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VARIOUS APPROACHES TO THE THEORY OF CONCEPT IN COGNITIVE LINGUISTICS

Annotation: One of the most fascinating and contentious areas of linguistics, which examines how people's everyday language reflects their brain processes. This study places a strong emphasis on language as a communication tool that varies not just across countries and civilizations but also between individuals.

Key words: cognitive linguistics, concept, mental process, meaning of the word, scientific disciplines, notion, logic, philosophy, science of culture, boundaries of the theory, cognitive psychology, cognitive linguistics, processing of information.

Аннотация: Когнитивная лингвистика – одна из наиболее интересных и спорных отраслей языкознания, изучающая психические процессы и их языковое отражение в повседневной жизни людей. Эта наука уделяет первоочередное внимание языку как коммуникативной единице, которая различается не только с точки зрения наций и культур, но и от одного человека к другому.

Ключевые слова: когнитивная лингвистика, концепт, психический процесс, значение слова, научные дисциплины, понятие, логика, философия, культурология, границы теории, когнитивная психология, когнитивная лингвистика, обработка информации.

INTRODUCTION

Every human has unique pragmatic linguistic quirks and communication goals that are a reflection of the world they have created for themselves through mental synthesis of their environment. This article is devoted to the analysis of the one of the aspects of the study in cognitive linguistics- concept. In order to make the notion of cognitive linguistics more clearly we want to mention some additional information taken from the internet resources that help us to define this branch of the linguistic science: Since the middle of the 20th century, truth-conditional semantics and generative grammar have dominated the study of language meaning and grammatical forms. Today, linguists have responded with the field of cognitive linguistics. Its key tenets are that language is an essential component of human cognition rather than a separate cognitive ability and that linguistic knowledge of form and meaning is essentially conceptual structure.

Although language is a unique human cognitive capacity, the mental processes involved in storing and retrieving both linguistic and non-linguistic information are essentially the same. Because of this, a large body of research in cognitive linguistics has described the organization of concepts (frames, domains, profiles, and so on) as well as the variety of conceptualization or construal operations as manifestations of broader cognitive processes like attention/salience, comparison, perspective, and Gestalt.

MATERIALS AND METHODS

We used a complex method of analysis, including:

- 1) method of semantic analysis involves the analysis of cultural values of concepts;
- 2) descriptive method comprises monitoring and classification of the material;
- 3) comparative analysis identifies the universal and distinctive features of concepts in unrelated languages;

The ideas that language is an essential component of cognition and that it reflects the interaction of cultural, psychological and communicative factors that can only be understood in the context of the realistic view of the conceptualization and mental processing is the foundation of cognitive linguistics, which includes a variety of broadly compatible theoretical approaches to linguistic meaning and structure.

The fundamental tenet of cognitive linguistics is that language is an intrinsic part of human cognition as a whole, and as such, language should reflect the patterns and structures of cognition that psychologists, neurobiologists, and others have identified.

Meaning—that is, the meaning of words and sentences—or, to put it another way, the meaning of any linguistic expression, no matter how small or large—is the main concern of cognitive linguistics. For this reason, it is necessary to define the term "concept" first. The fundamental study of cognitive linguistics is linked to the examination of thought processes, word meaning, and its relationship to linguo-cultural, linguo-pragmatic, and linguo-didactic aspects of language use in human communication.

RESULTS AND DISCUSSION

In many scientific disciplines, the term “concept” is widely used. Though the term “notion” is used in logic and philosophy, “concept” is the term of mathematical logic and is deeply ingrained in the science of culture, or cultural studies. Frequently, the two terms are used interchangeably.

In the works of E.S. Kubryakova, for instance, it is stated that the term “concept” encompasses the domains of several research directions, defines and refines boundaries of the theory, forms the fundamental postulates and categories, and is related to thinking and learning, information processing and storage, as well as linguistics. But mental objects—which give rise to the term “concept”—have no particular birth sign in common (they belong to an idealized region and share similar ideas, thoughts, concepts, images, gestalt, etc.); instead, they are related through a “family resemblance” that is referred to as a “game” in which “we see a complicated network of similarities overlapping and intersecting”.

Word conceptus - medieval education, derivative (communion) of the verb concipere - concipere “collect”, “grasping”, “light”, “conceive”, “beget”. In classical Latin conceptus recorded only in the sense of the “pond”, “inflammation”, “Conception” and “fetus” (the fetus).

The word “concept” along with its producing has become a verb, of course, all the Romance languages and in English (Fr. concept-concevoir, ital. concetto-concepire, span. concepto-concebir, port. conceito-conceber, Eng. concept-conceive), in the Russian language as it was also a trace semantics, i.e. its “inner form” has been reproduced by the word “понятие”.

Most Russian dictionaries do not include the term “concept” in the synonymous pair “concept –notion”. The “Great Dictionary of Russian Language” is the only source with it. In Russian linguistic literature, the term “concept” and its terminological equivalents “lingvokulturema”, “mythologema”, and “logoepistema” have been widely used since the early 1990s.

The term “global mental unit” refers to the ideal essence, or quantum of structured knowledge, that is formed in a person's mind for their immediate operations with objects from their objective activity of human mental operations with other, preexisting concepts in their mind, according to Z.D. Popova and I.A. Sternin. Men’s concepts are not solely derived from dictionary definitions; they also stem from personal, societal, cultural, and historical experiences. The more diverse a person's background, the more expansive their concept becomes and the more likely it is that the word will take on an emotional connotation that permeates every part of their concept. In this case, we concur entirely with the writer Likhachyov.

We can characterize the idea as “a bunch of culture in human consciousness, in a culture which is part of the mental world of man, when a person enters a culture, he affects it”, based on research by Y.S. Stepanova. Not only are concepts imagined, but they are also felt. They are the focus of feelings, preferences, and occasionally arguments.

The idea is more expansive than the concept “category”, as has already been stated. The definitions of “concept” and “notion” in dictionaries are quite similar. English dictionaries define “concept” as “the idea behind the whole class of things”, “the point of view, conventional wisdom”, or “general notion”. Additionally, “concept” is defined as “someone’s notion of how something ought to be or is”.

In Yu.S. Stepanov's work “Constants: dictionary of the Russian culture”, one of the most notable distinctions between the concept and its internal content was revealed. It was stated that the word’s internal content encompasses its semantic connotations as well as all of its lexical-semantic variants, as well as expressive (emotional) stylistic coloring, estimation, and other elements. The concept’s internal organization, which is distinct from how the word's lexical and semantic variants are structured, is a sort of set of meanings.

The relationships between concepts create a hierarchical “image of the world”, or “picture of the world”. The phrases “linguistic image of the world” and “linguo-rithorical picture of the world”, which together indicate that “the structure and system of linguo-rithorical picture of the world form the cultural concepts”, are arguably the most effective in expressing concepts and communication systems as cognitive structures and how language incarnations.

The idea’s infinite existence is characterized by its status as a cultural phenomenon: it never goes away, moving both from the center to the periphery and back again, and its substantive content is infinite as well. The concept’s eventfulness is determined by how it works in the human mind and how it influences thought. The relationship between concept and verbal, contextual realization is comparable to that between phoneme and sound, morpheme and morph. Language concepts are immaterial and abstract, whereas speech and contextual realization are tangible and material.

The semantic structure of concept, which follows a rigid logical order, can be summed up as its “external” and internal categorical relatedness. The concept’s central idea is an original, archetypal representation of the word's fundamental meaning. The concept's core and periphery can be discussed in this context. The latter has the potential to diverge, which would remove new central value derivatives.

A conceptual representation of general cultural concepts, such as “being”, “reality”, “consciousness”, “knowledge”, “reason”, “faith”, “experience”, the “thing”, “reality”, “activity”, is realized through language, which serves as a mediator between culture and individual. Yu.S. Stepanov’s statement that “concept is the meaning of the word” should be corrected when viewing language as a medium for representing meaning. Specifically, the statement should read, “the concept is a meaning, embodied in the word by the subject of the word, based on existing concepts of the culture systems”.

A comprehensive theory of cognition and the mind must include concepts as a fundamental component. We use a variety of facts about concepts and our understanding of them to analyze and differentiate our thoughts, particularly those that express or involve propositions, from one another. Since concepts are typically believed to be closely related to, or even identified with, the meanings of entities like predicates, adjectives, and the like, our linguistic utterances that express propositions also express concepts. Concepts and our comprehension of them play a role in our comprehension and interactions with the outside world.

Our ability to grasp concepts plays a role in both our acts of categorization and our comprehension that a particular thing belongs in a particular category. These abilities fundamentally involve our knowledge, so philosophical questions concerning our epistemic abilities are entwined with questions concerning the nature of concepts. Though there are certainly many aspects and abilities of the mind that do not involve concepts, the task of determining the appropriate general theory of concepts is important to cognitive science, psychology, philosophy of mind, and philosophy of language.

In general, philosophy is concerned with the nature of concepts; however, philosophy of language and philosophy of mind are particularly focused on this topic. Concepts are typically regarded as belonging to the category of semantic values or meanings. There is also reason to believe that concepts are universals; therefore, a major question concerning the nature of concepts is whether the general theory of universals applies to them.

Another such question is whether concepts are mind-dependent or mind-independent. Lastly, ideas are typically understood to be the objects of analysis. One accepts the classical view if they treat analysis as classical analysis and maintain that there are classical analyses for every complex concept. While some conceptual theories acknowledge that concepts are objects of analysis, they disagree with the classical theory regarding the type of analysis that is appropriate for all complex concepts.

The intension or meaning of a sentence is a proposition. The intensions or meanings of many sub-sentential entities are concepts. Concepts are also generally thought to be universals. The reasons for this are threefold: A given concept is expressible using distinct verbal expressions. This can occur in several different ways. My uttering “Snow is white” and your uttering “Snow is white” are distinct utterances, and their predicates are distinct expressions of the same concept [white].

CONCLUSION

We can sum up this article by stating that ideas are beneficial to people at all stages. People would be unable to communicate at all without those since concepts are important for communication and semantics and have pragmatic and cultural components. They apply to everyone everywhere. Whether we are aware of them or not, they do exist. Meaning emerges after the concept, which originates from the imagination and notion. This sums up our communication style and worldview in its entirety.

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