihatlarni tahlil qilishni hamda ularning odamlar dunyoni idrok etishi va talqinini shakllantirishdagi ahamiyatini o‘z ichiga olgan. Bundan tashqari, ushbu aqliy tuzilmalar – konseptosferalarni o‘rganishda madaniy me’yorlar va qadriyatlar inobatga olingan. Zamonaviy amaliy lingvistikada konseptlar va konseptosferalarni avtomatlashtirilgan usullar bilan tahlil qilish, ya’ni korpus lingvistikasi, kompyuter semantikasi va sun’iy intellekt texnologiyalari lingvistik tadqiqotlarning yangi bosqichini belgilab bermoqda. Konseptosfera tarkibini aniqlashda katta hajmdagi matniy ma’lumotlar (korpuslar)dan foydalanish, vektorli semantik modellar (Word2Vec, BERT) orqali konseptlar o‘rtasidagi munosabatlarni vizualizatsiya qilish imkoniyati ushbu yo‘nalishni dolzarb qiladi.

O‘zbek tilshunosligida yangi asrda shakllanayotgan antropotsentrik lingvistik yo‘nalishlarning asosiy vazifasi – lisoniy imkoniyatlarni insonda tahlil qilish. Uning diqqat markazida lisoniy imkoniyatdan amaliy foydalanish samaradorligini ta’minlashning substansial asoslarda hal qilinishi zarur bo‘lgan muammolari turadi. O‘zbek tilidagi lisoniy hodisalarning nutqiy voqelanishini yangi paradigmalar asosida tadqiq qilish muhim ahamiyat kasb etadi. Shuning uchun konsept masalasini turli yondashuvlar asosida tadqiq etish muhimdir. Chunki konseptni o‘rganish zarurati etnosning rivojlanishi bilan insoniyat o‘sishda davom etmoqda va ularning hajmi, tuzilishi, chegaralari, ma’no yo‘nalishi doimiy ravishda o‘zgarib turadi. Keyingi yillarda fanlar integratsiyasi yangi tadqiqotlarni amalga oshirishni taqozo etmoqda. Jumladan, tilshunos va sotsial psixologlar jamiyat a’zolarining so‘zlash madaniyati va taktikasini o‘rganish masalasiga alohida urg‘u berishmoqda. Chunki milliy, madaniy o‘ziga xoslik o‘sha xalqning xulqi, madaniyati va so‘zlashuv jarayonida o‘z aksini topadi. Zero, muayyan millatga mansub har bir shaxs nutqiy jarayonda o‘z xalqi muomala madaniyatiga xos xususiyatdan foydalangan holda ishtirok etadi. Istalgan kishining o‘zi yashab turgan muhitidagi odamlar bilan aloqa-aralashuvi, e’tiqodi, urf-odatlarga rioya etishi, intilishlari uning shaxs sifatida shakllanishini ta’minlaydi. Bunda til ishtirok etmaydigan yoki vosita vazifasini bajarmaydigan hech bir jihat yo‘q. Shuning uchun ham til va xalq madaniyati, til va jamiyat masalalari har zamonda dolzarb bo‘lib qolaveradi. Prezidentimiz Sh.M.Mirziyoyev ta’kidlaganlaridek, “...ilmiy tadqiqot va innovatsion faoliyatni rivojlantirish, ijodiy g‘oya va ishlanmalarni har tomonlama

qo‘llab-quvvatlash vazifasi”[1] davr ruhiga mos tadqiqot olib borish hamda turli amaliy tajriba o‘tkazishni talab qiladi. Birinchidan, mustaqillik sharofati bilan jamiyatimizda yuz berayotgan ijtimoiy-siyosiy o‘zgarishlar tilshunosligimiz oldiga bir qator muhim vazifalarni qo‘ydi. Ikkinchidan, o‘zbek tilshunosligining dunyo lingvistikasi bilan integratsiyalashuvi fanning yangi zamonaviy yo‘nalishlarining shakllanishi va rivojlanishiga turtki bo‘lmoqda. Shuning uchun konseptosfera shakllanishida ijtimoiy muhitning o‘rnini aniqlash, tahlil etish dolzarb masalalardandir.

Ushbu tadqiqot O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi PF–5847-son, 2019-yil 21- oktabrdagi “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”gi PF–5850-son, 2020-yil 20-oktabrdagi “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi PF–6084-son, 2020-yil 6-noyabrdagi PF–6108-son “O‘zbekistonning yangi taraqqiyot davrida ta’lim-tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to‘g‘risida”gi Farmonlari, 2017- yil 28-iyuldagi “Ma’naviy-ma’rifiy ishlar samaradorligini oshirish va sohani rivojlantirishni yangi bosqichga ko‘tarish to‘g‘risida”gi PQ–3160-son, 2024-yil 12- yanvardagi “Xorijiy davlatlarda O‘zbekiston tarixi va madaniyati, o‘zbek tili va adabiyotini o‘rganishni keng targ‘ib qilish orqali turistlar oqimini ko‘paytirish hamda mamlakatimiz nufuzini yanada oshirishga doir qo‘shimcha chora-tadbirlar to‘g‘risida”gi PQ–19-son, 2025-yil 20-oktabrdagi “Davlat tilini yanada rivojlantirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida” PQ–308-son Qarorlari hamda sohaga oid boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda muayyan darajada xizmat qiladi.

Tadqiqotning respublikasi fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Tadqiqot respublika fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish”ning ustuvor yo‘nalishi doirasida amalga oshirilgan.

Muammoning o‘rganilganlik darajasi. Kognitiv tilshunoslikda “konsept” atamasi S.A.Askoldov, A.Vejbitskaya, R.Langakker, Y.S.Stepanov, R.M.Frumkina, Z.D.Popova, I.A.Sternin, V.A.Maslova, K.Z.Zulpukarov, Z.K.Derbishova[2] kabi

[1] www.http://prezident.uz Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Олий Мажлисга Мурожаатномаси. (Мурожаат санаси 2017-йил 22-декабр)

[2] Дербишова З.К. Ключевые концепты кыргызской лингвокультуры. – Б., 2012. – 176 с.; Аскольдов С.А. Концепт и слово // Русская словесность. От теории словесности к структуре текста. Антология. – М., 1997. – 260-267 с.; Вежбицкая А. Язык. Культура. Познание. – М., 1996. – 416 с.; Лангаккер Р.У. Когнитивная грамматика – М., 1992. – 88 с.; Степанов Ю.С. Концепт. //Степанов Ю.С. Констант: Словарь русской культуры. Опыт исследования. – М.:Школа “Языки русской культуры”, 1997. – С. 40-46. – 824 с. Фрумкина Р.М. Концептуальный анализ с точки зрения лингвиста и психолога // Научно-техническая информация. – 1992. Сер. 2. – №3. 3-9 с.; Попова З.Д., Стернин И.А. Понятие «концепт» в лингвистических исследованиях. – Воронеж, 1999. – 211 с.; Стернин И.А. Когнитивная лингвистика.Изд-во АСТ, Восток-Запад, 2007 . – С.87. – 320 с.; Маслов Ю.С. Избранные труды. Аспектология. Общее языкознание. – М.: Языки славянской культуры, 2004. — 848 с.; Зулпукаров К. З. Падежная грамматика: теория и прагматика. – Санкт-Петербург,1994. – 317 с.

olimlar tomonidan uzoq vaqt davomida qo‘llanilgan. Tilshunoslikning predmet sohasini kengaytirish orqali konsept 80-yillarda to‘laqonli atamaga aylandi.

“Tushuncha” va “konsept” terminlari V.N.Teliya, V.V.Kolesov, E.S.Kubryakova, V.I.Karasik, S.G.Vorkachev[3] kabi rus olimlari ishlarida ham ta’riflangan. Shuningdek, R.Langakker, Dj.Lakoff va M.Djonson[4] konseptni mental reprezentativlik, I.Zalt, A.Koff, K.Pikok mantiqiy semantikaning mavhum birligi, R.Brendom, M.Dammett fikrlaydigan shaxsning kuchi sifatida tushunishgan.

“Konsept” ta’rifiga nemis olim va faylasuflarining bir nechta yondashuvlari mavjud. Buyuk nemis faylasufi A. Shopengauer konsept (concept)ni obyektlarni intuitiv idrok etishimiz natijasida yaratilgan mavhumlik sifatida aniqladi[5]. E.Kant konseptni yaratish uchun uchta xarakterli shartni: taqqoslash, fikrlash, mavhumlikni ajratib ko‘rsatdi[6]. Atoqli nemis faylasufi G.Frege ham konseptni tushunish masalalari bilan shug‘ullangan. G.Frege birinchilardan bo‘lib konsept – ma’no ekanligini aytdi. Stiven Lorens va Erik Margolisning so‘zlariga ko‘ra, konseptlar fikrlash nazariyalaridagi eng muhim tuzilmalardir[7]. M.Xaydegger shuningdek, konsept ma’lum bir etno-madaniyatning o‘ziga xos xususiyatlarini tavsiflovchi semantik shakllanishning bir turi ekanligini ta’kidlaydi[8].

O‘zbek tilshunosligida bu boradagi tadqiqotlar A.A.Abduazizov, D.U.Ashurova, Sh.S.Safarov, N.Nurmonov, N.Mahmudov, M.R.Galiyeva, A.E.Mamatov, M.N.Xolbekov, M.I.Rasulova, O‘.Q.Yusupov, A.A.Qambarov, S.R.Akbarova, Q.N.Nazarov, M.M.Rahmatova, N.R.Umarova, D.Baxronova[9] izlanishlarida muayyan darajada o‘z aksini topgan. Ammo konseptosfera shakllanishida ijtimoiy muhitning o‘rni masalasi monografik planda tadqiqot obyekti bo‘lmagan.

Tadqiqot mavzusining dissertatsiya bajarilgan Oliy ta’lim muassasasining ilmiy-tadqiqot ishlari bilan bog‘liqligi. Ushbu tadqiqot Andijon davlat universitetining “Zamonaviy tilshunoslik yo‘nalishlari” mavzusidagi tadqiqot rejasi asosida bajarildi.

Tadqiqotning maqsadi konseptosfera shakllanishida ijtimoiy muhitning o‘rnini aniqlash, o‘rganish va amaliy ahamiyatini ochib berishdan iborat.

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[3] Телия В.Н. Коннотативный аспект семантики номинативных единиц. – М.: Наука, 1986. – С.82-83; Кубрякова Е.С., Демьянков В.З., и др. Краткий словарь когнитивных терминов. – М., 1996.

[4] Лангаккер Р.В. Модель, основанная на языковом употреблении // Вестник Московского университета. Сер. 9: Филология. 1997. N4: с. 159-174; N 6: с. 101-123. (Langacker R. Concept, Image, and Symbol: The Cognitive Basis of Grammar. -Berlin-N.Y., 1991.); Lakoff G., Johnson M. Metaphors We Live By. University of Chicago Press, 1980; London,2003. Рус. пер.: Лакофф Дж., Джонсон М. Метафоры, которыми мы живем. М., 2004.

[5] Шопенгауэр А. Мир как воля и представление / А. Шопенгауер. - М.: Наука, 1993. - Т. 1. - 672 с. С.-14.

[6] Кант И. Критика чистого разума / пер. с нем. Н. О. Лосского // Кант И. Сочинения: в 8 т. - М.: Чоро, 1994. - Т. 3.-959 с. – С. 314.

[7] Laurence S. and Margolis E. Concepts and Cognitive Science

[8] Хайдеггер М. Время и бытие: Статьи и выступления / М. Хайдеггер. - М.: Республика, 1993. - 447 с.

[9] Маматов А.Э. Тилга когнитив ёндашувнинг моҳияти нимада? // Тилшуносликнинг долзарб масалалари: Проф. А.Нурмонов таваллудининг 70 йиллигига бағишлаб ўтказилтган илмий -амалий анжуман материаллари. – Андижон, 2012. – Б. 212-219; Умарова Н. Алишер Навоий асарларининг лисоний-концептуал тадқиқи: Филол.фан. док-ри дисс... – Фарғона, 2021. – 269 б.; Бахронова Д. Оламнинг лисоний манзараси тасвирида концепт ва концептосфера // Хорижий филология №3, 2019. – Б. 62-68.

Tadqiqotning vazifalari:

konsept va konseptosfera bo‘yicha mahalliy va xorijiy tilshunoslikdagi tadqiqotlarni o‘rganish, umumlashtirish hamda ularni amaliy va kompyuter lingvistikasi nuqtayi nazaridan tahlil qilish;

ijtimoiy muhit kategoriyasi va unda tilshunoslikning ahamiyatini yoritish hamda bu orqali konseptosferalarning shakllanishini izohlash hamda ijtimoiy muhit ta’sirini kompyuter sotsiolingvistikasi usullari orqali miqdoriy jihatdan asoslash;

konseptosferaning mentalitet va dunyoning kognitiv manzarasi bilan bog‘liqligini aniqlash;

konseptosferaning tilning semantik maydoni hamda dunyoning lingvistik manzarasidagi o‘rnini yoritish va vektorli semantik maydonlar hamda korpus tahlili vositalari orqali tasdiqlash;

o‘zbek va nemis millatida oila, ta’lim, mahalla, ish joyi muhiti bilan bog‘liq konseptosferalar shakllanishini aniqlash.

Tadqiqotning obyekti sifatida ijtimoiy muhitda qo‘llanadigan faol lug‘aviy konsept hamda konseptosferalar tanlandi.

Tadqiqotning predmetini ijtimoiy muhitning ta’sirida yaratiladigan konseptosferalar tashkil etadi.

Tadqiqotning usullari. Dissertatsiyada kognitiv, sotsiolingvistik, tasniflash, qiyoslash, kontekstual, leksikografik, lingvokulturologik hamda amaliy lingvistika tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

tildan foydalanishga ta’sir o‘tkazuvchi ijtimoiy ierarxiyani shakllantirishda hal qiluvchi rol o‘ynaydigan jamiyat ichida mavjud bo‘lgan kuch va maqom tizimlari – ijtimoiy muhitning oila, ta’lim, ish joyi, atrof-muhit konseptosferasi strukturasiga ta’siri o‘zbek va nemis lingvomadaniyati misolida ochib berilgan;

o‘zbek lingvomadaniyatida “oila”, “ta’lim”, “ish joyi”,“mahalla” kabi konseptosferalar tarkibiga kiruvchi konseptlar dalillangan;

nemis lingvomadaniyatida “ijtimoiy muhit”, “ish joyi”, “ta’lim”, “oila”, “atrof-muhit” kabi konseptosferalarning tarkibiga kiruvchi konseptlar dalillangan; nemis tilidagi “Bildung” konseptosferasining ma’naviy-falsafiy yo‘nalishdan kasbiy-amaliy yo‘nalishga semantik siljishi DWDS milliy raqamli korpusi asosida diaxronik tahlil orqali aniqlangan;

lingvomadaniy yondashuv turli milliy dunyoqarashlardagi ekvivalent konseptlar va konseptosferalarning qiyosiy tahlili uchun zaruriy shart ekanligi: nemislarda oila, ta’lim, ish joyi bilan bog‘liq ijtimoiy konseptosferalar; o‘zbeklarda esa oila, ta’lim, ish joyi bilan bog‘liq konseptosferalar bilan bir qatorda mahalla konseptosferasi ham mavjudligi ochib berilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

ma’lum bir jamiyat ichidagi boshqa tushunchalarga qaraganda kamroq ishlatiladigan va ma’lum kontekstlarda qo‘llanilishi mumkin bo‘lgan asosiy yoki markaziy bo‘lmagan tushunchalarga ishora qiladigan konseptosferaning periferiyasi ma’lum madaniyat yoki jamiyat ichidagi hayot va tafakkurning o‘ziga xos tomonlarini aks ettirib madaniyat va tilni tushunish uchun hal qiluvchi ahamiyatga ega bo‘lishi ochib berilgan;

tilning ijtimoiy jihatlari ijtimoiy-iqtisodiy jarayonlar natijasida yuzaga keladigan omillar (1); tabiiy hodisalar va ijtimoiy hayotning diniy va dunyoviy mafkuralari tomonidan talqin qilinishi (2); ta'lim sistemasi (3); tillarning o'zaro ta'siri (4); mafkuraviy tarkib (5); ijtimoiy ahamiyatga ega ilmiy va kognitiv omillar (6); estetik mulohazalar (7); ijtimoiy-kasbiy ta'sirlar (8); ijtimoiy hodisalarni axloqiy tushunishni (9) qamrab olishi o'zbek va nemis lingvomadaniyati misolida asoslangan;

nutq faoliyati jarayonida ijtimoiy omil tuzilishining quyidagicha: 1) harakat subyekti; 2) ta'sir obyekti; 3) harakat subyekti tegishli bo'lgan muhit; 4) harakat obyekti tegishli bo'lgan muhit; 5) subyektning harakat vositalari; 6) subyekt harakatining maqsad va vazifalari asosiy elementlari aniqlangan;

Tadqiqot natijalarining ishonchliligi o'rganilgan materiallarning o'zbek hamda nemis tili tabiatidan kelib chiqqan holda xulosalar qilishga yordam berganligi, ularning asosli ekanligi, metodologik mukammalligi, amalda isbotlangan manbalarga tayanilganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqotning ilmiy ahamiyati umumlashtirilgan ilmiy-nazariy xulosa va tavsiyalar, ilmiy tahlil, nazariy qarash va usullar konsept hamda konseptosfera bo'yicha keyingi tadqiqotlar uchun asos bo'lib xizmat qiladi.

Ishning amaliy ahamiyati shundaki, uning materiallaridan maxsus kurslarni ishlab chiqishda, tashkil etishda, dissertatsiyalar, monografiyalar, darsliklar va o'quv qo'llanmalarni tayyorlash, maxsus lug'atlarni tuzishda, kognitologiya, lingvokulturologiya bo'yicha ma'ruzalarni tayyorlashda foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. Konseptosfera shakllanishida ijtimoiy muhitning psixologik, kognitologik va lingvokulturologik jihatdan o'rganilishi bo'yicha olingan ilmiy xulosa va natijalar asosida:

nutq faoliyati jarayonida ijtimoiy omil tuzilishining harakat subyekti, ta'sir obyekti, harakat subyekti tegishli bo'lgan muhit, harakat obyekti tegishli bo'lgan muhit, subyektning harakat vositalari, subyekt harakatining maqsad va vazifalari asosiy elementlariga doir qarashlardan ixtisoslashgan atamalar tavsifiga oid ilmiy xulosa va natijalardan Andijon davlat universitetida 2022-2023-yillarda bajarilgan "№ IL-402104213. O'zbek tilida elektron lingvistik ensiklopedik lug'at ishlab chiqish" davlat innovatsion-tadqiqot dasturlari doirasidagi loyihada ixtisoslashgan atamalar tavsifida foydalanilgan (Andijon davlat universitetining 2024-yil 8-yanvardagi №39-01-26-son ma'lumotnomasi). Natijada, konsept va diskurs tavsifida qo'llanuvchi ayrim birliklarning o'ziga xosliklari ochib berilgan;

tilning ijtimoiy jihatlari ijtimoiy-iqtisodiy jarayonlar natijasida yuzaga keladigan omillar, tabiiy hodisalar va ijtimoiy hayotning diniy va dunyoviy mafkuralari tomonidan talqin qilinishi, ta'lim tizimi, tillarning o'zaro ta'siri, ijtimoiy ahamiyatga ega ilmiy va kognitiv omillar, ijtimoiy-kasbiy ta'sirlar, ijtimoiy hodisalarni axloqiy tushunishni qamrab olishning lingvomadaniyatga ta'siri to'g'risidagi qarashlar shakllanishiga oid ilmiy xulosa va natijalardan Andijon davlat universitetida 2017-2020-yillarda bajarilgan "OT-F1-18. Ommaviy lisoniy madaniyatni shakllantirish metodlari va metodologiyasini ishlab chiqish" davlat fundamental-tadqiqot doirasidagi loyihada foydalanilgan (Andijon davlat

universitetining 2024-yil 8-apreldagi №39-01-27-son ma’lumotnomasi). Natijada, faol diskursda lisoniy madaniyatni ta’minlashga oid metodologiya ijtimoiy ta’sirga doir yangi nazariy qarashlar bilan boyitilgan;

konseptosfera shakllanishida ijtimoiy muhit, milliy mentalitetimizni saqlagan holda oila, ta’lim, ish joyi va mahalla muhitiga doir konseptosferalardan foydalanish, shuningdek, lingvomadaniy aloqalarning kognitiv xususiyatlarini ilmiy jihatdan tahlil qilish, jamiyatda ijtimoiy muhit potensialini oshirishga amaliy ta’sirini, kognitiv hamda lingvomadaniy tadqiqiga, ilmiy-uslubiy-amaliy asos bo‘lishini jamiyatdagi tur va sektorlar faoliyati jarayoniga oid xulosa va materiallaridan O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston 24” ijodiy birlashmasi “O‘zbekiston teleradiokanali tomonidan tayyorlangan “Ta’lim va taraqqiyot”, “Millat va ma’naviyat” radioeshittirishlar ssenariysini tayyorlashda (2023-2025-yillar davomida) foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasining 2025-yil 21-iyuldagi 05-09-1204-son ma’lumotnomasi). Natijada, radiotinglovchilar tadqiqot mavzusi orqali til va nutq hodisalarining shakllanishi va qo‘llanilishida oila, ta’lim, ish joyi, mahalla muhiti kabi ijtimoiy muhit kategoriyasining ahamiyati, tilning semantik maydoni hamda dunyoning lingvistik manzarasi to‘g‘risida foydali ma’lumotlar bilan tanishtirilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 4 ta xalqaro, 3 ta respublika anjumanida muhokamadan o‘tkazilgan hamda profillarda havolaga erishilgan.

Tadqiqot natijalarining e’lon qilinganligi. Dissertatsiya mavzusi bo‘yicha 10 ta ilmiy ish nashr etilgan, jumladan, Oliy ta’lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish uchun tavsiya etilgan ilmiy nashrlarda 3 ta ilmiy maqola, ulardan 2 tasi respublika ilmiy jurnallarida va 1 tasi xorijiy jurnallarda chop qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovadan iborat. Hajmi 144 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning **kirish** qismida mavzuning dolzarbligi va zarurati asoslanib, tadqiqotning maqsad-vazifalari, predmeti va obyekti aniqlangan. Tadqiqotning O‘zbekiston Respublikasi fan va texnologiyalar taraqqiyotining ustuvor yo‘nalishlariga mosligi ko‘rsatilib, uning ilmiy yangiligi va amaliy natijalari bayon etilgan. Olingan natijalarning ishonchliligi asoslanib, ishning nazariy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, aprobatsiyasi ko‘rsatilgan.

Dissertatsiyaning **“Kognitiv lingvistikada konsept va konseptosfera hodisasi: nazariy va kompyuter lingvistik yondashuvlar”** deb nomlanuvchi I bobida kognitiv fan, kognitiv tilshunoslik mohiyati, “konsept” tushunchasi, uning ta’rifi borasidagi mulohazalar, konseptosferaning kognitiv tuzilma ekanligi, bu hodisalarning jahon va o‘zbek tilshunosligida o‘rganilishi masalasi tahlil qilingan hamda ushbu masalalarga munosabat bildirilgan. Bobning **“Konsept tushunchasi**

va uning ta’rifi: kognitiv hamda kompyuter lingvistik yondashuvlar” deb ataluvchi birinchi bo‘limida mazkur terminga berilgan lingvistik ta’riflar tahlilga tortilgan, o‘rganilgan, umumlashtirilgan va munosabat bildirilgan.

Kognitiv tilshunoslik tilni kodlash va o‘zgartirishda rol o‘ynaydigan kognitiv mexanizm sifatida o‘rganiladi. Kognitiv tilshunoslikning maqsadi– odamlar o‘z fikrlarini tartibga solish va atrofdagi dunyoni tushunish uchun tildan qanday foydalanishlarini tushunishga qaratilgan til tahlili. Tilga kognitiv yondashuv juda muhim bo‘lib, u nafaqat ma’lumotni yetkazadi, balki shaxsning bilim jarayonlari va fikrlash tarzini ham aks ettiradi.

Konsept zamonaviy tilshunoslikda asosiy o‘rin tutadi. U inson psixikasida mavjud bo‘lgan madaniyat shaklini o‘zida mujassam etgan bo‘lib, shaxsning aqliy dunyosida va lingvistik ongida milliy sayqallangan holda namoyon bo‘ladi[10].

Kompyuter lingvistikasida konseptni tadqiq etishning asosiy to‘rtta usuli mavjud:

1. Korpus tahlili (Corpus Analysis). Katta hajmdagi matnlardan (korpuslardan) konseptni ifodalovchi leksik birliklarni avtomatik aniqlash usuli. Konkordans dasturlari (AntConc, Sketch Engine) yordamida muayyan konsept atrofidagi kollokatlar, ya’ni tez-tez birgalikda qo‘llaniladigan so‘zlar aniqlanadi[11]. Masalan, o‘zbek tilida “mahalla” konseptini o‘rganishda milliy matbuot korpusidagi “birdamlik”, “o‘zaro yordam”, “qo‘shnichilik” kabi kollokatlarning chastotasi statistik asosda o‘lchanadi.

2. Distributiv semantika (Distributional Semantics). Bir xil kontekstda qo‘llaniladigan so‘zlarni statistik usulda guruhlash orqali konseptosfera yadro va periferiyasini aniqlash usuli. Bu yondashuvda “ma’no – bu tarqalish” (meaning is distribution) tamoyiliga asoslaniladi[12]. Bir xil kontekstda paydo bo‘ladigan so‘zlar semantik jihatdan yaqin deb hisoblanadi. Ushbu usul konseptlar o‘rtasidagi yashirin munosabatlarni – an’anaviy leksikografik tahlil orqali ko‘rinmas munosabatlarni ochib berishga imkon beradi.

3. Tematik modellashtirish (Topic Modeling / LDA). Katta hajmdagi matnlar to‘plamidan yashirin mavzu tuzilmalarini statistik usulda aniqlash usuli[13]. LDA (Latent Dirichlet Allocation) algoritmi yordamida, masalan, kelajakda yaratiladigan o‘zbek matbuoti korpusidan “ta’lim” konseptosferasiga xos mavzular (ilm, ustoz-shogird munosabati, dargoh, bilim) avtomatik ravishda ajratib olinadi. Bu an’anaviy tadqiqotda intuitiv belgilangan konseptosfera tarkibini miqdoriy ma’lumotlar bilan tasdiqlash imkonini beradi.

4. Leksik-semantik tarmoqlar (Lexical-Semantic Networks). Konseptlarni tugunlar (node), ularning o‘zaro munosabatlarini esa qirralar (edge) sifatida

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[10] Карапетян Е. Лингвоконцепт в языковой среде как способ постижения // Научный журнал КубГАУ, №98(04), 2014. – С. 98-102.

[11] Sinclair J. Corpus, Concordance, Collocation. – Oxford: Oxford University Press, 1991. – 196 p.; Xarshiladze M., Rapp R. Corpus-based Concept Extraction for Multilingual Knowledge Bases // Proceedings of LREC. – 2020. – P. 45-52.

[12] Turney P.D., Pantel P. From Frequency to Meaning: Vector Space Models of Semantics // Journal of Artificial Intelligence Research. – 2010. – Vol. 37. – P. 141-188.

[13] Blei D.M., Ng A.Y., Jordan M.I. Latent Dirichlet Allocation // Journal of Machine Learning Research. – 2003. – Vol. 3. – P. 993 – 1022.

tasvirlaydigan grafik modellar. WordNet (ingliz tili), GermaNet (nemis tili) kabi leksik-semantik ma'lumotlar bazalari konseptosfera tuzilmasini raqamli shaklda ifodalashning amaliy namunasi hisoblanadi. Nemis tili uchun GermaNet tarmog'ida, masalan, "Bildung" (ta'lim) konsepti giperonimlari (Zustand), giponimlari (Ausbildung, Erziehung, Schulbildung) va sinonim qatorlari bilan ifodalangan[14]. O'zbek tili uchun bunday resurslarni yaratish – zamonaviy o'zbek kompyuter lingvistikasining dolzarb vazifasidir.

Demak, "konsept" tushunchasi nafaqat kognitiv tilshunoslik va lingvokulturologiyaning, balki zamonaviy amaliy va kompyuter lingvistikasining ham markaziy tadqiqot obyektidir. An'anaviy ta'riflar konseptni mental hodisa sifatida tavsiflasa, kompyuter lingvistikasi uni raqamli, o'lchov mumkin bo'lgan birlik sifatida modellashtiradi. Ikkala yondashuv o'zaro to'ldiruvchi bo'lib, konseptosferani ham mazmunan, ham miqdoriy jihatdan tahlil qilishga imkon beradi.

Bobning ikkinchi fasli **"Konseptosfera kognitiv tuzilma sifatida"** deb nomlanadi. Kognitiv tilshunoslikda konseptosfera tashqi dunyo haqidagi keng ko'lamli bilimlarni qamrab oluvchi eng muhim tushunchadir. Uni rasm, diagramma, belgi, tushuncha, ramka (o'zining axborot tuzilishi bilan), ssenariy, geshtalt (tashqi dunyo tasvirlari majmuasi), taklif yoki bilim qanday tashkil etilganligi to'g'risida ma'lumot yetkazuvchi aqliy vosita deb ta'riflash mumkin. Aslida bu atrofdagi dunyo aqliy modelining to'liqligini anglatadi[15].

Konseptosfera atamasi fanga birinchi marta akademik D.S.Lixachev tomonidan kiritilgan. Olimning ta'rifiga ko'ra, konseptosfera sohasi millat tushunchalari to'plamidir, u ona tilida so'zlashuvchilarning barcha potensiallari orqali shakllanadi. Millat konsepsiyasining xilma-xilligi, ko'pligi va o'ziga xosligini madaniy yutuqlar, og'zaki va yozma adabiyot, ilmiy yutuqlar, san'atning turli shakllari, tarixiy rivojlanish va diniy e'tiqodlar bilan izohlash mumkin[16]. Konsept ham, konseptosfera ham kuzatilmaydigan aqliy hodisadir.

Konseptosfera sohasining haqiqati odamda noverbal fikrlashning mavjudligi bilan belgilanadi, uning mavjudligi bir qator ilmiy tajribalar bilan tasdiqlangan. Shunga ko'ra, konseptosfera – mental, aqliy, kuzatilmaydigan, ammo obyektiv hodisadir[17].

"Konseptosfera" tushunchasi tadqiqot jihatiga bog'liq bo'lgan turli xil guruhlarni o'z ichiga qamrab oladi: 1) etik-estetik tomoni muallifning konsepsiyasi hamda badiiy-ijodiy faoliyatini qamrab oladigan badiiy konseptosferani shakllantiradi; 2) gnoseologik jihat tilning konseptosferasida aks etadi, bu esa tilning semantik tuzilishida namoyon bo'ladigan konsept to'plami sifatida tushuniladi; 3)

[14] Miller G.A. WordNet: A Lexical Database for English // Communications of the ACM. – 1995. – Vol. 38, № 11. – P. 39-41; Hamp G., Feldweg H. GermaNet — a Lexical-Semantic Net for German // Proceedings of ACL workshop. – Madrid, 1997. – P. 9-15; Kuriyozov E. et al. Building Open Information Extraction Systems for the Uzbek Language // Proceedings of LREC. – 2020. – P. 2145-2152.

[15] Тентимишова А.К. Концепт и концептосфера в исследованиях ученых-лингвистов // Научно-методический электронный журнал «Концепт». – 2016. – Т. 17. – С. 226–230. – URL: http://e-koncept.ru/2016/46223.htm.

[16] Лихачев Д.С. Концептосфера русского языка // Изв. РАН – СЛЯ. – 1993, №1. – С. 3-9. – 165 с.

[17] Попова З.Д. Когнитивная лингвистика: монография [Текст] / З.Д.Попова, И.А.Стернин. – М.: АСТ, Восток-Запад, 2007. – С. 26. – 320 с.

ontologik xususiyat ona tilida so‘zlashuvchilar ongida tuzilgan va ma’lum bir millat madaniyatini, shu jumladan, uning axloqiy kodekslarini, urf-odatlarini, diniy bag‘rikengligini, ma’naviy talablarini, shuningdek haqiqat, hayot, o‘lim, moddiy va ma’naviy qadriyatlar tushunchalarini aks ettiradigan milliy konseptosferalarda mavjud bo‘ladi; 4) lingvistik ijtimoiy-psixologik jihat etnik guruhning konseptual sohasi asosida shakllanadigan, ijtimoiy mavqega ta’sir ko‘rsatadigan shaxsning konseptual sohasini o‘rganadi; 5) konseptosferalar siyosiy, kasbiy, gender, yoshga doir kabi ijtimoiy jihatdan ham farqlanishi mumkin [18].

“Konseptosfera” tushunchasining turli ta’riflarini tahlil etish orqali uning “dunyo manzarasi” bilan bog‘liqligini ko‘rish mumkin. Konseptlarning to‘plami tilning konseptosferasini tashkil qiladi. Demak, konseptlar majmui konseptosferani tashkil qiladi. Aksariyat tadqiqotchilar konseptosfera har bir millatning madaniy merosi bilan bevosita bog‘liq deb hisoblashadi. Agar xalq boy madaniy, adabiy, ilmiy an’analarga ega bo‘lsa, uning konseptosferasi ham albatta boy bo‘ladi. Albatta, butun konseptosferani o‘rganish individual konseptlarni o‘rganish uchun muhimdir.

Dissertatsiyaning ikkinchi bobi **“Dunyoning kognitiv va lingvistik manzarasida konseptosferaning o‘rni: ijtimoiy muhit va kompyuter lingvistik tahlil asoslari”** deb nomlanib, unda ijtimoiy muhit kategoriyasi, unda tilshunoslikning ahamiyati, konseptosferaning mentalitet va dunyoning kognitiv manzarasi (DKM) bilan bog‘liqligi, tilning semantik maydoni hamda dunyoning lingvistik manzarasi (DLM)da konseptosferaning o‘rni masalalari yoritilgan. **“Ijtimoiy muhit kategoriyasi, tilshunoslik va kompyuter lingvistik tahlil imkoniyatlari”** deb nomlangan birinchi bo‘limida itimoiy muhit, uning tarkibiy qismlari hamda tilshunoslikdagi ahamiyati batafsil yoritilgan. Tadqiqotchilar jamiyat muhitining turli ajralmas komponentlarini, jumladan, alohida subyektlar sifatida o‘rganiladigan ijtimoiy, tabiiy, sun’iy, geografik, iqtisodiy, ma’naviy, axloqiy, ilmiy va siyosiy muhitlarni aniqladilar. Biroq, ijtimoiy muhit birinchi navbatda jamiyat muhiti sifatida belgilanadi.

Ijtimoiy muhit inson ongini qamrab oladi va atrofimizdagi odamlar, ijtimoiy guruhlar, ijtimoiy normalar, protseduralar, faoliyat va aloqalar kabi turli xil ijtimoiy omillarning jamoaviy ta’siri ostida shakllanadi. Bu ijtimoiy muhitni aniqlashga xizmat qiladigan falsafiy kategoriya hisoblanadi[19]. Ijtimoiy muhitning asosiy elementlaridan biri bu odamlardir. Odamlar bir-birining hayotiga va xatti-harakatlariga ta’sir qiladi. Ijtimoiy tarmoqlar, jamoa va guruhlar ham ijtimoiy muhitning bir qismi bo‘lishi va hayotimizga ta’sir qilishi mumkin. Ijtimoiy muhitning yana bir asosiy elementi institutlardir. Bular hukumat, ta’lim, sog‘liqni saqlash va boshqa muassasalardir.

Ijtimoiy muhit qismlaridan eng muhimi oila muhitidir. Birinchi muhit – bu jamiyat ichida o‘zaro iqtisodiy, huquqiy, reproduktiv va ma’naviy munosabatlarni

[18] Убийко В.И. Концептосфера человека в семантическом пространстве языка // Вестник Оренбургского государственного университета. 2004. № 5. – С. 37-40.

[19] Каххарова М. Маънавий идеал ва жамият ижтимоий-маънавий муҳити // Oriental Journal of Social Sciences Vol.1 (1), pp.30-36, 22 May, 2021. http://www.supportscience.uz/index.php/ojss © 2021 Support Science LLC DOI: https://doi.org/10.37547/supsci-ojss-01-05

shakllantiradigan ota-onalar va bolalardan iborat oilaviy muhit. Oila – bu jamiyat ichidagi muhit bo‘lib, o‘z hududi va qonun ustuvorligiga ega bo‘ladi. Ko‘pgina an’analar, urf-odatlar, ma’naviy-axloqiy me’yorlar oilaviy muhitda sayqallanadi va taxtga vorislik to‘g‘risidagi qonunga muvofiq takomillashtiriladi. Azaldan millatimiz siyratida halollik, rostgo‘ylik, oliyjanoblik, sharm-u hayo va mehribonlik kabi qimmatli insoniy fazilatlar birinchi navbatda oilada shakllangan.

Ikkinchi muhit – bu shaxsning kelajagini belgilovchi omil bo‘lgan ta’lim muhiti. Inson ta’lim muhitida shaxs sifatida o‘sadi, kamolga yetadi, o‘zligini taniydi va rivojlanadi. Agar ularning ma’naviy-axloqiy shakllanishi uchun poydevor oilada qo‘yilgan bo‘lsa, unda bu funksiya ta’lim muhitida yanada rivojlanadi. Shaxsning axloqi uning tasavvuri va xulq-atvori bilan uyg‘undir.

Uchinchi muhit – bu bizning davrimizda katta ahamiyatga ega bo‘lgan ish joyidagi muhit. Ish muhiti – bu o‘zaro munosabat, hurmat, samaradorlik, jamoaning obro‘si uchun raqobat, mas’uliyat hissi, qiziqish, talabchanlik, g‘amxo‘rlik va rag‘batlantirish namoyon bo‘ladigan joy. Mehnat muhiti – bu insonning ma’naviy-axloqiy xarakteri o‘zini to‘liq namoyon qila oladigan joy.

Mahalla muhiti shaxslar uchun axloqiy faoliyatning to‘rtinchi va muhim makonidir, chunki u ilgari aytib o‘tilgan uchta muhitni uyg‘unlashtiradi va Sharq axloqi hamda tushunchalari haqiqatga aylanishi uchun sharoit yaratadi. Ushbu muhitlarning umumiyligi bilan shakllangan mikro muhit jamiyat faoliyati uchun ajralmas hisoblanadi. Muloqotni shakllantiruvchi madaniy, ijtimoiy va shaxslararo omillarni o‘z ichiga olgan ijtimoiy muhit tilshunoslikning shakllanishida hal qiluvchi rol o‘ynaydi[20]. Ijtimoiy muhitni tahlil qilish orqali tilshunoslik tilning ijtimoiy munosabatlarni yaratish va saqlash, o‘ziga xoslik va madaniyatni ifodalash uchun qanday ishlatilishini tushunish mumkin.

Ta’kidlash kerakki, zamonaviy tilshunoslik fanining rivojla7nishi uni tobora ko‘proq raqamli va kompyuter texnologiyalari bilan uzviy bog‘lab qo‘ymoqda. Ijtimoiy muhitning tilga ta’sirini o‘rganishda an’anaviy sotsiolingvistik yondashuvlar (kuzatuv, so‘rovnoma, intervyu, matn tahlili) bilan bir qatorda, bugungi kunda kompyuter sotsiolingvistikasi (computational sociolinguistics) yo‘nalishi jadal rivojlanmoqda. Bu yo‘nalish ijtimoiy muhitning – oila, ta’lim, ish joyi, mahalla kabi muhit turlarining tilga ta’sirini katta hajmdagi raqamli ma’lumotlar asosida avtomatlashtirilgan usullar yordamida tadqiq etadi.

Bobning ikkinchi fasli **“Konseptosfera mentalitet va dunyoning kognitiv manzarasi (DKM) bilan bog‘liq hodisa: raqamli modellashtirish imkoniyatlari”** deb nomlanadi. XX-XXI asrlar tilshunoslik o‘rganish predmetining o‘ziga xos jihatlariga yo‘naltirilgan lingvistik va lingvokulturologik yondashuvlarning rivojlanishiga guvoh bo‘ldi. Ushbu sohalar metodologiya va terminologiya nuqtayi nazaridan o‘zaro bog‘liqdir. Ushbu murakkab tadqiqot sohasi doirasida dunyoni lingvistik tushunish bilan birgalikda dunyoni kognitiv idrok etish uchun asos bo‘lib xizmat qiladigan konseptual sohani har tomonlama tahlil qilish amalga oshiriladi.

[20] Каххарова М. Маънавий идеал ва жамият ижтимоий-маънавий муҳити // Oriental Journal of Social Sciences Vol.1 (1), pp.30-36, 22 May, 2021. http://www.supportscience.uz/index.php/ojss © 2021 Support Science LLC DOI: https://doi.org/10.37547/supsci-ojss-01-05

“Mentalitet” atamasi kognitiv tilshunoslikda faol qo‘llanib kelmoqda. Shunday bo‘lsa-da, bu atamaning mazmuni hali ham yetarlicha ochib berilmagan. Ushbu tushunchaning ko‘p hamda ziddiyatli ta’riflari mavjud. “Mentalitet” so‘zi 90-yillarning o‘rtalarida lug‘at va ma’lumotnomalarda paydo bo‘la boshladi. Mentalitet deganda, tafakkur, psixologik fikrlash, fikrlashning o‘ziga xos xususiyatlari, xarakteri va boshqalar tushuniladi.

Kognitiv tilshunoslikda “mentalitet” va “konseptosfera” tushunchalarini farqlash muhimdir. Mentalitet haqiqatni idrok etish va tushunishning o‘ziga xos usuli. Mentalitet deganda shaxs, ijtimoiy yoki etnik guruhga xos bo‘lgan kognitiv stereotiplar to‘plami tushuniladi. Shaxsning mentalitetiga milliy yoki guruh tajribasi, shaxsiy ta’lim, madaniyat, shuningdek, voqelik hodisalarini idrok etish va talqin qilish kabi omillar ta’sir qiladi. Bu shaxsning voqelikni qanday qabul qilishi va tushunishini shakllantiradigan shaxsiy aqliy mexanizmlar.

Guruh mentaliteti deganda voqelikni idrok etish va tushunishda o‘ziga xos xususiyatlarga ega bo‘lgan, ijtimoiy, yosh, kasbiy, jins yoki boshqa omillar ta’sirida bo‘lgan shaxslar jamoasi tushuniladi.

Milliy mentalitet deganda, kognitiv stereotiplar to‘plamiga asoslangan millat tomonidan voqelikni idrok etish va tushunishning o‘ziga xos usuli tushuniladi. Masalan, amerikalik boy odamni ko‘rganda, u “boy, shuning uchun aqlli” deb o‘ylashi mumkin, rus esa “boy, shuning uchun o‘g‘ri” deb tafakkur qiladi, o‘zbek esa “kattakonning bolasi-da, boy” deb o‘ylashi mumkin. Haqiqatni idrok etish va tushunish o‘xshash bo‘lishi mumkin bo‘lsa-da, ular bir xil emas. Idrok tushunishning birinchi bosqichi va eng muhim shartidir. Turli xalqlarning mentaliteti odamlarni bir xil mavzuni boshqacha qabul qilishga undaydi. Milliy mentalitet ko‘pincha inson idrok organlariga ta’sir qiladi, ularni bir narsani ko‘rishga va xabardor bo‘lishga majbur qilsa, boshqasini sezmaslikka “undaydi”. Masalan, Rossiya mentaliteti Osiyo ayollarining itoatkorligini ta’kidlab, o‘z ayollarining chaqqon, uddaburonligini sezmaydilar, osiyoliklar esa rus ayollarining qat’iy va hatto tajovuzkorliklarini qayd etib, o‘zlarining itoatkor va passivliklarini sezmaydilar.

“Dunyo manzarasi” tushunchasi ostida eng umumiy shaklda jamoat ongida shakllangan voqelik haqidagi tartiblangan bilimlar to‘plami tushuniladi. Dunyo manzarasini bevosita va bilvosita farqlash juda muhimdir. Dunyoning bevosita tasviri – atrofdagi voqelikni bevosita idrok etish natijasida shakllangan vizual tasvirdir. Ushbu idrok hissiy tajriba orqali ham, insonga xos bo‘lgan mavhum fikrlash orqali ham sodir bo‘ladi. Ammo har qanday holatda ham dunyoning bu manzarasi ongda “vositachilar”ga ega emas va dunyoni bevosita idrok etish va uni tushunish natijasida shakllanadi.

Mentalitet va konseptosferaning o‘zaro munosabatini kompyuter lingvistikasi nuqtayi nazaridan o‘rganishda madaniyatlararo semantik farqlarni avtomatlashtirilgan aniqlash usullari qo‘llaniladi. Jumladan, BabelNet – 500 dan ortiq tilni qamrab oluvchi ko‘p tilli leksik-semantik tarmoq turli millatlar konseptosferalarini qiyosiy o‘rganish uchun raqamli platforma sifatida xizmat

qiladi[21]. O‘zbek va nemis mentalitetidagi farqlarni, masalan, “oila” yoki “ish joyi” konseptlarining ushbu tarmoqdagi semantik munosabatlarini taqqoslash orqali miqdoriy jihatdan aniqlash mumkin.

Dunyoning kognitiv manzarasini raqamli shaklda modellashtirish uchun ontologiyalar (ontologies) va bilim graflari (knowledge graphs) dan foydalaniladi. Google Knowledge Graph, DBpedia, Wikidata kabi loyihalar turli millatlarning kognitiv manzarasini ma’lumotlar bazasi shaklida ifodalaydi. ConceptNet loyihasi[22] esa 300 000 dan ortiq konsept va ular o‘rtasidagi munosabatlarni o‘z ichiga olgan ko‘p tilli bilim tarmog‘i bo‘lib, mentalitetga xos kognitiv stereotiplarni raqamli shaklda aks ettirish imkonini beradi.

Bobning uchinchi fasli **“Tilning semantik maydoni va dunyoning lingvistik manzarasi (DLM)da konseptosferaning o‘rni (korpus va vektorli semantika asosida tahlil)”** deb nomlanib, unda semantik maydon nazariyasi hamda uning DLMdagi ahamiyati tahlil qilingan. “Dunyoning lisoniy manzarasi” hamda “olamning lisoniy manzarasi” tushunchasining nazariy muammolari dunyo tilshunosligida XIX asrning so‘nggi choragidan beri muhokama qilib kelinmoqda. Har bir lisoniy madaniyat dunyoning o‘ziga xos lisoniy manzarasiga ega. Insonning tilda mustahkamlangan dunyoni o‘ziga xos idrok etishi shunday namoyon bo‘ladi. Ong va dunyo manzaralarining ijtimoiy ko‘rinishlarining mavjudligi inson ongi tashqi voqelikni ham, ichki dunyoni ham aks ettirishini ko‘rsatadi. Dunyo lisoniy manzarasining shakllanishida tilning roli nihoyatda katta. Insonning aqliy jarayonlari vositasi bo‘lgan til shaxsning shaxsiy va ijtimoiy hayotining barcha jabhalarini qamrab oladi, bu ham shaxslarning, ham butun jamiyatning amaliy va nazariy harakatlarining asosiy tarkibiy qismi bo‘lib xizmat qiladi.

Insoniyat jamiyatining mavjud bo‘lishining zaruriy sharti atrofdagi tabiatning rivojlanishi va shu bilan inson va jamiyatning hayotiy faoliyatini ta’minlashdir. Ikki xil nuqtayi nazarni ajratish mumkin: konseptual va lingvistik manzaralar. Konseptual dunyoqarash nafaqat voqelikni mental aks ettirish orqali olingan bilimlarni, balki hissiy tushunish va idrokni ham o‘z ichiga oladi. Dunyoning lingvistik manzarasi – bu lingvistik vositalar bilan mustahkamlangan tashqi va ichki dunyo haqidagi barcha ma’lumotlar.

Dunyoni ikki xil prizma, ya’ni konseptual va lingvistik manzaralar orqali ko‘rish mumkin. Konseptual manzara asosan tushunchalarda keltirilgan ma’lumotlardan iborat bo‘lsa, lingvistik manzara ma’lum tillardagi so‘zlar va iboralar orqali ifodalangan bilimlarni o‘z ichiga oladi. Lingvistik manzara ikkita asosiy jihat: qamrab olgan bilimlar tizimi va uning til tizimiga qo‘shilishi bilan tavsiflanadi.

Til odamlarning atrofdagi dunyo haqida bilim olishlari uchun eng muhim vosita bo‘lib xizmat qiladi. Verbal ifoda orqali odamlar o‘zlarining konseptual

[21] Navigli R., Ponzetto S.P. BabelNet: The Automatic Construction, Evaluation and Application of a Wide-Coverage Multilingual Semantic Network // Artificial Intelligence. – 2012. – Vol. 193. – P. 217-250. DOI: 10.1016/j.artint.2012.07.001

[22] Speer R., Chin J., Havasi C. ConceptNet 5.5: An Open Multilingual Graph of General Knowledge // Proceedings of AAAI. – 2017. – P. 4444-4451. URL: https://conceptnet.io; Vrandečić D., Krötzsch M. Wikidata: A Free Collaborative Knowledgebase // Communications of the ACM. – 2014. – Vol. 57, № 10. – P. 78-85.

tushunchalari natijalarini yetkazadilar, ular o‘zaro ta’sir qiladigan obyektiv haqiqatni aks ettiradilar. Lingvistik shaklda taqdim etilgan ushbu bilimlarning umumiyligi “lingvistik oraliq dunyo”, “dunyoning lingvistik vakili”, “dunyoning lingvistik modeli” yoki, odatda, “dunyoning lingvistik manzarasi” kabi turli xil tushunchalar bilan belgilanadi. Tilning semantik maydoni – bu til belgilari yordamida ifoda etilgan konseptosferaning bir qismi, ma’lum bir tilning til belgilari orqali uzatiladigan ma’nolar to‘plami. Xalq konseptosferasining muhim qismi tilining semantik maydonida tasvirlangan. Bu esa kognitiv tilshunoslikning predmeti hisoblanadi. Tilning semantik maydonini kompyuter lingvistikasi nuqtayi nazaridan o‘rganishda vektorli semantik maydonlar (vector space models of semantics) nazariyasi muhim ahamiyat kasb etadi. Ushbu nazariyaga ko‘ra, tilning semantik maydoni ko‘p o‘lchovli vektorli fazoda modellashtirilib, har bir so‘z ushbu fazodagi nuqta sifatida ifodalanadi. Semantik jihatdan yaqin so‘zlar ushbu fazoda bir-biriga yaqin joylashadi, uzoq so‘zlar esa bir-biridan uzoqlashadi. Masalan, “oila” semantik maydonidagi “mehr”, “sadoqat”, “farzand” so‘zlari vektoral jihatdan yaqin, “raqobat”, “savdo” so‘zlari esa uzoq joylashadi.

Dunyoning lingvistik manzarasini korpus yordamida o‘rganishda diaxronik korpus tahlili (diachronic corpus analysis) usuli konseptosferadagi tarixiy o‘zgarishlarni aniqlash imkonini beradi. Google Books Ngram Viewer kabi vositalar yordamida muayyan konseptni ifodalovchi so‘zlarning yuz yillar davomidagi chastotaviy o‘zgarishlarini kuzatish mumkin[23]. Bu usul, masalan, nemis tilidagi “Bildung” konseptining XX-XXI asrlardagi semantik evolyutsiyasini miqdoriy asosda o‘rganishga imkon beradi.

Tahlillardan anglashiladiki, konseptosferaning shaklanishi tilning semantik maydoni hamda dunyoning lisoniy manzarasi bilan bevosita aloqadordir. Demak, dunyoning lingvistik manzarasi ma’lum semantik maydonlarga bo‘linadi. Til madaniy hodisa ekanligi bilan bir qatorda, millatning madaniy qadriyatlarini aks ettiruvchi, milliylik xususiyatini namoyon etuvchi maxsus birliklarga, ya’ni o‘z konseptosferasiga egadir.

III bob “**Konseptosferaning lingvokulturologik va kompyuter lingvistik tahlili”** deb nomlanib, unda o‘zbek va nemis millatida oila, ta’lim, ish joyi, mahalla muhiti bilan bog‘liq konseptosferalar shakllanishi masalasi tadqiq qilingan. Bobning birinchi bo‘limi **“O‘zbek millatida oila, ta’lim, ish joyi, mahalla muhiti bilan bog‘liq konseptosferalar shakllanishi”** deb nomlanadi. Millat madaniyati, an’analari, urf-odatlari, albatta, tilga ta’sir ko‘rsatadi. Chunki til ijtimoiy hodisadir. Til va jamiyat munosabati muhim masalalardan sanaladi. Bir tilda konseptosferalar shakllanishi bevosita o‘sha millatning ijtimoiy muhiti bilan bog‘liqdir. Konseptosfera milliy va madaniy o‘ziga xoslik bilan chambarchas bog‘liq bo‘lgan hodisadir, chunki u ma’lum bir millatning o‘ziga xos qarashlarini to‘plash, saqlash va uzatishga xizmat qiladi. Konseptosfera o‘ziga xos milliy madaniyatni va uning fikrlash tarzini belgilaydigan va aks ettiradigan tushunchalar, tasvirlar va qadriyatlar to‘plamini o‘z ichiga oladi.

[23] Michel J.B. et al. Quantitative Analysis of Culture Using Millions of Digitized Books // Science. – 2011. – Vol. 331, № 6014. – P. 176-182. DOI: 10.1126/science.1199644; Hamilton W.L. et al. Diachronic Word Embeddings Reveal Statistical Laws of Semantic Change // Proceedings of ACL. – 2016. – P. 1489-1501.

Konseptosfera odamlar yashaydigan va ishlaydigan ijtimoiy muhit ta’siri ostida shakllanadi. O‘zbek konseptosferasini shakllantirishda ijtimoiy muhit muhim rol o‘ynaydi. O‘zbek turmush tarzi, mentaliteti, qadriyatlari ko‘plab omillar, jumladan, odamlar yashayotgan va mehnat qilayotgan ijtimoiy muhit bilan belgilanadi.

Ijtimoiy muhit insonlarning bir-biri va atrofdagi dunyo bilan o‘zaro aloqada bo‘lgan jamiyatni o‘rab turgan muhit. Ijtimoiy muhit madaniyat, ta’lim, siyosat, iqtisod, san’at, fan va texnika kabi odamlarning xulq-atvori va tafakkurini belgilaydigan jihatlarni o‘z ichiga oladi. Ijtimoiy muhitda odamlarning o‘zaro ta’siri ham ijobiy, ham salbiy bo‘lishi mumkin va umuman jamiyat rivojlanishiga ta’sir qiladi. Ijtimoiy muhitni anglash odamlar va jamiyatni yaxshiroq tushunishga, shuningdek, jamiyatda odamlar hayotini yaxshilash strategiyasini shakllantirishga yordam beradi.

Ijtimoiy muhit inson ta’lim olgan, yashaydigan maskanni, shuningdek, ular bilan o‘zaro aloqada bo‘lgan odamlar va muassasalarni o‘z ichiga oladi. O‘zaro ta’sir shaxsan yoki ommaviy axborot vositalari orqali, hatto anonim yoki bir tomonlama tarzda amalga oshirilishi mumkin, bu ijtimoiy maqomda tenglikni anglatmaydi. Ijtimoiy muhit ijtimoiy sinf yoki ijtimoiy jamoa tushunchasidan ko‘ra kengroq tushunchadir.

Har qaysi millat madaniyati o‘ziga xos bo‘lib, bir-biriga o‘xshamaydi. Bu individuallik o‘sha millat tilining lingvokulturologik birliklarining funksional, leksik, semantik, grammatik xususiyatlarida ham namoyon bo‘ladi. Jumladan, o‘zbek millati vakili lisonida mavjud bo‘lgan konseptosfera nemis vakili lisoniy ongida lakuna bo‘lishi ham mumkin.

O‘zbek millatida oila, ta’lim, ish joyi, mahalla muhiti bilan bog‘liq konseptosferalar shakllanishi xalqning mentaliteti, urf-odat va an’analari bilan bog‘liqdir.

“Oila” konsepti uchta mikrokonseptni o‘z ichiga oladi:

1)”bolalar” mikrokonsepti;

2) “ota-onalar” mikrokonsepti;

3) qarindoshlik munosabatlar mikrokonsepti.

“Oila” konsepti ko‘plab freymlardan iborat bo‘lib, ularning asosiylari quyidagilardir: oila boshlig‘i, oila a’zolari, uy, uy xo‘jaligi, oila nizomi, oilaviy rollar, oilaviy majburiyatlar va oilaviy munosabatlar[24].

O‘zbeklarda oila va qarindoshlik aloqalari odamlar hayotida muhim o‘rin tutadi. Oila jamiyatning asosi bo‘lib, keksalarga hurmat, oila rishtalari, mehmondo‘stlik va an’anaviy qadriyatlarga yuksak e’tibor qaratiladi.

O‘zbek mentalitetida “oila” konseptosferasi keng mohiyat kasb etib, bir qancha konseptlarni o‘z ichiga oladi. “Oila” konseptosferasining yadrosini “er”, “xotin”, “ro‘zg‘or”, “farzand”, “kelin”, “qaynona”, “qiz”, “o‘g‘il”, “beshik” kabi, “vafo”, “sadoqat”, “qo‘rg‘on”, “muhabbat”, “mehr”, “birlashish”, “tarbiya”, “ta’lim” kabi konseptlar tashkil etadi. O‘zbeklar uchun oila muqaddas dargoh bo‘lib, oilasi tinch bo‘lgan inson baxtli hisoblanishi qadimdan ma’lum. Oila a’zolarining bir-biriga

[24] Усманова Г. “Оила” тушунчаси ва унинг инглиз ва ўзбек тиллари маданиятида акс этиши // Talqin va tadqiqotlar respublika ilmiy-uslubiy jurnali. №5 – Б.131-138. // https://cyberleninka.ru

munosabati boshqa millat vakillariga o‘xshamaydi, o‘zbeklarda oila boshlig‘iga itoat, hurmat, ayniqsa ayollarning oila uchun o‘zini qurbon qilishi (bola-chaqa parvarishi deb ko‘chaga chiqmasligi, ko‘p hollarda ishlamasligi...) faqat shu millat vakillarigagina xosdir.

O‘zbek millatida ta’lim konseptosferasi hozirgi kunda muhokama qilinayotgan asosiy mavzulardan biridir. O‘zbekistonda ta’lim uzoq taraqqiyot yo‘lini bosib o‘tdi va bugungi kunda tobora muhim ahamiyat kasb etmoqda.

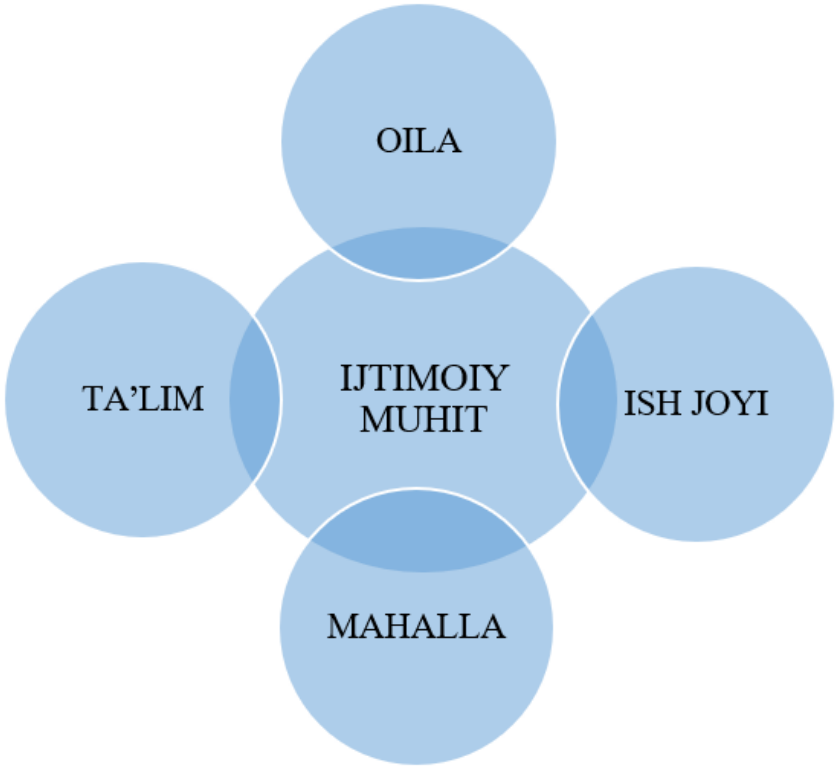
O‘zbek millatida ta’lim konseptosferasi *bilim, ilm, o‘qish, o‘rganish, tadqiqot, innovatsiya, pedagog, o‘quvchi, o‘qituvchi, ustoz, murabbiy, shogird, dargoh, maktab, oliygoh, ko‘nikma, kompetensiya, o‘quv dasturlari, o‘qitish usullari, ishlashni baholash* kabi bir sistem-struktur paradigma ostida umumlashtiriluvchi konseptlar bilan mazmuniy aloqadorlik munosabatini namoyon qilishini ko‘rishimiz mumkin.

Konseptosfera – bu ma’lum bir muhitni tavsiflovchi g‘oya va qadriyatlar to‘plami bo‘lib, O‘zbekistonda ish joyi bilan bog‘liq konseptosfera ko‘plab omillar, jumladan, madaniyat, an’ana va ta’lim bilan belgilanadi. Ish joyining konseptosferasi jamoaning muhiti va tabiatiga ta’sir qiluvchi madaniy, ijtimoiy, yetakchilik, texnologik va boshqa omillarning to‘plamidan iboratdir. Jumladan, ular quyidagilar: 1) madaniy jihat: ish joyidagi hamkasblar orasida keng tarqalgan qadriyatlar, e’tiqodlar, an’analar, urf-odatlar; 2) ijtimoiy jihat: hamkasblar o‘rtasidagi munosabatlar, aloqa, o‘zaro ta’sir, ishonch va qo‘llab-quvvatlash darajasi; 3) yetakchilik jihatlari: yetakchilik uslubi, fazilatlari, boshqaruv qobiliyatlari; 4) texnologik jihat: foydalanadigan vositalar, dastur va texnologiyalar.

Ish joyiga oid konseptlarga quyidagilarni ham kiritish mumkin: 1) ergonomika (bu eng qulay ish sharoitlarini yaratish uchun ish joyidagi odamlar va jihozlarning o‘zaro ta’sirini o‘rganadigan yo‘nalish); 2) mehnat xavfsizligi (xavfsiz mehnat sharoitlarini ta’minlash va ishlab chiqarishdagi shikastlanishlar va kasalliklarning oldini olishga qaratilgan chora-tadbirlar tizimi); 3) qulaylik (qulay ish uchun sharoit yaratish, shu jumladan, ergonomik stullar va stollar, to‘g‘ri yoritish, akustika, harorat va shamollatish); 4) ish sifati (ish joyida ishlab chiqarilgan mahsulot yoki xizmatlarning yuqori sifatini ta’minlash); 5) samaradorlik (eng samarali usul va texnologiyalardan foydalanish); 6) jamoaviy xush kayfiyat (ish joyida ijobiy muhitni yaratish va saqlash, jamoaning har bir a’zosi o‘zini muhim va hurmatli his qilishi); 7) kasbiy rivojlanish (xodimlarni o‘qitish va rivojlantirish uchun imkoniyatlar yaratish, bu ularning kasbiy o‘sishi va malakasini oshirishga imkon beradi); 8) jamoaviy ish (samarali jamoaviy ish uchun sharoit yaratish, shu jumladan, vazifalarni taqsimlash, maqsadlarni belgilash); 9) innovatsiya (ish samaradorligini oshirishi mumkin bo‘lgan yangi g‘oya va yondashuvlarni izlash); 10) xodimlarning qoniqishi (ularning ehtiyojlarini hurmat qilish, qulay ish joyi, ish haqini o‘z vaqtida to‘lash, ish va shaxsiy hayotni muvozanatlash qobiliyati, shuningdek, ishdagi yutuqlar va muvaffaqiyatlar uchun haq to‘lash). Ushbu konseptlarning barchasi xodimlarning o‘sishi va rivojlanishiga yordam beradigan sog‘lom va samarali ish muhitini yaratish, shuningdek, ishda yuqori natijalarga erishish uchun muhimdir.

Mahalla konseptosferasi bir qator konseptlarni o‘z ichiga oladi. Jumladan: 1) ijtimoiy tashkilot (odamlarni umumiy manfaatlar, madaniyat, din va urf-odatlar asosida birlashtiradigan jamoa); 2) ijtimoiy qo‘llab-quvvatlash (mahalla o‘z a’zolariga moddiy yordam ko‘rsatish, bolalar va qariyalarga g‘amxo‘rlik qilish, shuningdek, ijtimoiy tadbirlarni tashkil etish kabi turli xil yordam turlarini taqdim etadi); 3) madaniy an’analar (mahalla xalqning madaniy an’analari, shu jumladan, milliy urf-odatlar, diniy bayramlar va marosimlarning yetakchisi); 4) xavfsizlikni ta’minlash (mahalla o‘z a’zolarining xavfsizligini ta’minlash, shu jumladan, jamoat tartibini saqlash, jinoyatchilik va terrorizmga qarshi kurashish choralarini tashkil etadi); 5) ijtimoiy himoya (mahalla nogironlar, kambag‘allar va ishsizlar kabi yordamga muhtoj qatlamga g‘amxo‘rlik qiladi, ularga ijtimoiy himoya va yordam ko‘rsatadi); 6) atrof-muhitni muhofaza qilish (mahalla o‘z hududining tabiatini saqlash va ekologik barqarorligini ta’minlash bo‘yicha tadbirlarni tashkil etadi); 7) iqtisodiy rivojlanish (mahalla o‘z hududi iqtisodiyotini rivojlantirish, ish o‘rinlari yaratish, savdo va xizmat ko‘rsatishni rivojlantirish, shuningdek, investitsiyalarni jalb qilishda ishtirok etadi).

Shuningdek, mahalla bilan bog‘liq konseptosferaga *birdamlik, o‘zaro yordam, hamkorlik, o‘zaro ta’sir, manfaat va maqsadlar hamjamiyati* kabi konseptlar ham kiradi.



1-rasm. Ijtimoiy muhit kategoriyasining tarkibiy qismlari

Chizmadan ko‘rinadiki, ijtimoiy muhitni tashkil etuvchi oila, ta’lim, mahalla va ish joyi bilan bog‘liq konseptosferalar bir-biri bilan uzviy bog‘liqdir. Jumladan, ta’lim konsepti oila konseptosferasiga kirishi bilan birga, uning o‘zi ham alohida ta’lim konseptosferasini tashkil qiladi. Yoki tarbiya konsepti ijtimoiy muhit tarkibiy qismlarining konseptosferasi tarkibiga kirishi mumkin. Chunki o‘zbek millati uchun tarbiya konsepti muhim ahamiyat kasb etadi.

Bobning ikkinchi fasli **“Nemis millatida oila, ta’lim, ish joyi, atrof-muhit bilan bog‘liq konseptosferalar shakllanishi”** deb nomlanadi. Zamonaviy tadqiqotlar birinchi navbatda turli etnik guruhlarning madaniy va kognitiv jihatlarini o‘rganishga qaratilgan bo‘lsa, lingvokulturologiya va etnolingvistika asosiy uslubiy pozitsiyalarni egallaydi. Ushbu ilmiy sohalar ma’lum bir jamoaning tilini uning madaniyati va tarixi bilan bog‘liq holda, tildan foydalanib, millatning dunyoqarashini tiklash, modellashtirishga imkon beradigan usullardan foydalangan holda o‘rganadi.

Nemis tilida ijtimoiy muhit bilan bog‘liq bo‘lgan eng keng tarqalgan konseptosferalarga quyidagilar kiradi:

Gesellschaft (jamiyat) tushunchasi odamlar guruhining umumiy ijtimoiy tuzilishini anglatadi. Bunga odamlar bir-biri bilan qanday munosabatda bo‘lishlari, ular baham ko‘radigan me’yorlar, qadriyatlar hamda ular yaratadigan institutlar kiradi.

Gemeinschaft (hamjamiyat) tushunchasi mahalla, ish joyi yoki diniy guruh kabi umumiy aloqalar bilan bog‘langan odamlarning kichik guruhini anglatadi. *Gemeinschaft* ko‘pincha yaqin shaxsiy munosabatlar va umumiy o‘ziga xoslik hissi bilan ajralib turadi.

Sozialstruktur (ijtimoiy tuzilma) konsepti shaxslarning turli guruhlar va institutlarga bo‘linishini anglatadi. U kuch va resurslarning taqsimlanishini, shuningdek, ushbu guruhlar va muassasalar ichidagi shaxslararo o‘zaro munosabatlar dinamikasini qamrab oladi.

Soziale Ungleichheit (ijtimoiy tengsizlik) konsepti jamiyat ichidagi resurslar va imkoniyatlarning notekis taqsimlanishini anglatadi. Bu irq, sinf, jins yoki jinsiy orientatsiya kabi omillarga asoslangan bo‘lishi mumkin.

Sozialer Wandel (ijtimoiy o‘zgarishlar) konsepti vaqt o‘tishi bilan ijtimoiy muhitda sodir bo‘ladigan o‘zgarishlarni anglatadi. Ushbu o‘zgarishlarga texnologik innovatsiyalar, iqtisodiy rivojlanish yoki siyosiy notinchlik kabi bir qator omillar sabab bo‘lishi mumkin.

Nemislarda ish joyi bilan bog‘liq konseptlar aniqlik, samaradorlik, sifat, ish va hayot muvozanati, hamkorlik va kasbiy tayyorgarlikni ta’kidlaydigan noyob ish madaniyatini aks ettiradi. Bu qadriyatlar Germaniyaga o‘zini global iqtisodiy kuch sifatida ko‘rsatishga yordam berdi. Ushbu konseptlarni tushunish orqali shaxslar va tashkilotlar Germaniya biznes landshaftida yaxshiroq harakat qilishlari va mamlakat muvaffaqiyatiga hissa qo‘shadigan omillarni qadrlashlari mumkin. Nemis tilidagi ish joyi konseptosferasi (Ordnung, Pünktlichkeit, Qualität, Effizienz) va o‘zbek tilidagi ish joyi konseptosferasi (samaradorlik, mehnat, javobgarlik, hamkorlik) o‘rtasidagi farqlarni ikki tilli semantik tahlil yordamida aniqlash mumkin. BabelNet ko‘p tilli leksik-semantik tarmog‘ida nemischa “Pünktlichkeit” so‘zi o‘zbek tilida to‘liq ekvivalentga ega emasligi – bu so‘z faqat “aniqlik”, “vaqtga rioya qilish” iboralari bilan ifodalanishi – ushbu konseptning nemis milliy mentalitetiga xos o‘ziga xos hodisa ekanligini raqamli asosda ko‘rsatadi[25].

[25] Navigli R., Ponzetto S.P. BabelNet: The Automatic Construction, Evaluation and Application of a Wide-Coverage Multilingual Semantic Network // Artificial Intelligence. – 2012. – Vol. 193. – P. 217-250. DOI: 10.1016/j.artint.2012.07.001

Nemis millatining oila bilan bog‘liq konseptosferalari oilaviy munosabatlarga va ushbu aloqalar bilan bog‘liq qadriyatlarga madaniy ahamiyatga ega. “Die Familie”, “Heimat”, “Geborgenheit”, “Pflicht”, “Verantwortung”, “Familienfest” kabi aloqador konseptlar oila tushunchasiga bo‘lgan hurmat va uning jamiyat birligini shakllantirishdagi xizmatini, ahamiyatini ko‘rsatadi. Ushbu tushunchalarni o‘rganish nemis lingvistik va madaniy istiqbollari haqidagi tushunchani boyitadi.

Nemislarda oila, ta’lim, ish joyi bilan bog‘liq konseptosferalar millat madaniyatini yoritish, dunyoqarashini namoyon qilishda muhim rol o‘ynaydi. Konseptosfera shakllanishida ijtimoiy muhitning o‘rni katta bo‘lib, u inson va tabiat munosabatlari, iqtisodiyot, siyosat, madaniyat, ilm-fan, texnologiya, maishiy va boshqa muammolarga oid masalalarni ham ifodalashga xizmat qiladi.

UMUMIY XULOSALAR

1. Til qadimdan kommunikatsiyaning eng asosiy vositasi sifatida fikrni yetkazish, qabul qilish va tushunishning birlamchi omili bo‘lib xizmat qiladi. Ma’lumki, muloqot jarayonini o‘rnatish uchun lingvistik malakadan tashqari so‘zlovchining olam haqidagi tasavvurlari, xulq-atvori, jamiyat an’ana, urf-odatlari borasidagi tajribasi kabi bir qator ekstralingvistik omillarga zarurat seziladi. Shu sababli sof lingvistik hodisalar bilan bir qatorda nutqni shakllantirish va rivojlantirishning kognitiv asoslarini ham o‘rganish, tahlil etish dolzarbdir. Chunki ularning umumiyligi va o‘zaro ta’sirini tadqiq etish muloqot mohiyati, intensiyasini idrok etishga yo‘l ochadi.

2. Tahlil etilganidek, konsept madaniyatning asosiy birligi bo‘lib, o‘zida ko‘p ma’lumotlarni saqlovchi kognitiv hodisadir. Bu shaxslarning shaxsiy tajribasi bilan shakllanadigan voqelikning ma’lum bir jihati bo‘yicha nuqtayi nazarlarni taqqoslashni o‘z ichiga oladi. Bundan tashqari, u kognitiv va madaniy manzaralarning konseptual asoslarini o‘rganadi, ularning mazmuni va tuzilishini tahlil etadi. Konseptosfera esa xalqning qolipga solingan tushunchalar yoki stereotiplar to‘plami, umumiy semaga ega konseptlar uyasidir.

3. “Ijtimoiy muhit” kategoriyasi shaxsni o‘rab turgan, uning xulq-atvori va dunyoqarashiga ta’sir o‘tkazuvchi, o‘zgartiruvchi omillar majmuidir. Ijtimoiy muhit odamlarni, uning hayotiga va tashqi dunyo bilan o‘zaro munosabatiga ta’sir qiluvchi institut, madaniyat, texnologiya va boshqa elementlarni ham o‘z ichiga oladi. Ijtimoiy muhitning kichik, o‘rta va katta darajalari mavjud bo‘lib, har biri o‘z ichiga bir qancha muhitlarni qamrab oladi. Ijtimoiy muhitda oila muhiti muhim o‘rin tutib, undan keyin ta’lim muhiti, ish joyi muhiti va mahalla muhiti muhim ahamiyat kasb etadi.

4. Ijtimoiy muhit tilshunoslikni shakllantirishda katta ahamiyatga ega. Ijtimoiy kontekstda tildan foydalanish dinamik va murakkab jarayon bo‘lib, til ifodasini turli yo‘llar bilan shakllantiradi. Madaniyat, jamiyat va ijtimoiy normalar ijtimoiy muhitga bevosita ta’sir qiladi. Tilshunoslikni ijtimoiy doirada o‘rganish til va jamiyat o‘rtasidagi murakkab munosabatlar to‘g‘risida tushuncha beradigan tadqiqotning muhim yo‘nalishi hisoblanadi. Sotsiolingvistika “til va millat” o‘rtasidagi munosabatni o‘rganish bilan chambarchas bog‘liq. Ushbu fan ijtimoiy

omillarning tildan foydalanishga qanday ta’sir qilishini va uning ma’nosi evolyutsiyasiga hissa qo‘shishini o‘rganadi.

5. Milliy mentalitet mohiyatini tushunmasdan turib, shaxsni to‘liq anglash mumkin emas. Til va madaniyat murakkab munosabatlarda bo‘lgan va ko‘p jihatdan bir-birini o‘zaro belgilaydigan ikkita tizimdir. Xalqning fikrlashi, tafakkur tarzi va dunyoqarashini bilish orqali o‘sha madaniyatga mansub shaxs mentalitetining o‘ziga xosligini, mohiyatini anglash mumkin. Bu esa o‘z o‘rnida kognitiv bilimlarni egallashga yo‘l ochadi.

6. Qayd etilganidek, dunyoning lingvistik manzarasini tadqiq etish tilshunoslik fanidan tashqari, falsafa, etika, psixologiya, madaniyatshunoslik, sotsiologiya, etnografiya, tarix va boshqa fanlar uchun ham zarur ahamiyatga ega. DLM shaxsning tafakkur dunyosini, milliy-madaniy olamini atroflicha analiz-sintez qilishga va u orqali mansub bo‘lgan millatining ongi va olamining hali tadqiq etilmagan, “kashf etilmagan” jihatlarini tadqiq etishga yordam beradi.

7. Dunyoning lingvistik manzarasi til prizmasi orqali o‘ziga xos dunyoqarashdir. Milliy tilning xalqqa xos bo‘lgan voqelikni idrok etish sxemasi – bu til tashuvchisini, uning dunyoqarashini ham anglatadi. Shu bilan birga, dunyoning lingvistik manzarasi akkumulyativ vazifani bajaradi, ya’ni milliy-madaniy voqeliklarni avlodlarga yetkazib, uzluksizlikni ta’minlaydi.

8. Lingvokultural yondashuv turli milliy dunyoqarashlardagi ekvivalent konseptlar va konseptosferalarning qiyosiy tahlili uchun zaruriy shartdir. Nemislarda oila, ta’lim, ish joyi bilan bog‘liq konseptosferalar O‘zbeklarda esa oila, ta’lim, ish joyi bilan bog‘liq konseptosferalar bilan bir qatorda mahalla konseptosferasi ham mavjud bo‘lib, o‘zbek millati ijtimoiy hayotida katta o‘rin tutishi tahlillarda namoyon bo‘ldi.

9. Madaniyatlararo kompetensiyani yetarli darajada shakllantirish uchun va milliy konseptosferaning o‘ziga xosligini chuqur anglash uchun tarixiy nuqtayi nazardan turli tillardagi konseptlarning verbalizatsiya jarayonini ko‘rib chiqish kerakligini taqozo etdi. Konseptosferalar shakllanishida ijtimoiy muhitning o‘rni muhim ekanligi o‘zbek va nemis millatiga xos konseptosferani tashkil etuvchi konseptlarning kognitiv-milliy-madaniy hodisa ekanligida o‘z isbotini topdi.

10. Amaliy va kompyuter lingvistikasi usullari, ya’ni korpus tahlili, vord-embedding texnologiyasi (Word2Vec, BERT), tematik modellashtirish (LDA), ikki tilli semantik tahlil (BabelNet, cross-lingual embeddings), diaxronik korpus tahlili (DWDS), sentiment tahlili ushbu tadqiqotda qo‘llangan an’anaviy lingvokulturologik va kognitiv tahlil usullarini muhim darajada boyitdi. Xususan, o‘zbek tilidagi “mahalla” konseptining nemis va ingliz semantik fazolarida leksik lakuna sifatida aniqlanishi, nemis tilidagi “Bildung” konseptosferasining DWDS korpusida XVIII asrdan XXI asrgacha bo‘lgan semantik siljishi, “oila”, “ta’lim” konseptosferalarining korpusdagi kollokatlar tahlili orqali miqdoriy jihatdan tasdiqlanishi – bular an’anaviy tahlil xulosalarini raqamli ko‘rsatkichlar bilan mustahkamladi. Shu bilan birga, ushbu tadqiqot o‘zbek tili uchun milliy annotatsiyalangan korpuslar, leksik-semantik tarmoqlar (UzNet) va maxsus vord-embedding modellarini yaratish zarurligini ko‘rsatdi, bu zamonaviy o‘zbek

kompyuter lingvistikasining dolzarb vazifasi sifatida belgilanmoqda. Demak, konseptosfera shakllanishini o‘rganishda ijtimoiy muhit va amaliy lingvistika usullarining uyg‘unligi nafaqat natijalarning ishonchliligini oshiradi, balki kelajakdagi qiyosiy va korpus tadqiqotlari uchun ham metodologik asos vazifasini o‘taydi.

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ANDIJAN STATE UNIVERSITY

NASIROVA MUKHAYYO KIMSANOVNA

THE ROLE OF THE SOCIAL ENVIRONMENT IN THE FORMATION OF THE CONCEPTOSPHERE

10.00.11 – Applied and Computational Linguistics

ABSTRACT
of the dissertation of doctor of philosophy (PhD) on PHILOLOGICAL sciences

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INTRODUCTION (doctor of philosophy (PhD) dissertation annotation)

Relevance and necessity of the dissertation topic. Research in the anthropocentric direction has become one of the pressing issues in contemporary linguistics. The anthropocentric approach forms the foundation of modern linguistic studies. It cannot be limited merely to describing various language systems; rather, it focuses attention on the human factor. In cognitive linguistics, concepts play a crucial role in describing the language system, analyzing its functioning, and reflecting the culture of language users.

In world linguistics, the relationship between linguistic expressions, cultural imagination, values, and the conceptosphere has been thoroughly studied. This field of research involves analyzing various aspects such as religion, history, customs, and mythology, as well as their significance in shaping human perception and interpretation of the world. Moreover, when studying these mental structures–conceptospheres–cultural norms and values are taken into account. In modern applied linguistics, the analysis of concepts and conceptospheres using automated methods, i.e. corpus linguistics, computer semantics, and artificial intelligence technologies, is marking a new stage in linguistic research. The use of large amounts of textual data (corpora) to determine the composition of the conceptosphere, and the possibility of visualizing the relationships between concepts through vector semantic models (Word2Vec, BERT) make this direction relevant.

In recent years, the integration of sciences has necessitated the implementation of new research. In particular, linguists and social psychologists are placing special emphasis on studying the speech culture and communicative tactics of members of society. This is because national and cultural specificity is reflected in a nation's behavior, culture, and conversational practices. Indeed, every individual belonging to a particular nation participates in the speech process by employing characteristics unique to their people's communication culture. A person's interaction with others in their environment, adherence to beliefs and customs, and personal aspirations all contribute to the formation of their personality. In this process, there is no aspect in which language does not participate or does not serve as a medium. Therefore, the relationship between language and national culture, as well as language and society, remains a perennial and relevant issue. As emphasized by our President Sh.M. Mirziyoyev, "…the task of developing scientific research and innovative activities, and fully supporting creative ideas and developments"[1] requires conducting research in line with the spirit of the times and carrying out various practical experiments. Firstly, the social and political changes occurring in our society, thanks to independence, have posed a number of important tasks for linguistics. Secondly, the integration of Uzbek linguistics with world linguistics has stimulated the formation and development of new contemporary directions in the field. Therefore, determining and analyzing the role of the social environment in the formation of the conceptosphere remains a pressing issue.

[1] www.http:// prezident.uz Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Олий Мажлисга Мурожаатномаси. (Мурожаат санаси 2017-йил 22-декабр)

This research is based on the Decrees of the President of the Republic of Uzbekistan dated October 8, 2019, No. PF-5847 “On approval of the Concept for the development of the higher education system of the Republic of Uzbekistan until 2030”, dated October 21, 2019, No. PF-5850 “On measures to radically increase the prestige and status of the Uzbek language as the state language”, dated October 20, 2020, No. PF-6084 “On measures to further develop the Uzbek language and improve language policy in our country”, dated November 6, 2020 Decrees No. PF-6108 “On measures to develop the spheres of education and science in the new period of development of Uzbekistan”, No. PQ-3160 “On increasing the efficiency of spiritual and educational work and raising the development of the sphere to a new level” dated July 28, 2017, No. PQ-19 “On additional measures to increase the flow of tourists and further enhance the prestige of our country through widespread promotion of the study of the history and culture of Uzbekistan, the Uzbek language and literature in foreign countries” dated January 12, 2024, No. PQ-308 “On additional measures for the further development of the state language” dated October 20, 2025, and other regulatory legal acts in the field serves to a certain extent in the implementation of the tasks specified in the documents.

Compliance of the research with the priority areas of development science and technology in the Republic. The research was carried out within the framework of the priority direction of the development of science and technology of the republic I. "Social, legal, economic, cultural, spiritual and educational development of an information society and a democratic state, development of an innovative economy."

Degree of study of the problem. In cognitive linguistics, the term “concept” has been used for a long time by scholars such as S.A.Askoldov, A.Vejbitskaya, R.Langacker, Yu.S.Stepanov, R.M.Frumkina, Z.D.Popova, I.A.Sternin, V.A.Maslova, K.Z.Zulpukarov and Z.K.Derbishova[2]. By expanding the subject area of linguistics, the concept became a fully recognized term in the 1980s.

The terms “notion” and “concept” have also been defined in the works of Russian scholars such as V.N. Teliya, V.V. Kolesov, E.S. Kubryakova, V.I. Karasik, and S.G. Vorkachev.[3] Furthermore, R. Langacker, G.Lakoff and M.Johnson[4]

[2] Дербишова З.К. Ключевые концепты кыргызской лингвокультуры. – Б., 2012. – 176 с.; Аскольдов С.А. Концепт и слово // Русская словесность. От теории словесности к структуре текста. Антология. – М., 1997. – 260-267 с.; Вежбицкая А. Язык. Культура. Познание. – М., 1996. – 416 с.; Лангаккер Р.У. Когнитивная грамматика – М., 1992. – 88 с.; Степанов Ю.С. Концепт. //Степанов Ю.С. Констант: Словарь русской культуры. Опыт исследования. – М.:Школа “Языки русской культуры”, 1997. – С. 40-46. – 824 с. Фрумкина Р.М. Концептуальный анализ с точки зрения лингвиста и психолога // Научно-техническая информация. – 1992. Сер. 2. – №3. 3-9 с.; Попова З.Д., Стернин И.А. Понятие «концепт» в лингвистических исследованиях. – Воронеж, 1999. – 211 с.; Стернин И.А. Когнитивная лингвистика.Изд-во АСТ, Восток-Запад, 2007 . – С.87. – 320 с.; Маслов Ю.С. Избранные труды. Аспектология. Общее языкознание. – М.: Языки славянской культуры, 2004. — 848 с.; Зулпукаров К. З. Падежная грамматика: теория и прагматика. – Санкт-Петербург,1994. – 317 с.

[3] Телия В.Н. Коннотативный аспект семантики номинативных единиц. – М.: Наука, 1986. – С.82-83; Кубрякова Е.С., Демьянков В.З., и др. Краткий словарь когнитивных терминов. – М., 1996.

[4] Лангаккер Р.В. Модель, основанная на языковом употреблении // Вестник Московского университета. Сер. 9: Филология. 1997. N4: с. 159-174; N 6: с. 101-123. (Langacker R. Concept, Image, and Symbol: The Cognitive Basis of Grammar. -Berlin-N.Y., 1991.); Lakoff G., Johnson M. Metaphors We Live By. University of Chicago Press, 1980; London,2003. Рус. пер.: Лакофф Дж., Джонсон М. Метафоры, которыми мы живем. М., 2004.

understood the concept as a mental representation; I. Zalt, A. Koff, and K. Picock saw it as an abstract unit of logical semantics; while R. Brandom and M. Dummett interpreted it as the capacity of a thinking individual.

There are several approaches to defining the "concept" by German scholars and philosophers. The great German philosopher A. Schopenhauer defined the concept as an abstraction created as a result of our intuitive perception of objects[5]. E. Kant identified three essential conditions for creating a concept: comparison, thinking, and distinguishing abstraction[6]. The renowned German philosopher G. Frege also dealt with the issues of understanding concepts. Frege was among the first to assert that a concept is meaning. According to Steven Laurence and Eric Margolis, concepts are the most important structures in theories of thinking[7]. M. Heidegger also emphasizes that a concept is a type of semantic formation that describes the specific characteristics of a particular ethno-cultural context[8].

In Uzbek linguistics, research on this topic has been reflected to some extent in the studies of A.A. Abduazizov, D.U. Ashurova, Sh.S. Safarov, N. Nurmonov, N. Mahmudov, M.R. Galiyeva, A.E. Mamatov, M.N. Xolbekov, M.I. Rasulova, O.Q. Yusupov, A.A. Qambarov, S.R. Akbarova, Q.N. Nazarov, M.M. Rahmatova, N.R. Umarova, and D. Baxronova[9]. However, the role of the social environment in the formation of the conceptosphere has not been studied as a monographic research object.

Relevance of the dissertation topic to the research activities of the higher educational institution. This research was conducted on the basis of the research plan of Andijan State University on the topic *"Modern linguistics trends"*.

The aim of the research is to identify, study, and apply the practical significance of the role of the social environment in the formation of the conceptosphere.

Research objectives:

to study, generalize and analyze domestic and foreign linguistic research on concepts and conceptospheres from the point of view of applied and computational linguistics;

to highlight the category of social environment and the importance of linguistics in it, and thereby explain the formation of conceptospheres and quantitatively substantiate the influence of the social environment using computer sociolinguistics methods;

to determine the connection between the conceptosphere and the mentality and the cognitive picture of the world;

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[5] Шопенгауэр А. Мир как воля и представление / А. Шопенгауер. - М.: Наука, 1993. - Т. 1. - 672 с. С.-14.

[6] Кант И. Критика чистого разума / пер. с нем. Н. О. Лосского // Кант И. Сочинения: в 8 т. - М.: Чоро, 1994. – Т. 3.-959 с. – С. 314.

[7] Laurence S. and Margolis E. Concepts and Cognitive Science

[8] Хайдеггер М. Время и бытие: Статьи и выступления / М. Хайдеггер. - М.: Республика, 1993. - 447 с.

[9] Маматов А.Э. Тилга когнитив ёндашувнинг моҳияти нимада? // Тилшуносликнинг долзарб масалалари: Проф. А.Нурмонов таваллудининг 70 йиллигига бағишлаб ўтказилтган илмий -амалий анжуман материаллари. – Андижон, 2012. – Б. 212-219; Умарова Н. Алишер Навоий асарларининг лисоний-концептуал тадқиқи: Филол.фан. док-ри дисс... – Фарғона, 2021. – 269 б.; Бахронова Д. Оламнинг лисоний манзараси тасвирида концепт ва концептосфера // Хорижий филология №3, 2019. – Б. 62-68.

to highlight the semantic field of language and the place of the conceptosphere in the linguistic picture of the world and confirm it using vector semantic fields and corpus analysis tools;

to determine the formation of conceptospheres related to the family, education, neighborhood, and workplace environments in the Uzbek and German nationalities.

The object of the research consists of active lexical concepts and conceptospheres used in the social environments of Uzbek and German societies.

The subject of the research consists of the conceptospheres created under the influence of the social environment.

Research methods. The dissertation used cognitive, sociolinguistic, classification, comparative, contextual, lexicographic, linguo-culturological, and applied linguistics analysis methods.

Scientific novelty of the research:

The influence of the social environment on the conceptosphere of the family, education, workplace, and environment - the systems of power and status that exist within society, which play a decisive role in shaping the social hierarchy that influences language use-is revealed on the example of Uzbek and German linguistic cultures;

In Uzbek linguistic culture, concepts that are part of conceptospheres such as “family”, “education”, “workplace”, and “neighborhood” are proven;

In German linguistic culture, concepts that are part of conceptospheres such as “social environment”, “workplace”, “education”, “family”, “environment” are substantiated; the semantic shift of the conceptosphere “Bildung” in German from a spiritual-philosophical direction to a professional-practical direction was indentified through diachronic analysis based on the DWDS national digital corpus;

It is revealed that the linguocultural approach is a necessary condition for the comparative analysis of equivalent concepts and conceptospheres in different national worldviews: In Germans, there are social conceptospheres related to family, education, and workplace; in Uzbeks, along with conceptospheres related to family,education, and workplace, there is also a neighborhood conceptosphere.

Practical results of the research:

it has been revealed that the periphery of the conceptosphere–which points to non-core or non-central concepts that are used less frequently than other notions within a given society and may appear only in certain contexts–plays a crucial role in understanding culture and language, as it reflects specific aspects of life and thought within a particular culture or society;

it has been substantiated–based on examples from Uzbek and German linguocultures–that the social aspects of language encompass the following factors: (1) factors arising from socio-economic processes; (2) the interpretation of natural phenomena and social life by religious and secular ideologies; (3) the educational system; (4) interlingual influence; (5) ideological structure; (6) socially significant scientific and cognitive factors; (7) aesthetic considerations; (8) socio-professional influences; (9) the moral interpretation of social phenomena.

the main structural elements of the social factor in the process of speech activity have been identified, namely: 1. the acting subject; 2. the object of influence; 3. the

environment to which the subject belongs; 4. the environment to which the object belongs; 5. the means employed by the subject; 6. the goals and tasks of the subject's activity;

Reliability of the research results is explained by the fact that the analyzed material, derived from the nature of both the Uzbek and German languages, enabled well-grounded conclusions; the results are substantiated, methodologically sound, and based on empirically verified sources.

The scientific and practical significance of the research results. The scientific significance of the study lies in the generalized theoretical conclusions and recommendations, scientific analysis, and theoretical approaches and methods, which can serve as a basis for further research on concepts and conceptospheres.

The practical significance of the work is that its materials can be used in the development and organization of specialized courses, in the preparation of dissertations, monographs, textbooks, and teaching manuals, in compiling specialized dictionaries, and in preparing lectures on cognitivistics and linguoculturology.

Implementation of the research results. Based on the scientific conclusions and results obtained from the psychological, cognitive, and linguocultural study of the social environment in the formation of the conceptosphere:

Scientific conclusions and results on the description of specialized terms from the main elements of the structure of the social factor in the process of speech activity: the subject of action, the object of influence, the environment to which the subject of action belongs, the means of action of the subject, the goals and objectives of the subject's action were used in the description of specialized terms in the project "No. IL-402104213. Development of an electronicl linguistic encyclopedic dictionary in the Uzbek language" implemented at Andijan State University in 2022–2023 *(Reference of* Andijan State University No. 39-01-26, dated January 8, 2024). As a result, the specifics of some units used in the description of concepts and discourse were revealed;

The scientific conclusions and results on the formation of views on the factors arising from sicio-economic processes, natural phenomena and the interpretation of social life by religious and secular ideologies, the interaction of the education system, languages, socially significant scientific and cognitive factors, socio-professional influences, the impact of the inclusion of moral understanding of social phenomena on linguistic culture were used in the project "OT-F1-18. Development of methods and a methodology for the formation of mass linguistic Culture" carried out State University in 2017-2020 (Reference of Andijan State University No.39-01-27 dated April 8, 2024). As a result, the methodologiy for ensuring linguistic culture in active discourse was enriched with new theoretical views on social influence;

The use of conceptospheres related to the social environment, the family, education, workplace and neighborhood environment while preserving our national mentality, as well as the scientific analysis of the cognitive characteristics of linguistic and cultural relations, the practical impact on increasing the potencial of

the social environment in society, the cognitive and linguistic and cultural research, the scientific-methodological-practical basis for the process of activity of types and sectors in society, conclusions and materials on the preparation of the scripts for the radio broadcast “Education and Development”, “Nation and Spirituality” prepared by the National Television and Radio Company of Uzbekistan “Uzbekistan 24” creative association “Uzbekistan TV and Radio Channel” (during 2023-2025) (reference of the National Television and Radio Company of Uzbekistan No. 05-09-1204 dated July 21, 2025). As a result, radio listeners, through the research topic, will beable to understand the formation and use of language and speech phenomena in the family education, workplace, neighborhood The importance of the category of social environment, such as the environment, the semantic field of language, and useful information about the linguistic landscape of the world are introduced.

Approbation of the research results. The results of this study were discussed at 4 international and three national conferences**,** achieving recognition in the following specialized areas.

Publication of the research results. Based on the topic of the dissertation, 10 scientific works have been published, including 3 articles recommended by the Higher Attestation Commission under the Ministry of Higher Education, Science, and Innovations for publication of main scientific results of doctoral dissertations, of which 1 article was published in an international journal.

Structure and volume of the dissertation. The dissertation consists of an introduction**,** three chapters**,** a conclusion, a list of references, and appendices. The total volume of the dissertation is 144 pages**.**

THE MAIN CONTENT OF THE DISSERTATION

In the i**ntroduction** section of the dissertation, the relevance and necessity of the topic are substantiated, and the aims and objectives, subject, and object of the research are defined. The alignment of the study with the priority directions of science and technology development in the Republic of Uzbekistan is demonstrated, and its scientific novelty and practical results are presented. The reliability of the obtained results is justified, and the theoretical and practical significance of the work is explained. The implementation and approval of the research results in practice are also indicated.

In Chapter I of the dissertation, entitled “**Concept and conceptosphere phenomenon in cognitive linguistics: theoretical and computational linguistic approaches**” the essence of cognitive science and cognitive linguistics, the notion of **“concept,”** discussions regarding its definition, the conceptualization of the conceptosphere as a cognitive structure, and the study of these phenomena in both international and Uzbek linguistics are examined, and relevant positions on these issues are presented.

In the first section of the chapter, titled **“The concept and its definition: cognitive and computational linguistic approaches”** the linguistic definitions of the term were analyzed, studied, summarized, and critically evaluated.

Cognitive linguistics is studied as a cognitive mechanism that plays a role in coding and transforming language. The aim of cognitive linguistics is to analyze language in order to understand how people use it to organize their thoughts and comprehend the surrounding world**.** The cognitive approach to language is highly significant, as it not only conveys information but also reflects an individual's knowledge processes and patterns of thinking**.**

The concept occupies a central place in modern linguistics. It embodies a form of culture present in the human psyche and manifests in a nationally shaped manner in an individual's mental world and linguistic consciousness.[10]

There are four main methods of studying concepts in computational linguistics:

1. Corpus Analysis. A method of automatically identifying lexical units representing a concept from large volumes of texts (corpora). With the help of concordance programs (AntConc, Sketch Engine), collocations around a certain concept, that is, words that are often used together, are identified.[11] For example, in studying the concept of "mahalla" in the Uzbek language, the frequency of collocations such as "solidarity", "mutual assistance", and "neighborhood" in the national press corpus is measured on a statistical basis.

2. Distributional Semantics. A method of identifying the core and periphery of a concept sphere by statistically grouping words used in the same context. This approach is based on the principle that "meaning is distribution"[12]. Words that appear in the same context are considered semantically close. This method allows you to reveal hidden relationships between concepts - relationships that are invisible through traditional lexicographic analysis.

3. Topic Modeling (LDA). A method for statistically identifying hidden topic structures from large sets of texts[13]. Using the LDA (Latent Dirichlet Allocation) algorithm, for example, topics specific to the conceptosphere of "education" (science, teacher-student relationship, school, knowledge) will be automatically extracted from the corpus of the Uzbek press to be created in the future. This allows us to confirm the composition of the conceptosphere intuitively determined in traditional research with quantitative data.

4. Lexical-Semantic Networks. Graphical models that depict concepts as nodes, and their relationships as edges. Lexical-semantic databases such as WordNet (English), GermaNet (German) are practical examples of representing the structure of the conceptosphere in digital form. For example, in the GermaNet network for the German language, the concept "Bildung" (education) is represented by hyperonyms (Zustand), hyponyms (Ausbildung, Erziehung, Schulbildung) and synonym strings.[14] Creating such resources for the Uzbek language is an urgent task of modern Uzbek computational linguistics.

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[10] Карапетян Е. Лингвоконцепт в языковой среде как способ постижения // Научный журнал КубГАУ, №98(04), 2014. – С. 98-102.

[11] Sinclair J. Corpus, Concordance, Collocation. – Oxford: Oxford University Press, 1991. – 196 p.; Xarshiladze M., Rapp R. Corpus-based Concept Extraction for Multilingual Knowledge Bases // Proceedings of LREC. – 2020. – P. 45-52.

[12] Turney P.D., Pantel P. From Frequency to Meaning: Vector Space Models of Semantics // Journal of Artificial Intelligence Research. – 2010. – Vol. 37. – P. 141-188.

[13] Blei D.M., Ng A.Y., Jordan M.I. Latent Dirichlet Allocation // Journal of Machine Learning Research. – 2003. – Vol. 3. – P. 993 – 1022.

[14] Miller G.A. WordNet: A Lexical Database for English // Communications of the ACM. – 1995. – Vol. 38, № 11. – P. 39-41; Hamp G., Feldweg H. GermaNet — a Lexical-Semantic Net for German // Proceedings of ACL workshop.

Thus, the concept of "concept" is a central object of research not only in cognitive linguistics and linguoculturology, but also in modern applied and computational linguistics. While traditional definitions characterize a concept as a mental phenomenon, computational linguistics models it as a numerical, measurable unit. Both approaches are complementary and allow for the analysis of the conceptosphere both in terms of content and in terms of quantity.

The second section of the chapter is titled **"The conceptosphere as a cognitive structure."** In cognitive linguistics, the conceptosphere is a key notion that encompasses extensive knowledge about the external world**.**

It can be defined as a mental tool that conveys information about how an image, diagram, sign, concept, frame (with its information structure), scenario, gestalt (a collection of external world representations), proposition, or knowledge is organized. Essentially, it represents the completeness of a mental model of the surrounding world[15].

The term "conceptosphere" was first introduced into science by the academician D.S. Likhachyov. According to his definition, the field of the conceptosphere is a collection of national concepts**,** formed through the full potential of speakers of a mother tongue. The diversity, abundance, and uniqueness of national concepts can be explained by cultural achievements, oral and written literature, scientific accomplishments, various forms of art, historical development, and religious beliefs[16]. Both the concept and the conceptosphere are unobservable mental phenomena**.**

The reality of the conceptosphere is marked by the existence of nonverbal thinking in humans, which has been confirmed through a number of scientific experiments. Accordingly, the conceptosphere is a mental, cognitive, unobservable, yet objective phenomenon[17].

The concept of "conceptosphere" encompasses various groups depending on the focus of the research: 1) the ethical-aesthetic aspect forms an artistic conceptosphere, reflecting the author's concepts as well as their artistic and creative activity; 2) the gnoseological aspect is manifested in the language's conceptosphere and is understood as a set of concepts represented in the semantic structure of the language; 3) the ontological aspect exists in national conceptospheres, constructed in the minds of native speakers and reflecting a particular nation's culture, including its moral codes, customs, religious tolerance, spiritual requirements, as well as notions of truth, life, death, and material and spiritual values; 4) the linguistic socio-psychological aspect studies the conceptual domain of an individual, shaped on the basis of the conceptual sphere of an ethnic group and influenced by social status; 5) conceptospheres can also vary according to social factors such as political, professional, gender, and age-related differences [18].

– Madrid, 1997. – P. 9-15; Kuriyozov E. et al. Building Open Information Extraction Systems for the Uzbek Language // Proceedings of LREC. – 2020. – P. 2145-2152.

[15] Тентимишова А.К. Концепт и концептосфера в исследованиях ученых-лингвистов // Научно-методический электронный журнал «Концепт». – 2016. – Т. 17. – С. 226–230. – URL: http://e-koncept.ru/2016/46223.htm.

[16] Лихачев Д.С. Концептосфера русского языка // Изв. РАН – СЛЯ. – 1993, №1. – С. 3-9. – 165 с.

[17] Попова З.Д. Когнитивная лингвистика: монография [Текст] / З.Д.Попова, И.А.Стернин. – М.: АСТ, Восток-Запад, 2007. – С. 26. – 320 с.

[18] Убийко В.И. Концептосфера человека в семантическом пространстве языка // Вестник Оренбургского государственного университета. 2004. № 5. – С. 37-40.

By analyzing the various definitions of the concept of "conceptosphere" its connection with the "worldview" becomes evident. A collection of concepts constitutes the conceptosphere of a language**.** Therefore, the aggregate of concepts forms the conceptosphere. Most researchers consider the conceptosphere to be directly linked to the cultural heritage of each nation**.** If a nation possesses rich cultural, literary, and scientific traditions, its conceptosphere will inevitably be rich as well. Naturally, studying the entire conceptosphere is important for understanding individual concepts.

The second chapter of the dissertation is titled "**The role of the conceptosphere in the cognitive and linguistic landscape of the world: the foundations of social environment and computational linguistic analysis**"**.** It addresses the category of social environment**,** the role of linguistics within it, the connection of the conceptosphere with mentalities and the cognitive picture of the world (CPW)**,** as well as the role of the conceptosphere in the semantic domain of language and the linguistic picture of the world (LPW)**.**

The first section, titled **"Social environment category, linguistics and computer linguistic analysis capabilities"** provides a detailed discussion of the social environment, its components, and its significance in linguistics. Researchers have identified various inseparable components of the social environment, including social, natural, artificial, geographical, economic, spiritual, moral, scientific, and political environments**,** which can also be studied as individual subjects. However, the social environment is primarily defined as the societal environment**.**

The social environment encompasses the human mind and is shaped under the collective influence of various social factors**,** such as people around us, social groups, social norms, procedures, activities, and interactions. It is considered a philosophical category that serves to define this social environment[19]. One of the main elements of the social environment is people. People influence each other's lives and behavior. Social networks, communities, and groups are also part of the social environment and can affect our lives. Another key element of the social environment is institutions, such as government, education, healthcare, and other organizations.

Among the components of the social environment, the family environment is the most important.

The first environment is the family, consisting of parents and children, which shapes mutual economic, legal, reproductive, and moral relationships within society. The family is a societal environment with its own territory and rule of law. Many traditions, customs, and moral-ethical norms are cultivated in the family environment and perfected in accordance with inheritance laws. Historically, valuable human qualities such as honesty, integrity, nobility, modesty, and kindness have primarily been formed within the family in our national character.

The second environment is the educational environment**,** which is a factor that shapes an individual's future. A person grows, matures, recognizes themselves, and

[19] Каххарова М. Маънавий идеал ва жамият ижтимоий-маънавий муҳити // Oriental Journal of Social Sciences Vol.1 (1), pp.30-36, 22 May, 2021. http://www.supportscience.uz/index.php/ojss © 2021 Support Science LLC DOI: https://doi.org/10.37547/supsci-ojss-01-05

develops in the educational environment. If the foundation for moral and ethical development has been laid in the family, this function is further advanced in the educational environment. An individual's morality aligns with their imagination and behavior.

The third environment is the workplace environment**,** which is of great importance in our time. The workplace is a space where interaction, respect, efficiency, competition for the team's reputation, a sense of responsibility, interest, diligence, care, and motivation are manifested. The work environment is a place where a person's moral and ethical character can be fully expressed.

The neighborhood (mahalla) environment serves as the fourth and crucial space for moral activity, as it harmonizes the three previously mentioned environments and creates conditions for the realization of Eastern ethics and values**.** The microenvironment formed by the combination of these environments is inseparable from societal functioning**.** The social environment, which includes cultural, social, and interpersonal factors shaping communication**,** plays a decisive role in the formation of linguistics[20]. By analyzing the social environment**,** linguistics can reveal how language is used to create and maintain social relationships**,** express identity, and convey cultural values**.**

It should be noted that the development of modern linguistics is increasingly inextricably linked with digital and computer technologies. In addition to traditional sociolinguistic approaches (observation, questionnaire, interview, text analysis) in studying the influence of the social environment on language, today the direction of computer sociolinguistics (computational sociolinguistics) is rapidly developing. This direction researches the influence of the social environment - family, education, workplace, neighborhood - on language using automated methods based on a large amount of digital data.

The second section of the chapter is titled **"Conceptosphere is a phenomenon related to mentality and cognitive picture of the world (CPW): possibilities of digital modeling"** The 20th–21st centuries have witnessed the development of linguistic and lingvoculturological approaches focused on the unique aspects of the subject matter of linguistics. These fields are closely interconnected in terms of methodology and terminology**.** Within this complex area of research, a comprehensive analysis is conducted of the conceptual domain that serves as the foundation for both the linguistic understanding of the world and the cognitive perception of the world.

The term "mentality" is actively used in cognitive linguistics. Howerer, its content has not yet been fully clarified. There are numerous and sometimes contradictory definitions of this concept.

The term "mentality" began to appear in dictionaries and reference works in the mid-1990s. It refers to thought processes, psychological thinking, distinctive features of cognition, character, and other mental traits**.**

[20] Каххарова М. Маънавий идеал ва жамият ижтимоий-маънавий муҳити // Oriental Journal of Social Sciences Vol.1 (1), pp.30-36, 22 May, 2021. http://www.supportscience.uz/index.php/ojss © 2021 Support Science LLC DOI: https://doi.org/10.37547/supsci-ojss-01-05

In cognitive linguistics, it is important to distinguish between the notions of "mentality" and "conceptosphere."

Mentality is a distinctive way of perceiving and understanding reality. It refers to the set of cognitive stereotypes characteristic of an individual, social group, or ethnic group. A person's mentality is influenced by factors such as national or group experience, personal education, culture, as well as the perception and interpretation of real-world events. These are the personal mental mechanisms that shape how an individual perceives and understands reality.

Group mentality refers to a community of individuals who share distinctive ways of perceiving and understanding reality, influenced by social, age, professional, gender, or other factors.

National mentality denotes a particular way in which a nation perceives and understands reality, based on a set of cognitive stereotypes. For example, when seeing a wealthy person, an American might think, "They are rich, so they must be smart," a Russian might think, "They are rich, so they are probably dishonest," while an Uzbek might think, "They are the child of someone important, so naturally they are rich." Although perception and understanding may be similar, they are not identical. Perception is the first stage and a crucial condition of understanding. Different national mentalities lead people to interpret the same subject in different ways. National mentality often influences human sensory perception, making some things noticeable while others remain unnoticed. For instance, the Russian mentality may emphasize the submissiveness of Asian women while overlooking the resourcefulness and assertiveness of their own women, whereas Asians may note the firmness and even aggressiveness of Russian women while overlooking their own submissiveness and passivity.

The term "worldview" generally refers to an organized set of knowledge about reality formed in the collective consciousness. It is important to distinguish between the direct and indirect representation of the world**.** The direct representation of the world is a visual image formed through the immediate perception of surrounding reality. This perception occurs both through sensory experience and via abstract thinking characteristic of humans. In any case, however, this representation of the world in consciousness does not rely on intermediaries and is formed as a result of directly perceiving and understanding reality.

In studying the relationship between mentality and conceptosphere from the point of view of computational linguistics, automated methods of identifying cross-cultural semantic differences are used. In particular, BabelNet - a multilingual lexical-semantic network covering more than 500 languages, serves as a digital platform for comparative study of conceptospheres of different nations[21]. Differences in Uzbek and German mentality can be quantified by comparing, for example, the semantic relationships of the concepts "family" or "workplace" in this network.

[21] Navigli R., Ponzetto S.P. BabelNet: The Automatic Construction, Evaluation and Application of a Wide-Coverage Multilingual Semantic Network // Artificial Intelligence. – 2012. – Vol. 193. – P. 217-250. DOI: 10.1016/j.artint.2012.07.001

Ontologies and knowledge graphs are used to model the cognitive landscape of the world in digital form. Projects such as Google Knowledge Graph, DBpedia, Wikidata represent the cognitive landscape of different nations in the form of a database. The ConceptNet project[22] is a multilingual knowledge network containing more than 300,000 concepts and the relationships between them, which allows us to reflect cognitive stereotypes inherent in mentality in digital form.

The third chapter of the dissertation is titled **"The semantic field of language and the role of the conceptosphere in the linguistic picture of the world (LPW) (analysis based on corpus and vector semantics)"** in which the theory of the semantic field and its significance in the DLM (linguistic landscape of the world) are analyzed. The theoretical issues of the concepts "linguistic landscape of the world" and "linguistic landscape of the universe" have been discussed in world linguistics since the last quarter of the 19th century. Each linguistic culture has its own distinctive linguistic landscape of the world. A person's unique perception of the world, stabilized in language, is manifested in this way. The presence of social aspects of consciousness and worldviews demonstrates that human consciousness reflects both external reality and the internal world. The role of language in shaping the linguistic landscape of the world is extremely significant. Language, as a medium of human mental processes, encompasses all aspects of an individual's personal and social life and serves as a fundamental component of both individual and societal practical and theoretical activity.

A necessary condition for the existence of human society is the development of the surrounding nature, which ensures the vital activity of humans and society. Two perspectives can be distinguished: conceptual and linguistic landscapes. Conceptual worldview includes not only knowledge obtained through the mental reflection of reality but also emotional understanding and perception. The linguistic landscape of the world is all the information about the external and internal world codified through linguistic means.

The world can be perceived through two prisms: conceptual and linguistic landscapes. The conceptual landscape mainly consists of knowledge expressed in concepts, whereas the linguistic landscape contains knowledge expressed through words and expressions in particular languages. The linguistic landscape is characterized by two main aspects: the system of knowledge it encompasses and its integration into the language system.

Language serves as the most important tool for humans to acquire knowledge about the surrounding world. Through verbal expression, people convey the results of their conceptual understanding, reflecting an objective reality that they interact with. The generality of this knowledge, presented in linguistic form, is designated by various terms such as "linguistic intermediate world," "linguistic representative of the world," "linguistic model of the world," or, more commonly, "linguistic landscape of the world." The semantic field of a language is the portion of the

[22] Speer R., Chin J., Havasi C. ConceptNet 5.5: An Open Multilingual Graph of General Knowledge // Proceedings of AAAI. – 2017. – P. 4444-4451. URL: https://conceptnet.io; Vrandečić D., Krötzsch M. Wikidata: A Free Collaborative Knowledgebase // Communications of the ACM. – 2014. – Vol. 57, № 10. – P. 78-85.

conceptosphere expressed through linguistic signs–a set of meanings transmitted via the signs of a particular language. A significant part of a nation's conceptosphere is represented in the semantic field of its language, which constitutes the subject of cognitive linguistics. In studying the semantic space of language from the point of view of computational linguistics, the theory of vector space models of semantics is of great importance. According to this theory, the semantic space of language is modeled in a multidimensional vector space, and each word is represented as a point in this space. Semantically close words are located close to each other in this space, while distant words are located far from each other. For example, in the semantic field of "family", the words "love", "loyalty", "child" are vectorally close, while the words "rhobot", "savdo" are located far away.

In studying the linguistic landscape of the world using corpuses, the method of diachronic corpus analysis allows us to identify historical changes in the conceptosphere. Using tools such as Google Books Ngram Viewer, we can track the frequency changes of words representing a particular concept over centuries[23]. This method allows us to study, for example, the semantic evolution of the German concept of "Bildung" in the 20th and 21st centuries on a quantitative basis.

Analyses show that the formation of the conceptosphere is directly related to the semantic field of a language and the linguistic landscape of the world. Thus, the linguistic landscape of the world is divided into specific semantic fields. While language is a cultural phenomenon, it also possesses specialized units that reflect a nation's cultural values and manifest its national characteristics–its own conceptosphere.

Chapter III is titled **"Linguocultural and computational linguistic analysis of the conceptosphere"** and examines the formation of conceptospheres related to family, education, workplace, and neighborhood environments in Uzbek and German cultures.

The first section of the chapter is called "Formation of Conceptospheres Related to Family, Education, Workplace, and Neighborhood Environments in the Uzbek Nation." A nation's culture, traditions, and customs naturally influence its language, as language is a social phenomenon. The relationship between language and society is a significant issue. The formation of conceptospheres in any language is directly linked to the social environment of that nation.

The conceptosphere is a phenomenon closely tied to national and cultural specificity, as it serves to collect, preserve, and transmit the unique perspectives of a particular nation. It encompasses a set of concepts, images, and values that define and reflect a nation's cultural identity and way of thinking.

The conceptosphere develops under the influence of the social environment in which people live and work. In the case of the Uzbek conceptosphere, the social environment plays a crucial role. The Uzbek way of life, mentality, and values are shaped by many factors, including the social environment in which people reside and work.

[23] Michel J.B. et al. Quantitative Analysis of Culture Using Millions of Digitized Books // Science. – 2011. – Vol. 331, № 6014. – P. 176-182. DOI: 10.1126/science.1199644; Hamilton W.L. et al. Diachronic Word Embeddings Reveal Statistical Laws of Semantic Change // Proceedings of ACL. – 2016. – P. 1489-1501.

The social environment surrounds a society where people interact with each other and with the world around them. It includes aspects that determine human behavior and thinking, such as culture, education, politics, economy, art, science, and technology. Interactions within the social environment can have both positive and negative effects and, overall, influence the development of society. Understanding the social environment helps to better comprehend people and society, as well as to develop strategies for improving human life within a community.

The social environment encompasses the places where a person lives and receives education, as well as the people and institutions with whom they interact. These interactions can occur personally, through mass media, or even anonymously or unilaterally, and do not necessarily imply equality in social status. The social environment is a broader concept than social class or social community.

Every nation's culture is unique and not identical to any other. This individuality is also reflected in the functional, lexical, semantic, and grammatical characteristics of the nation's lingvocultural units. For instance, a conceptosphere present in the Uzbek language may be absent (a lacuna) in the linguistic consciousness of a German speaker.

In the Uzbek nation, the formation of conceptospheres related to family, education, workplace, and neighborhood environments is closely connected to the people's mentality, customs, and traditions.

The concept of "family" includes three micro-concepts:

1. the "children" micro-concept;
2. the "parents" micro-concept;
3. the kinship relations micro-concept.

The "family" concept consists of numerous frames, the main ones being: the head of the family, family members, home, household, family rules, family roles, family responsibilities, and family relationships[24].

Among Uzbeks, family and kinship ties occupy an important place in people's lives. The family is considered the foundation of society, with great attention given to respect for elders, family relationships, hospitality, and traditional values.

In the Uzbek mentality, the conceptosphere of "family" is extensive and encompasses numerous concepts. The core of the "family" conceptosphere includes concepts such as "husband," "wife," "household," "child," "daughter-in-law," "mother-in-law," "daughter," "son," "cradle," as well as "faithfulness," "loyalty," "protection," "love," "affection," "unity," "upbringing," and "education." For Uzbeks, the family is a sacred sanctuary, and a person whose family is peaceful is considered happy–a notion long established in their culture. The relationships among family members are unique compared to other nations. Among Uzbeks, obedience and respect toward the head of the family are emphasized, and particularly, women's self-sacrifice for the family–such as caring for children without leaving home and often not working outside–is a cultural characteristic distinctive to this nation.

[24] Усманова Г. "Оила" тушунчаси ва унинг инглиз ва ўзбек тиллари маданиятида акс этиши // Talqin va tadqiqotlar respublika ilmiy-uslubiy jurnali. №5 – Б.131-138. // https://cyberleninka.ru

In the Uzbek nation, the conceptosphere of education is currently one of the key topics under discussion. Education in Uzbekistan has followed a long path of development and today holds increasing importance.

The education conceptosphere among Uzbeks can be seen as encompassing concepts such as knowledge, science, studying, learning, research, innovation, pedagogue, student, teacher, mentor, tutor, apprentice, institution, school, university, skill, competence, curricula, teaching methods, and assessment of work. These concepts are organized under a systemic-structural paradigm, reflecting meaningful interconnections.

A conceptosphere is a collection of ideas and values that describe a particular environment. In Uzbekistan, the conceptosphere related to the workplace is shaped by multiple factors, including culture, tradition, and education. The conceptosphere of the workplace consists of a set of cultural, social, leadership, technological, and other factors that influence the nature and environment of the team. These include: 1) Cultural aspects: values, beliefs, traditions, and customs commonly shared among colleagues; 2) Social aspects: relationships, communication, interaction, trust, and support among colleagues; 3) Leadership aspects: leadership style, qualities, and management capabilities; 4) Technological aspects: tools, software, and technologies used in the workplace.

Concepts related to the workplace can also include the following: 1) Ergonomics – the field that studies the interaction between people and equipment in the workplace to create the most comfortable working conditions; 2) Occupational safety – a system of measures aimed at ensuring safe working conditions and preventing injuries and occupational diseases; 3) Comfort – creating conditions for convenient work, including ergonomic chairs and desks, proper lighting, acoustics, temperature, and ventilation; 4) Work quality – ensuring high quality of products or services produced in the workplace; 5) Efficiency – using the most effective methods and technologies; 6) Team morale – creating and maintaining a positive environment at work, where each team member feels important and respected; 7) Professional development – providing opportunities for employee training and growth, enabling professional advancement and skill improvement; 8) Teamwork – creating conditions for effective collaborative work, including task distribution and goal setting; 9) Innovation – seeking new ideas and approaches that can enhance work efficiency; 10) Employee satisfaction – respecting employees' needs, providing a comfortable workplace, timely payment, work-life balance, and recognition or reward for achievements and successes. All of these concepts are crucial for creating a healthy and productive work environment that supports employee growth and development, as well as achieving high performance in the workplace.

The conceptosphere of the mahalla includes a number of concepts, namely: 1) Social organization – a community that unites people based on shared interests, culture, religion, and traditions; 2) Social support – the mahalla provides various types of assistance to its members, such as financial aid, care for children and the elderly, and organizing social events; 3) Cultural traditions – the mahalla acts as the guardian of the community's cultural traditions, including national customs,

religious holidays, and ceremonies; 4) Ensuring safety – the mahalla ensures the security of its members, including maintaining public order and organizing measures to prevent crime and terrorism; 5) Social protection – the mahalla supports

vulnerable groups such as the disabled, the poor, and the unemployed, providing them with social protection and assistance; 6) Environmental protection – the mahalla organizes activities to preserve the local environment and ensure ecological sustainability; 7) Economic development – the mahalla participates in developing the local economy, creating jobs, promoting trade and services, and attracting investments.

Additionally, concepts related to the mahalla conceptosphere include solidarity, mutual assistance, cooperation, interaction, shared interests, and common goals.

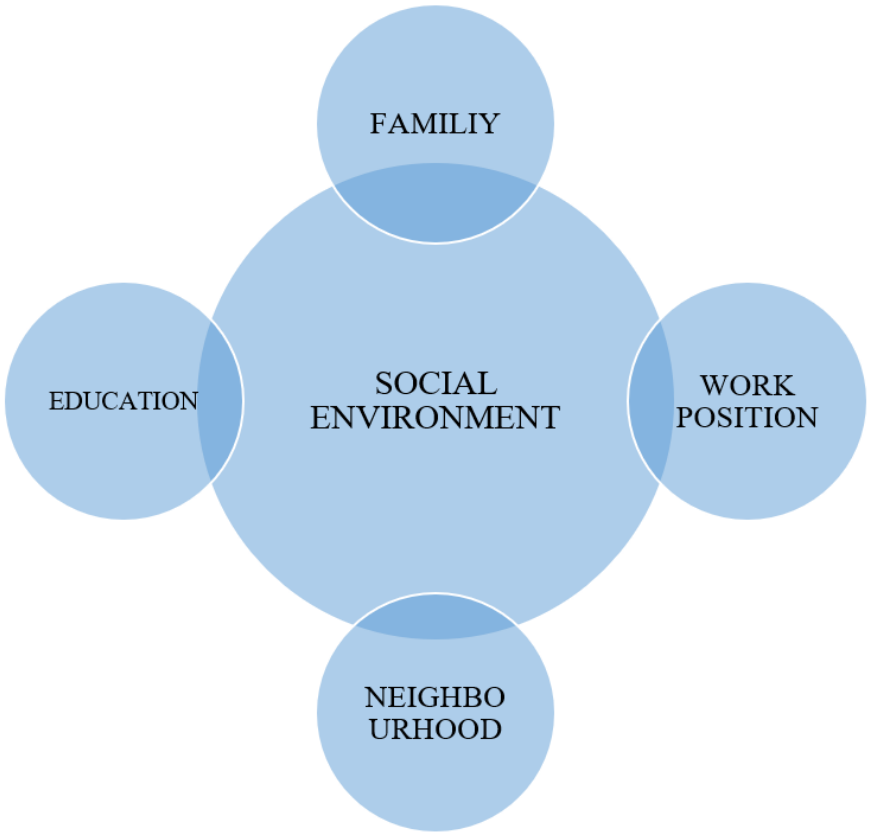

Figure 1. The structural components of the category of social environment

As can be seen from the diagram, the conceptospheres related to family, education, neighborhood, and workplace that make up the social environment are closely interconnected. For example, the concept of education is included within the family conceptosphere, while at the same time it constitutes its own separate educational conceptosphere. Similarly, the concept of upbringing can be part of the conceptospheres of the social environment's structural components, as the concept of upbringing holds significant importance for the Uzbek people.

The second section of the chapter is titled **"Formation of conceptospheres related to family, education, workplace, and environment in the german nation."** While contemporary research primarily focuses on studying the cultural

and cognitive aspects of different ethnic groups, linguoculturology and ethnolinguistics occupy the main methodological positions. These scientific fields study the language of a particular community in connection with its culture and history, using methods that allow modeling and reconstructing the worldview of the nation through language.

In German, the most widespread conceptospheres related to the social environment include the following:

the concept of *Gesellschaft* (society) refers to the overall social structure of a group of people. This includes how people relate to one another, the norms and values they share, and the institutions they create; the concept of Gemeinschaft (community) refers to a small group of people connected by close relations, such as a neighborhood, workplace, or religious group.

Gemeinschaft is often characterized by close personal relationships and a shared sense of identity.

The concept of *Sozialstruktur* (social structure) refers to the division of individuals into different groups and institutions. It encompasses the distribution of power and resources, as well as the dynamics of interpersonal interactions within these groups and institutions.

The concept of *Soziale Ungleichheit* (social inequality) refers to the uneven distribution of resources and opportunities within a society. It can be based on factors such as race, class, gender, or sexual orientation.

The concept of *Sozialer Wandel* (social change) refers to changes that occur in the social environment over time. These changes can be caused by a number of factors, such as technological innovation, economic development, or political unrest.

The concepts related to the German workplace reflect a unique work culture that emphasizes precision, efficiency, quality, work-life balance, collaboration, and professional training. These values have helped Germany establish itself as a global economic power. By understanding these concepts, individuals and organizations can better navigate the German business landscape and appreciate the factors that contribute to the country's success. The differences between the German workplace conceptosphere (Ordnung, Pünktlichkeit, Qualität, Effizienz) and the Uzbek workplace conceptosphere (efficiency, labor, responsibility, cooperation) can be identified using a bilingual semantic analysis. The fact that the German word "Pünktlichkeit" does not have a full equivalent in Uzbek in the multilingual lexico-semantic network BabelNet - this word is expressed only by the expressions "accuracy", "keeping time" - shows on a numerical basis that this concept is a unique phenomenon inherent in the German national mentality[25].

The conceptospheres of the German nation related to the family have a cultural significance for family relations and the values associated with these relations. Related concepts such as "Die Familie", "Heimat", "Geborgenheit", "Pflicht", "Verantwortung", "Familienfest" demonstrate respect for the concept of family and

[25] Navigli R., Ponzetto S.P. BabelNet: The Automatic Construction, Evaluation and Application of a Wide-Coverage Multilingual Semantic Network // Artificial Intelligence. – 2012. – Vol. 193. – P. 217-250. DOI: 10.1016/j.artint.2012.07.001

its importance in forming the unity of society. The study of these concepts enriches the understanding of German linguistic and cultural perspectives.

In the Germans, conceptospheres related to family, education, and the workplace play an important role in illuminating the culture of the nation and expressing its worldview. The social environment plays a large role in the formation of the conceptosphere, which also serves to express issues related to the relationship between man and nature, economics, politics, culture, science, technology, household and other problems.

GENERAL CONCLUSIONS

1. Language has long been the main means of communication, serving as a primary factor in conveying, receiving and understanding thoughts. It is known that in order to establish a communication process, in addition to linguistic competence, a number of extralinguistic factors are needed, such as the speaker's ideas about the world, behavior, experience in the traditions and customs of society. Therefore, along with purely linguistic phenomena, it is important to study and analyze the cognitive foundations of the formation and development of speech. Because the study of their commonality and interaction opens the way to understanding the essence and intention of communication.

2. As analyzed, the concept is the basic unit of culture, a cognitive phenomenon that stores a lot of information. It involves comparing points of view on a certain aspect of reality, which is formed by the personal experience of individuals. In addition, it studies the conceptual foundations of cognitive and cultural landscapes, analyzes their content and structure. The conceptosphere is a set of stereotypes or stereotypes of the people, a nest of concepts with a common semantics.

3. The category of "social environment" is a set of factors surrounding a person, influencing and changing his behavior and worldview. The social environment includes institutions, culture, technology and other elements that affect people, their lives and their interaction with the outside world. There are small, medium and large levels of the social environment, each of which includes several environments. The family environment occupies an important place in the social environment, followed by the educational environment, the workplace environment and the neighborhood environment.

4. The social environment plays a significant role in shaping linguistics. Language use in a social context is a dynamic and complex process that shapes language expression in various ways. Culture, society, and social norms directly influence the social environment. The study of linguistics in a social context is an important area of research that provides insight into the complex relationship between language and society. Sociolinguistics is closely related to the study of the relationship between "language and nation." This discipline studies how social factors influence language use and contribute to the evolution of its meaning.

5. It is impossible to fully understand a person without understanding the essence of the national mentality. Language and culture are two systems that are in

a complex relationship and in many ways mutually determine each other. By knowing the thinking, way of thinking and worldview of the people, one can understand the uniqueness and essence of the mentality of a person belonging to that culture. This, in turn, paves the way to acquiring cognitive knowledge.

6. As noted, the study of the linguistic landscape of the world is of essential importance not only for linguistics, but also for philosophy, ethics, psychology, cultural studies, sociology, ethnography, history, and other disciplines. DLM helps to comprehensively analyze and synthesize the world of thought of an individual, the national-cultural world, and through it to explore the unexplored, "undiscovered" aspects of the consciousness and world of the nation to which he belongs.

7. The linguistic picture of the world is a unique worldview through the prism of language. The national language is a scheme of perception of reality that is characteristic of the people - it also means the carrier of language, its worldview. At the same time, the linguistic picture of the world performs an accumulative function, that is, it transmits national-cultural realities to generations, ensuring continuity.

8. The linguocultural approach is a necessary condition for a comparative analysis of equivalent concepts and conceptospheres in different national worldviews. In the Germans, conceptospheres related to family, education, and workplace play an important role in illuminating the culture of the nation and expressing its worldview. In the Uzbeks, along with conceptospheres related to family, education, and workplace, there is also a conceptosphere of the neighborhood, which was shown in the analysis to play a large role in the social life of the Uzbek nation.

9. In order to adequately develop intercultural competence and to deeply understand the uniqueness of the national conceptosphere, it is necessary to consider the process of verbalization of concepts in different languages from a historical point of view. The important role of the social environment in the formation of conceptospheres is evidenced by the fact that the concepts that make up the conceptosphere of the Uzbek and German nations are a cognitive-national-cultural phenomenon.

10. Applied and computational linguistics methods, namely corpus analysis, word-embedding technology (Word2Vec, BERT), thematic modeling (LDA), bilingual semantic analysis (BabelNet, cross-lingual embeddings), diachronic corpus analysis (DWDS), sentiment analysis significantly enriched the traditional linguocultural and cognitive analysis methods used in this study. In particular, the identification of the Uzbek concept of “mahalla” as a lexical lacuna in the German and English semantic spaces, the semantic shift of the German concept sphere “Bildung” in the DWDS corpus from the 18th to the 21st century, the quantitative confirmation of the concept spheres of “family” and “education” through the analysis of collocations in the corpus - these strengthened the conclusions of traditional analysis with numerical indicators. At the same time, this study has shown the need to create national annotated corpora, lexical-semantic networks

(UzNet) and special word-embedding models for the Uzbek language, which is being defined as an urgent task of modern Uzbek computational linguistics. Thus, the combination of social environment and applied linguistics methods in studying the formation of the conceptosphere not only increases the reliability of the results, but also serves as a methodological basis for future comparative and corpus studies.

НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ DSc.03/2025.27.12.FIL.32.02 ПРИ АНДИЖАНСКОМ ГОСУДАРСТВЕННОМ ИНСТИТУТЕ ИНОСТРАННЫХ ЯЗЫКОВ

АНДИЖАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

НАСИРОВА МУХАЙЁ КИМСАНОВНА

РОЛЬ СОЦИАЛЬНОЙ СРЕДЫ В ФОРМИРОВАНИИ КОНЦЕПТОСФЕРЫ

10.00.11 – Прикладная и компьютерная лингвистика

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ наукам

Андижан – 2026

Тема диссертации доктора философии (PhD) зарегистрирована Высшей аттестационной комиссией при Академии наук Республики Узбекистан за номером B2023.4.PhD/Fil4287.

Диссертация выполнена в Андижанском государственном университет.

Автореферат диссертации на трёх языках (узбекском, английском, русском, (резюме)) размещён на официальном веб-сайте Андижанского государственного института иностранных языков (www.adchti.uz) и информационно-образовательном портале «Ziyonet» (www.ziyonet.uz).

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Ведущая организация:	**Кокандский государственный университет**

Защита диссертации состоится «_____» _____ 2026 года в _____часов на заседании Научного совета DSc.03/2025.27.12.Fil.32.02 по присуждению учёных степеней при Андижанском государственном институте иностранных языков (Адрес: 170100, город Андижан, проспект Бабура, дом 5. Тел: (99874) 223-42-76; факс: (99874) 223-42-76; e-mail: info@asifl.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Андижанского государственного института иностранных языков (зарегистрировано за №_____). (Адрес: 170100, город Андижан, проспект Бабура, дом 5. Тел: (99874) 223 42 76).

Автореферат диссертации разослан «_____» _____ 2026 года.
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ВВЕДЕНИЕ (аннотация докторской диссертации (PhD)

Цель исследования – выявить, изучить и применить практическое значение роли социальной среды в формировании концептосферы.

Объект исследования состоит из активных лексических концептов и концептосфер, используемых в социальных средах узбекского и немецкого обществ.

Предмет исследования – концептосферы, сформированные под влиянием социальной среды.

Методы исследования. В диссертации использовались методы когнитивного, социолингвистического, классификационного, сравнительного, контекстуального, лексикографического, лингвокультурологического анализа, а также методы прикладной лингвистики.

Научная новизна исследования заключается в следующем:

на примерах узбекской и немецкой лингвокультур продемонстрированы существующие в обществе системы власти и статусов, которые играют решающую роль в формировании социальной иерархии, влияющей на использование языка, а именно влияние социальной среды (семьи, образования, рабочего места и окружающей среды) на структуру концептосферы;

в узбекской лингвокультуре выявлены концепты, относящиеся к таким концептуальным сферам, как семья, образование, рабочая среда и махалля;

в немецкой лингвокультуре получили обоснование концепты, относящиеся к таким, «концептосфера» как социальная среда, рабочее простанство образование, семья и окружающая средаю. В результате диахронического анализа на основе национального цифрового корпуса DWDS был выявлен семантический сдвиг в концептуальной сфере немецкого слова «Bildung» от духовно-философского к профессионально-практическому направлению;

также показано, что лингвокультурологический подход необходим для сравнительного анализа эквивалентных концептов и концептосфер в различных национальных картинах мира: в немецкой культуре ключевые социальные концептосферы связаны с семьей, образованием и рабочим местом, тогда как в узбекской культуре наряду с концептосферами семьи, образования и рабочего места значительную роль играет концептосфера махалли.

Внедрение результатов исследования. На основе научных выводов и результатов, полученных в ходе исследования по теме «Роль социальной среды в формировании концептосферы»:

научные выводы и результаты, касающиеся основных элементов структуры социального фактора в речевой деятельности – а именно: действующего субъекта, объекта воздействия, среды, к которой принадлежит субъект, среды, к которой принадлежит объект, средств, используемых субъектом, а также целей и задач деятельности субъекта – были использованы при описании специализированной терминологии в проекте «№ IL-402104213.

Разработка электронного лингвистического энциклопедического словаря на узбекском языке», реализованном в Андижанском государственном университете в 2022–2023 годах в рамках государственных программ инновационных исследований (на основании сертификата № 39-01-26 от 8 января 2024 года, выданного Андижанским государственным университетом). В результате были выявлены специфические особенности отдельных единиц, используемых при описании концептов и дискурса;

социальные аспекты языка объясняются на основе факторов, возникающих в результате социально-экономических процессов, природных явлений и интерпретации общественной жизни религиозными и светскими идеологиями, системы образования, межъязыковых взаимодействий, научных и когнитивных факторов, имеющих социальное значение, социально-профессиональных воздействий, а также формирования взглядов о влиянии нравственного осмысления социальных явлений на лингвокультуру. Данные научные выводы и результаты были использованы в государственном фундаментальном исследовательском проекте «ОТ-F1-18. Разработка методов и методологии формирования массовой языковой культуры», выполненном в Андижанском государственном университете в 2017–2020 годах (согласно справке № 39-01-27 от 8 апреля 2024 года, выданной Андижанским государственным университетом). В итоге методология обеспечения языковой культуры в активном дискурсе была обогащена новыми теоретическими взглядами, связанными с социальным воздействием;при формировании концептосферы использование связанных с социальной средой концептосфер – охватывающих семейную, образовательную, рабочую и махаллинскую среды при сохранении национального менталитета – а также научный анализ когнитивных характеристик лингвокультурных взаимодействий имеют практическое значение для повышения потенциала социальной среды в обществе и обеспечивают научную, методологическую и практическую основу для когнитивных и лингвокультурологических исследований. Выводы и материалы, относящиеся к этим аспектам, были использованы Творческим объединением Национальной телерадиокомпании Узбекистана «Узбекистан 24» при подготовке сценариев радиопередач «Образование и развитие» и «Нация и духовность» (в 2023–2025 годах), выпускаемых телеканалом «Узбекистан» (согласно справке № 05-09-1204 от 21 июля 2025 года, выданной Национальной телерадиокомпанией Узбекистана). В результате радиослушателям была предоставлена ценная информация о роли таких категорий социальной среды, как семья, образование, рабочее место и махалля, в формировании и использовании языковых и речевых явлений, а также о семантическом поле языка и языковой картине мира.

Структура и объём диссертации. Диссертация состоит из введения, трех глав, заключения, списка литературы и приложений. Общий объём диссертации составляет 144 страниц.

E’LON QILINGAN ISHLAR RO‘YXATI
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