

The Role of the Concept in Modern Linguistics and Considerations about the Concept

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ABSTRACT

This article discusses the role of the concept in modern linguistics. In addition, the definitions given to it, its formation in world and Uzbek linguistics, examples taken from the researches carried out by Russian and English linguists, opinions and thoughts about the term concept were discussed.

Introduction. It is known that cognitive linguistics is one of the fields of modern linguistics that is rapidly developing in linguistics today. In this section, we explore the concept in detail. Cognitive linguistics is one of the branches of modern linguistics, and conducting research in this field is relevant today. The emergence of modern cognitive linguistics begins with the scientific works of American scientists J. Lakoff, R. Langaker, R. Jackendoff and others. [1-416-417].

If the term concept was used as a synonym for the word "concept" in linguistics until the 80s of the last century, we can see that its interpretation at the present time has acquired a wider meaning. There is no clear structure to the concept and each person learns the concept in his own way. A concept is a multifaceted and multi-layered mental structure. This is evidenced by the fact that the concept is described as an object of cognitive and linguocultural studies.

The term concept began to be widely used in the 90s of the 20th century. The word concept is derived from the Latin word "conceptus", and its dictionary meaning in humanities means "concept". The term concept was first used by the Russian linguist S. A. Askaldov in modern linguistics. He explained to the concept that "it is a unit that reflects the process of thinking about concepts of one kind or another." [2-p.267-280].

However, even in the 70s of the 20th century, this term was considered a problem that required a deep explanation. The introduction of the concept concept to the use of linguists in the 80s is connected with the works of English scientists Cheif, R. Jackendoff, and Lakoff. It is in those texts that the terms conceptualization and conceptual essence are found. Many scientists express different opinions on the dictionary meaning of the concept. According to him, there are those who consider it

as a logical category, a concept of practical philosophy, and the main unit of national mentality. "Concept" is derived from the Latin word "conceptus" which means "concept". In the dictionary of cognitive terms, the term concept is defined as follows: a concept is a concept that allows the mental and psychic resources of our thinking to be reflected in human knowledge and skills. The term "concept" is used in modern linguistics to express the mental image of a lexical unit. In everyday scientific work, the term concept is used as a synonym for "notion". The notion of concept has been widely studied by almost all eminent linguists, all of whom have different individual interpretations of the concept. The opinion of Y.A. Stepanov and S.A. Askoldov is very close to each other, they interpret the concept as a "logical category". That is, according to Askoldov, "a concept is a form of one of the elements of culture formed in a person's thinking, in the same form culture enters the mental world of a person."

Another Russian linguist, V. A. Maslova, looks at the meaning of the concept as a multifaceted structure, shows that it includes the excitement, evaluation, national image and connotation not only thought by the speakers, but also felt by them, and emphasizes that there is a special point of view in the structure of the concept. In his opinion, he stated that value is at the center of the concept, that it serves the study of culture, and that the principle of value is the basis of culture. In addition, each concept emphasizes that, in addition to its complex mental harmony, its semantic structure, it also includes human or general, national-cultural, social, language-related, and personal individual components. [3-p.208].

The main term of the book " Концепты.Тонкая пленка цивилизации" written by Y.S. Stepanov is the concept, and the scientist evaluates this concept as a cultural phenomenon similar to the "concept" related to logic, psychology, philosophy, and from the historical point of view to the "ideas" of Plato. D.S. Likhachev approaches the definition of the concept from the point of view of meaning and understanding and evaluates it as follows: "Concept is the understanding of a person, the manifestation of meaningfulness in the form of a small amount of objective meaning and understanding" [4-281]. Y.S. Kubryakova, recognizing the expression of a concept in language, directly connects it with memory and defines it as a unit of memory: "Concept is an active unit of memory, mental vocabulary, conceptual systems and brain language, most importantly, concepts are total views of the world expressed in language, quantum of knowledge" [4- 90-91.]

Y.S. Stepanov approaches the concept from the point of view of emotional-expressiveness and defines it as "an idea covering abstract-abstract, concrete-associative, and emotional-evaluative units, as well as the history of the forged concept" [5-41-42].

And A. Solomonik prefers to approach the concept from the point of view of reality and unreality. He defines this term as follows: "a concept is an abstract scientific concept processed on the basis of concepts of real life" [6- 246.] When defining a concept, V.V. Kolesov takes into account the presence of artistic features in it, the reflection of terms specific to literature in it. : "concept - the essence of the concept manifested in its meaningful form - image, concept and symbol" [7- 19-20].

In the "Brief Dictionary of Cognitive Terms" created under the leadership of E.S. Kubryakova, the concept concept is given some complete information: Concept (lat. conceptual: meaning, content, concept) - a concept that reflects the mental reserves and mental units of the human mind, as well as its experience and knowledge. 'a term used to describe data; memory, mental words and an active unit related to the brain - the conceptual system of the world scene reflected in the human psyche, that is, information about the person's ideas, thoughts, assumptions, and knowledge about the objects of the world [8-97-99].

In Uzbek linguistics, the term "concept" has been used since the 1990s as a tool of analysis and interpretation and as a term. Until today, many scientists have conducted their research on this topic, but they have not given a clear definition of it as a unanimous decision. Concept is a field of study that is developing as the core of modern linguistics. It is a process directly related to human consciousness and perception, and it is manifested as a product of higher thinking. Many scientists

have given their definitions to this concept. The scope of research works in Uzbek linguistics is also increasing in this direction, which is considered relatively new.

At this point, it is worth noting the researches of scientists such as Sh. Safarov, N. Mahmudov, T. Mardiyev, E. Mamatov, M. Rahmatova, O'. Yusupov, G. Hoshimov.

M. Rakhmatova expresses the opinion that "knowledge accumulated during human activities is reflected in his mind, such mental representation is a reflection of national cultural activity" [9-13].

However, we must not forget that the term "concept" can be put together with phenomena such as "meaning", "concept", and at the same time, they are not exactly the same, and it is necessary to distinguish their common and different aspects. The linguist scientist Sh. Safarov comments on this: "There is no complete answer to these questions yet, and its finding is also doubtful. There are certainly reasons for suspicion. First of all, it should not be forgotten that the concept of "concept" is a very abstract phenomenon, the "mental structure" at its core does not have any material appearance, but is an imaginary structure formed in the process of mental perception.

The Uzbek linguist T. Mardiyev in his nearly thirty works of authorship also dwells on the definitions, conclusions, and theories given to the concept concept. According to the scientist: "Concepts, as a rule, focus on putting certain concepts related to human lifestyle into special patterns, defining their linguistic and cultural existence. A certain concept is considered to have its own form in each linguistic culture. Concepts, in turn, have a complex typological device, which is widely interpreted in relation to the meanings of words. [10- 36-44]

Scientist Durdon Khudoyberganova commented on the term concept in her article entitled "Anthropocentric study of the text" on the topic of "problems of cognitive-semantic study of the text" and wrote: In our opinion, the concept is, in fact, a mental structure. At the same time, it is a multi-faceted and multi-layered structure that exhibits psychological, cognitive-semantic and linguo-cultural aspects. Because the concept is characterized as an object of cognitive and linguocultural studies. For this reason, we evaluate the division of the concept into types as subjective, social, linguistic, cultural, and artistic concepts as an approach to a single essence from different aspects. Indeed, the language system itself is considered one of the most diverse phenomena that combines the above qualities. In our opinion, this opinion of the scientist is consistent with N. Yu. Shvedova's opinion about the concept. N. Yu. Shvedova said that a concept is a concept, and behind this concept there is a content that is perceived socially or subjectively, reflects the important material, mental, and spiritual aspects of human life, has its own historical roots, and reflects the general experience of the people.

Prof. Sh. Safarov in his monograph "Cognitive Linguistics" puts forward the following reasonable opinion about the relationship between concept and concept; It is known that a person learns language and the material world in the same way and in the same direction. The perception of the material world requires the creation of an understanding of the objects and events that are being perceived at the same time, and later this understanding is formed as a mental model-concept and receives a material name.

So, the famous scientist is evaluating the concept as a phenomenon that is formed in the human mind and thinking, after the concept and before the linguistic verbalization, and this is a very valuable idea. But at the same time, the lack of mutual distinction between the concept and the concept formed in human thinking before it seems to create some confusion in perception.

Most of the linguists (V. Demyankov, V. Karasik, V. Maslova, S. Vorkachev, M. Pimenova) emphasize the need to differentiate between the terms "concept", "concept" and "meaning", because differentiation is the acquisition of knowledge about reality, necessary to determine their roles in the processes of understanding and expression. Another famous scientist V.Z. Demyankov published articles about the meaning, etymology, forms and definitions of the term "Concept" in different languages. In his article " Термин «концепт» как элемент терминологической культуры», he defines the words "concept" and "concept" as historical doublets, but now they are different in

scientific and non-scientific use, as follows: "The concept is the content side of the verbal sign, and the concept is the reality. They are socially and subjectively understood processes that belong to the mental, spiritual or vitally important material sphere of human life, are developed and strengthened by the social experience of people, have historical roots in their lives" [11-606-622.]

There are mainly two directions in considering the relationship between "concept and concept". The representatives of the first direction considered the meaning of the terms concept and concept to be equal and used them as interchangeable synonyms. This view of the problem is presented in the works of G. Lakoff, V. Postovalova, N. Shvedova, M. Nikitin, A. Babushkin, A. Khudyakov and others, who claim that concept and understanding are closely related phenomena; "Nowadays, linguists hardly use the term "concept" in its classical sense and prefer to talk about mental structures called "concepts." [12-1996].

"Concept" and "notion" are not equivalent to each other: the first term is much broader in its content than the second, because the whole is always more voluminous than its parts. Such an understanding can be observed in the works of P. Abelard, M. Pimenova, I. Sternin, V. Karasik, G. Slyshkin, L. Cherneyko, V. Maslova and others. Thoughts about the relationship of concept and idea as a whole and a part can be found in the works of Pierre Abelard (1079-1142), the founder of conceptualism. According to him, the scope of concept manifestation is quite diverse, it includes feelings, intuition, affects, senses, etc. The issue raised about the difference between the terms "concept" and "meaning" can lead to the following conclusions. The problem of distinguishing these terms remains one of the most urgent and intractable problems in contemporary linguistics.

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