

LINGUISTIC VIEWS OF LINGUISTS ON THE CONCEPT

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Abstract

This article reveals the sources of cognitive linguistics, its stages of formation, and its specific features. Concepts are studied as the main concepts of linguo-cultural studies, through which the main units of the linguistic landscape of the world are interpreted.

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The number of lexical units considered as a concept, the concept that embodies the events that are relevant and important for the culture, has a large number of language units for its expression, proverbs and sayings, and the content of poetic and prose texts, was analyzed. Various definitions and views on the concept are cited as examples from the works of scientists who have been comparatively studied. Differences between concept and understanding are listed. The entire cognitive activity of a person can be studied as a mental phenomenon that develops the ability to determine his place in this world. And this activity is related to meeting the need to compare and differentiate objects: concepts were created in order to perform such tasks. Now in linguistics it is possible to show three main directions of approach to the concept concept, based on the general situation: the concept concept is a representative unit, a synonym of meaning. The first approach (represented by Yu.S. Stepanov) focuses on the cultural aspect in the study of the concept. Because the whole culture is understood as a set of concepts and relationships between them. Therefore, the concept is the main link of culture in the human perceptual world. It presents concepts as a component of European culture. Concepts are central to the collective linguistic consciousness, and therefore learning them becomes a daunting task. V. N. Telia also believes that "the concept is what we know about the object taken in its extensive state. Such an understanding of the term "concept" relegates the role of language to the second line. In fact, it is an auxiliary tool - a form of language (transition) of the cream of concept culture. The second approach to understanding the concept interprets the meaning of the linguistic sign as the only means of forming the content of the concept. A similar opinion was expressed by N.F. Alefirenko. He also emphasizes that a semantic approach to the concept is preferable and understands it as a unit of cognitive semantics. Proponents of the third approach are D.S. Likhachev, Ye.S. Kubryakova and others. According to them, the concept does not appear directly on the basis of the meaning of the word, but is a derivative of the collision of the meaning of the word with the personal and life experience of a person, that is, the concept is a tool between words and existence. In cognitive linguistics, the study of the nature of the concept is considered as a primary task. Any attempt to understand the nature of the concept leads to the recognition of the existence of a whole host of intermediate concepts and terms. Conceptualization of intensity is a linguistic process in which language units are processed in terms of meaning. The intensifier is also applied relative to the word, as a result, it is related to the concept of that word. Concepts appear in the minds of the people as the heritage of the community as its spiritual property culture. it is the collective consciousness that is considered one of the important tools that ensure the

viability of the concept. There is no strict boundary between concept and understanding. Under certain circumstances, an understanding can be transformed into a concept. For example, the concept of lesnitsa (staircase), which exists as a concept in the minds of most Russian speakers, can be found in M. Svetayeva. Usually, the term concept is synonymous with the term "meaning", and it expresses the content of the concept with the term concept. The synonym of the term "concept" is the term "content", that is, the meaning of the word is the object or objects, and the concept is the content of the word. A simple concept and a concept have their differences and similarities. If the concept represents the most important features of things and events in material existence, the concept can also represent their superficial (not very important) aspects. The concept is expressed through words. But the concept and the word are not exactly the same thing. It is formed on the basis of the generalization of subjects and the set of general and distinguishing features of this subject. One general concept is expressed by different words in different languages. Therefore, the words in the languages of different nations correspond partially or exactly to each other according to their meaning. It is possible. Also, a word is an expression of a concept, and on this basis, it is possible to translate from one language to another. Some scientists emphasize that the meaning of a concept and a word correspond to each other, and on this basis They consider the meaning of 'z as essentially something. This issue remains controversial. A concept does not exist without a word and its meaning, and on the contrary, a word is an expression of a concept, an idea. Since word meaning is a category of language, and concept is a category of thought, they differ from each other. It is known that the laws of thinking are related to the objective world. The meaning of the concept does not depend on the nationality. It has a universal character. That is why representatives of different nationalities can easily understand each other and exchange ideas. The word has a national character and is formed based on the specific rules of this national language. Is it possible to use the terms "concept", which is a derivative of logical activity, and "concept", which is widely used in cognitive linguistics, in the same sense? Undoubtedly, both of these phenomena appear as a unity of thought. The starting point of both of these is the perception of an object in reality and a visual representation of the event depends. At the higher stages of emotional and thinking activity, the individual image clearly moves away from the concrete object and turns into the original logical (mental) phenomenon. A concept is also a unit of thought and based on it is a generalization of concept, image and linguistic meaning. Concept formation begins with the birth of an individual image and ends with the emergence of a linguistic unit. The well-known philosopher and psychologist Jerry Fodor, studying the process of perception of reality in the mind and "reprocessing" of this perception in thinking, likens this process to the "language of thought". Because any logical imagination has a structure in a certain form of action, and this structure relies on the repetition of the syntactic form of a natural language unit. A concept is a mental structure, it is a quantum or generalization of knowledge of different content and appearance. Concepts form the basis of various categories formed in the human mind, and serve as a base for them. Usually, as general features of the concept, it is noted that it does not have a clear view in terms of internal structure, but this opinion is not very close to the truth. After all, the image of the premed, which forms the basis of the concept, is clear enough, and its secondary parts are abstract, and they interact around a single basis (nuclear basis). Therefore, it is better to recognize that the concept structure has a systemic character. Its systemic features are manifested in its complex structure and perception as a whole mental structure. Accordingly, it is difficult to agree with A. Vensbyskaya's opinion that meanings in a certain sense do not depend on language. Although the science pushed meaning beyond the scope of linguistics and regarded it as an essentially non-scientific category, one of the functions of thinking, that is, a purely logical phenomenon. Knowledge gathered through the conscious perception of objects and events and the formation of images in their imagination is formed in different ways and has a different character. This directly causes the formation of concepts of different groups and structures. The grouping of concepts is based on their linguistic expression. It is also the linguistic realization of a concept that occurs as a unit of thought and a mental phenomenon is the result of speech thinking activity. The question of how the process of mental structure - the transition of the concept to the linguistic sign takes place is a controversial topic. This image is not a

simple scheme or form, but a meaningful event. In other words, the subject does not see the simple form of the image or perceive its content, he perceives the meaningful image. The same meaningful image becomes a linguistic sign and forms the core of the sign's meaning. But such unity between reality - consciousness - linguistic sign should not be interpreted in the form of simple repetition. Because the mind does not simply reflect reality by means of linguistic signs, but separates the sign-characteristics that are important for the subject and creates a sample model of the perceived object (subject, event) based on them. The role of linguistic symbols in the implementation of this type of analytical activity of consciousness deserves special attention. The process of linguistic modeling of the concept goes through another important mental stage. Before the generalized perception of reality in thinking - the concept formed as a result of the logical "processing" of the image - receives a linguistic "clothing", an imaginary reflection of this "clothing" - a model is created. As soon as the plan of linguistic realization appears, the method of its implementation is sought. In fact, speech activity includes another stage besides the stages of performance (pronunciation) and hearing (content, perception). It is a covert process related to the planning of external or external speech. As A.R. Luria said, the future speech act begins with an intention and a plan, and this plan serves as an "internal dynamic scheme" of speech activity. The internal scheme is able to reflect the main content features embodied in the content of the concept that needs to be named linguistically, having undergone its own programming service. Inner speech is a process that ensures the linguistic realization of a concept. In this process, the structure and content of the future linguistic unit is formed. It is known that a person learns language and the material world in the same way and in the same direction. At the same time, the perception of the material world requires the creation of an understanding of the perceived object - events, and later this understanding is formed as a mental model - concept and receives a material name. Linguistic memory plays the main role in the successful (successful or unsuccessful) process of this type of multi-level linvopsychic activity.

There are different approaches to the concept of "concept" in the linguistic literature, which is why there are many explanations about this term, and as a result of different approaches, the classifications of the concept are defined in different ways. Concept types: A concept has its own structure. A simple specific idea, a whole conceptual structure, a concept that forms stages of abstraction can also perform the function of a concept. According to its content and level of abstraction, A.P. Babushkin classified the concept into the following types: concrete image; scheme; understanding; prototype; frame; scenario(script); gestalt. The acceptance of the concept concept in linguistics serves as a new stage for cultural, philosophical and cognitological aspects of linguistics in determining the main features of culture, consciousness, thinking and linguistic unity. In addition, the number of lexical units that are concepts is limited, because every name of an event that does not exist is a concept. Their carriers are the cultural memory of the people. Generally, the term "concept" refers to the content of the concept, given that. To date, several methods of studying concepts have been developed. In modern linguistics, the term "concept" is widely used to describe semantics. Because the meaning of linguistic expressions is equivalently expressed. This view of concepts into conceptual structures is a common feature of the cognitive approach [Gachev, 1992]. In the last 15 years, the concept has been actualized and has undergone a period of reinterpretation. There are various definitions of the concept, which are as follows: - it is a minimal unit of human experience in an ideal representation; - these are the basic units of knowledge processing, storage and transmission; - the concept has mobile boundaries and specific tasks; - the concept is social, its associative field determines its pragmatics; - this is the main cell of culture. A. Vejbitskaya considered only three main concepts for Russian culture ("Fate", "Longing" and "Will"), Yu.S. According to Stepanov, their number is from four to five or a dozen. These are "Eternity", "Law", "Evil", "Word", "Love", "Faith" and others. Kirnoze emphasizes that defining the exact scope of these national concepts is an unsolvable problem. In addition, the nominative domain of the concept is conceptual or, in other words, based on semantic domains. Words can be classified according to concepts based on their meaning. This classification is closely related to the theory of

conceptual or semantic fields. By the term "semantic fields" we understand closely related branches of the vocabulary, each of which is characterized by a common concept. The structure of the concept includes concepts, figurative elements. In the typology of concepts proposed by G.G. Slishkin, good information is given about the element based on values, which is one of the main components of the concept. There are only a few methods and techniques for conducting conceptual analysis for today's research. The purpose of conceptual analysis is "to define the paradigm of culturally important concepts and to describe their conceptosphere". The object of this kind of research is the ideas expressed through individual words, grammatical categories or texts, as well as the use of catacorpous words and lexemes in fiction, which allows not only to describe the studied concept, to structure it, and to identify its main features. writes: "In linguistic and cultural studies, a lot of attention is paid to the problems of expression of the concept. Therefore, the concept is considered the most actively used unit in linguistic and cultural studies. As a linguistic and cultural unit, the concept expresses the specific aspects of the culture of one or another nation. Linguistic concept is the main unit of culture that has an ethnocultural character and conveys functionally important information about existence. It represents cultural universals. Linguistic concept exists in thinking, it combines cognitive-rational and emotional-psychological content. The linguistic and cultural concept serves as a worldview model for all language speakers. To sum up, the Lingvocultural concept is a cultural tool influencing the formation of the national character. Concepts of culture are studied separately in Linguistics.

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