GOSPODARKA I INNOWACJE

BASIC FEATURES OF LANGUAGE-CULTURAL CONCEPT

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A R T I C L E I N F O.	Annotation
Kalit so'zlar: Concept, category, semantics, cognitology, conceptology, concrete image, scheme, prototype, frame, script.	In recent years, concepts and concepts, in addition to systematizing knowledge about reality, have the power to prove that this knowledge is formed on the basis of certain patterns. The repetition of events and situations in reality, their coherence, require that they have the same status as the standard - the model, and cognition is formed in the same stereotype (in the same pattern). The article analyzes the emotional-volitional and figurative-empirical features of the concept, issues relevant to modern linguistics, such as people and mentality, concept and understanding, language and thinking, cultural worldview, conceptual research, linguistic consciousness of the individual, the conceptual core of the literary text.

As we have all witnessed in recent years, human thinking and national culture are becoming increasingly important. That, in turn, requires constant research.

Concept has been one of the most common terms in philology for the last decade. The concept is not only an element of linguistics, but also reflected in the fields of science, such as literature, logic, philosophy and cultural studies. Although the term is widely used, the term concept does not yet have a clear definition, and at the same time is defined differently in different fields of science.

Russian linguist V.Z. Demyankov, considering the use of the term "concept" in Latin, French, Italian, Spanish, German, English and Russian, came to the following conclusions:

a) The term "concept" was originally used in Latin to mean "primitive, initial state". In Italian and Spanish, the concept (concetto, concepto) has long been found in the texts of fiction and occurs in many idioms;

b) In German, the term concept (Concept, Concept) is used in the sense of "raw mold", ie "abstract" in Russian. In English, the concept is used as a philosophical term. In Russian, the concept was used as a synonym for the term "concept" from the 1920s to the 1970s. Having studied the above, the scientist V.Z. Demyankov, in interpreting the meaning of the term concept, based on its Latin meaning, came to the conclusion that the term concept has the idea of "initial meaning" [1. 35-46].

The difference between the lexical meaning of a word and a concept is seen in their categorical position, i.e. the lexical meaning of a word is a unit of semantic field of language, and the concept is a product of human thinking in the process of expressing thought through speech. is a form of expression

involved.

The concept is semantically richer than the lexical meaning of the word. The main reason for this is that the concept is interpreted as a mental unit.

Thus, the lexical meaning and concept of a word is a phenomenon related to thinking and cognitive properties, and is the result of the reflection of being in the mind. However, if a concept is a product of cognitive consciousness, then the lexical meaning of a word is a product of linguistic consciousness. The difference between a concept and the lexical meaning of a word is that while a concept is a unit of conceptual space, the lexical meaning of a word is a unit of semantic space of language.

Linguistic literature defines the term concept in different ways. S.A. Askoldov was one of the first scholars in linguistics to study the concept. It evaluates the concept as a potential, dynamic structure from an observational point of view. According to this Russian philosopher, one of the most important functions of the concept is the function of substitution. The concept, together with the real objects, can replace some aspects of the object or the real reality. [2. 267-269]

AA Zalevskaya interprets the concept as a perceptual-cognitive-affective product, subject to the laws of human mental life, dynamic in the process of cognition and communication. The diversity of the definition of the term "concept" can be explained by the difficulty in interpreting its functions.

Russian scientist N.D. Harutyunova proposed a logical definition of the study of the concept. As early as 1991, he authored a book, Logical Analysis. Cultural Concepts has been published. This collection describes the cultural concepts of truth, freedom, good and evil, truth and falsehood, beauty, the world and so on.

The concept emerges in the human mind as an abstract meaning, forming a conceptual view of being. It should be noted that the same concepts retain traces of the developmental stages of different historical, national mental, material and spiritual cultures in different cultures. The interrelationships of different cultures also reflect the relationship of national concepts.

The central scope of the concept can be defined, but it does not have a single structure. It is possible to talk about the interpretation of the concept, its definition, the features of the conceptual levels, their location within the concept, but there is no clear structure of the concept. [3. 126]

Based on the above, three main approaches can be identified in the interpretation of the concept in modern linguistics. They interpret the concept as a synonym of meaning that defines the essence of the concept, following a general rule.

a) According to the cultural approach and its representatives, culture is a set of interrelated concepts. Hence, the concept is an element of culture reflected in the logical world of man. Proponents of this approach are Russian scientists such as G.G. Slishkin and Yu.S. Stepanov.

b) According to the next approach, the only way to form a concept is semantics. Proponents of this approach are N.D. Arutyunova and representatives of her school.

c) Proponents of the cognitive approach Z.D. Popova, I.A. Sternin, D.S.Likhachev, E.S. Kubryakova describe the concept as a phenomenon that reflects not only the lexical meaning, but also the national and life experience of speakers of a language. As a result, the concept acts as a bridge between the word and the truth.

Russian scientists Z.D. Popova and IA Sternin propose a circular model of the concept and apply the study of these mental linguistic units in the nuclear and peripheral framework. According to them, the concept consists of special features, which distinguish three types of models of the concept: single-level, multi-level and segmental.

The above classification has been formed through different approaches. It is necessary to collect all

these classifications and to separate several parameters of the concept. As a result, an attempt is made to distinguish between primary and secondary perspectives, to understand the properties of the object and the object between them.

One of the Uzbek linguists, M.R. Galiyeva, emphasizes that a certain element of the concept comes to the fore in the interpretation of the features of the concept, its cognitive-conceptual features [4. 28].

Finally, concepts can be subdivided into cultural, linguocultural, cognitive, emotional, and scientific concepts. In conclusion, a single interpretation of the concept has not yet been developed.

There are also points of cultural expression of the concept, which, according to the scientist Y.S. Stepanov, contribute to the emergence of the concept as a cultural unit:

1) initial form (etymology);

2) the history of the event;

3) modern ideas about the concept;

4) assessments given to him, etc.

Cognitive linguistics is the study of the nature of a particular concept in the linguistic representation of the world and its relationship to world realities. Concept is one of the main categories of cognitive linguistics and is an element of communication between culture and man. The term "concept" has been used in linguistics since the 1990s. The concept still does not have a single general explanation or interpretation.

One of the most famous linguists in the study of concepts is S.A. Askoldov. He explained the concept as "a unit that reflects the process of thinking about one type or another of concepts." N.D. Aryutunova is a practical concept in philosophy, which reflects the relationship between many factors and thought processes, such as national traditions, life experience, religion, ideology, folklore, images of art. The concept represents a "cultural layer that connects man and the world." DS Likhacheva in her scientific work "The Concept of the Russian Language" describes the concept as a product of the thought process that occurs as a result of the collision of the word with the lexical meaning of man with his national views. S.G. Vorkachev calls this concept "a concept - a set of concepts, ideas and knowledge that has its own expression in language and linguocultural specifics." It also implies a verbalized idea of cultural understanding and imagination. The concept is an element of national language and national thinking. At the highest level of abstraction, semantic formation is the essence of a concept."

This idea is very close to the opinion of Y.S. Stepanova, "the concept is a form of one of the elements of culture formed in human thinking, in the same way culture enters the mental world of man."

Comparing the scientific work of different linguists, many specific conclusions have been drawn. The adoption of the concept in linguistics is new for the cultural, philosophical and cognitive aspects of linguistics, in defining the basic features of the unity of culture, consciousness, thinking and language.

There are different approaches to the concept of "concept" in the linguistic literature, so there are many interpretations of this term, and as a result of different approaches, the classifications of the concept are defined differently. Types of Concepts: Concepts have their own structure. A simple particular idea, a whole conceptual structure, a concept that forms the stages of abstraction, can also perform a conceptual function. According to its content and level of abstraction, A.P. Babushkin classified the concept into the following types: 1) concrete image; 2) scheme; 3) understanding; 4) prototype 5) frame 6) script, 7) gestalt.

Free expressions serve as a source material for the formation of conceptual pictures, diagrams, frames, and scenarios. The concept has a clear structure. Researchers have found that the complexity of the structure, the multi-layered nature of the concept, makes them a more conscious structure. The structure

allows you to reshape the information about the concept. Just as concepts differ in their structure, so developing a clear classification remains a challenge for linguists.

The idea of classifying the structure was proposed by I.A. Sternin. He distinguished three types of concepts: single-stage - includes only the base layer; multilevel: includes several cognitive layers of different stages; segmented: consists of a base layer consisting of segments of the same size according to the degree of abstraction. I.A. Sternin distinguishes the basic layer in the conceptual structure, which also determines the presence of signs of a specific reality, a universal subject-code. In addition, this code encodes the concept, as well as some additional conceptual symbols for thought operations.

The development of a concept complements its conceptual layer by reflecting on the cognitive layer, which includes its relationship to other concepts. The combination of the base layer and the additional cognitive cues determines the size of the concept and its structure. That's right thus, the cognitive layer at the base is an integral part of any concept with a figurative nucleus, and a large number of cognitive layers may not be present in the structure of the concept. The structure of the concept includes the concept, the figurative elements. In the conceptual element of the concept, Yu.S.Stepanov singled out the following layers and components, which are present in each concept: the first layer reflects an important symbol, the second layer contains one or more additional symbols, passive characters, while the third layer reflects the internal form of the concept. The typology of concepts proposed by G.G. Slishkin provides good information about the value-based element, which is one of the main components of the concept. He introduced the following classification in this regard: -individual (personal, developed by the author); - microgroup (for example, family, friends); -macrogrouped (social, role-based, status-based); - ethnic, universal values. The factors in this classification, developed by the scientist, are analyzed by the opposition method.

The conscious and structural multi-layered nature of a concept is reflected in the conceptual understanding process. In the first stage of this process the external factors of the concept are reflected, in the second stage the internal center of the concept, the concept-image is reflected. In the fourth stage, the process of mythological establishment takes place, and symbolic features are revived in the cultural paradigm. Here is the process of analyzing the deeper semantics of a word. Thus, the existing classifications indicate the comprehensiveness and complexity of the structural and spiritual organization of the concepts.

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