



THE PROBLEM OF CONCEPT IN LINGUISTIC

Submission Date: August 15, 2022, **Accepted Date:** August 25, 2022,

Published Date: August 29, 2022

Crossref doi: <https://doi.org/10.37547/philological-crjps-03-08-04>

Journal Website:
<https://masterjournals.com/index.php/crjps>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Ozoda Abduganiyevna Khazratkulova

Researcher, Alisher Navoi Tashkent State University of Uzbek Language and Literature, Uzbekistan

ABSTRACT

This article is devoted to indicate different interpretations of the term "concept". There was a differentiation of terms and concepts which are related to various fields. The term concept is both an ancient and a modern term in linguistics. The multifaceted nature of the concept is further explained by the fact that its field simultaneously encompasses rational and emotional, concrete and abstract, universal and ethnic, national and individual concepts.

KEYWORDS

Concept, term, semantics, artistic image, synopsis, cognitology, technology, cognitive research, differentiation.

INTRODUCTION

The term concept is both an ancient and a modern term in linguistics [1]. V.Z. Demyanenko, while focusing on the evolution of the term concept and its semantic structure, noted that in classical Latin literature it is used in the sense of the emergence and

formation of a certain idea, and in Italian, French, and German literature of the Middle Ages in different meanings (embryo, concept, imagination, thought, idea, plan, extravagant artistic image, synopsis, etc.) [2]. The meaning of the term concept used in today's



cognitology is goes back to S. A. Askoldov's article "Concept and word" published in 1928. However, this issue raised by S.A. Askoldov was not studied on the basis of serious approaches until the middle of the last century [1]. On September 11, 1956, at a symposium held at the Massachusetts Institute of Technology, George Miller ("the magic number 7+2"), linguist Noam Chomsky ("Three Models of Language"), Allen Newell ("The Logical Theorist") presented cognitive research as the only one [3]. In the field of science, the idea of combining under a single "umbrella" was put forward. It was from that time that, as a science [3] that arose at the intersection of fields of cognitology, as a result of which it began to arouse interest, there was a differentiation of terms and concepts related to the field.

There was a differentiation of terms and concepts related to different spheres. In 1989, the symposium organized by René Dirven (Duesburg) laid the groundwork for the rebirth of cognitive linguistics as an even wider field. The reason is that the journal Cognitive Linguistics and the monograph series Cognitive Linguistics Research were initiated at this symposium, and the father of cognitive grammar, Robert Langaker, was appointed to be responsible for its first volume, as well as promising plans for the organization of the international association of cognitive linguistics have been made, which will act as a real impetus for the rapid development of the field [4].

THE MAIN FINDINGS AND RESULTS

Different interpretations of the term "concept" have been put forward in linguistics. Due to the fact that the term is interpreted in the context of several fields at the same time, its wide-ranging nature causes confusion. In particular, according to R. Jackendoff's humorous interpretation, asking a psychologist, philosopher, or linguist to answer what a concept is the same as asking a physicist what mass is - there is no single answer to the question [5]. Although most researchers seem to disagree on this point, the roots of these approaches are very close.

R. Jackendoff considers the concept as a phenomenon that combines the nature of human mind, thinking, language and content. It is impossible to assess what a concept is without creating a sketch of its origin and studying the environment and worldview in which it gained importance [6].

R. Langaker, paying attention to the process of conceptualization, which covers all aspects of mental activity, emphasizes that this process simultaneously includes both pre-existing and newly formed concepts, not only related to the intellect, but includes sensory, emotional, dynamic experiences, concepts originating from the linguistic, social, cultural context, as well as emerging and gradually forming over time. They are characterized by belonging to cognitive domains (conceptospheres) [7]. Therefore, any cognitive structure is a new or already formed concept, thought experience, system of knowledge and constitutes a certain sphere for predication.

E. Sepir characterizes the concept as a capsule of thought in a condensed form, any episode that can be encountered in life [8].

J. Lakoff states that concepts are concepts that can be expressed through individuals, a group of animate or inanimate objects, or different situations and contexts [9].

Linguistic cognitology is also developing rapidly in Russian linguistics. Effective research is being carried out by the leading representatives of the field, inspired by the achievements in world linguistics, equivalents of the corresponding terms are being developed and interpreted in their own way.

In particular, Maslova [1] justifies the interpretation of the concept term according to three different approaches: representatives of the first approach focus on its cultural aspects in the description of the concept term and emphasize that any culture is a set of certain concepts and the relationship between them (for example, Yu.S. Stepanov, V.N. Telia). So, according to this approach, the concept is the main cell of culture.



The second group - representatives of the semantic approach (N.D. Arutyunova, T.V. Bulygina, A.D. Shmelev, N.F. Alefirenko, etc.) interpret the concept as a term related to the field of cognitive semantics, while V. A. Maslova, D.S. Likhachev, E.S. Researchers such as Kubryakova emphasize that the concept is formed as a result of the collision of a certain meaning of a word with the personal and national experience of a person, that is, the concept is interpreted as a mediator between a word and an activity. According to the interpretation of E.S. Kubryakova, the concept is an operative unit that organizes the human mental memory, the conceptual system of the brain (*lingua mentalis*), and the picture of the world reflected in the human psyche [10].

D.S. Likhachev describes the concept as an algebraic expression of the meaning that moves a person in written speech, P. M. Frumkina describes it as a verbal concept reflected in a certain category of culture. In our opinion, VN Telia's approach to defining the concept is unique. According to his interpretation, a concept is a product of human thinking, a perfect concept, not only a language, but a category specific to the human mind in general.

R. Pavilenis defines the concept as “a meaning that forms a cognitively based subsystem of knowledge and thoughts”. Considering that the concept is large-scale and multi-level, S.H. Lyapin, Yu.S. Stepanov and V.I. According to Karasik, based on the object of research, the priority level of a certain concept can be determined, that is, for some research, the psychological or psycholinguistic level of the issue is priority, for another, etymological, ethnographic, and for others, cultural, linguistic and cultural aspects can be in focus.

Taking into account that the concept is a multifaceted concept, V.A. Maslova emphasizes the importance of taking into account a number of unique, inseparable features when describing it. That is, the concept: 1) the representation of the minimal units of human experience, expressed through words in the ideal imagination, having a field structure; 2) the basic unit

of knowledge processing, storage and transmission; 3) the concept has its dynamic limits and certain functions; 4) the concept has a social character, and its pragmatic aspects are manifested on the basis of its associative field; 5) the concept is the main link of culture.

V.A. Maslova gives the following explanations of this term based on the above-mentioned features of the concept:

concept is a term that explains mental or spiritual resource units in our mind and an informational structure that reflects human knowledge and experience;

concept - the whole picture of the world reflected in the human psyche, a mental lexicon, a conceptual system and a quick component of memory; concept - has its own cultural features, has moved to the form of speech and is composed of a number of linguistic tools that form a corresponding lexical semantic paradigm according to the plan of expression, has language expressions and has ethnic-cultural specificity is a distinct unit of collective knowledge.

Sh. Safarov, a major researcher of the concept and related phenomena in Uzbekistan, considers the concept and understanding to be equal: "It is known that the mutual cooperation of language and culture is manifested in different forms. Accordingly, the subject of linguistics and cultural studies is expected to be multifaceted, and among these are the ethnolinguistic image of the world, linguistic consciousness, linguistic personality (or individual language), mentality, cultural code, etc. As its main heuristic unit, the concept, i.e., a conceptual unit reflecting the important features of things and events that take place in the culture and language shells, is accepted. The complex of concepts forms the national image of the world, determines the movement of linguistic consciousness, forms the national mentality, and ensures the linguistic activity of the individual.

This is not the only view of Sh. Safarov on concept and



understanding. In his previous studies, he also tried to summarize the opinions of world linguists regarding the description of these two phenomena: "The terms 'concept', which is a product of logical activity, and 'concept', which is widely used in cognitive linguistics can it be used in the same context? Undoubtedly, both these phenomena appear as a unity of thought. The starting point of both of these is related to the perception and visual representation of an object-event in reality. The resulting emotional image is initially unique and individual in each person. For example, "flower" is "rose" for one person, "basil" for another, and "tulip" for another. At the higher stages of emotional and thinking activity, the individual image moves away from the concrete object and turns into an original logical (mental) phenomenon. Such feeling and thinking of reality in the same way, the emergence of a generalized and partially abstracted image causes the formation of the same code - symbolic sign for everyone.

It is in this place that the scientist gave a definition that consistently distinguishes concepts from concepts: "Concepts form the basis of various categories formed in the human mind, they serve as a reference point for them. Usually, as a general feature of the concept, it is noted that it does not have a clear appearance in terms of internal structure, but this note is not very close to the truth. After all, the image of the subject, which is 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 admit that the composition of the concept has a systemic character. Its systemic features are manifested in its complex structure and perception as a whole mental structure.

CONCLUSION

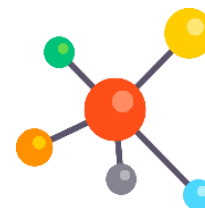
In our opinion, the concept is a product of perception that has arisen as a result of a person's relationship with the environment, and is a general-complex category that has an extremely colorful palette and linguistic and paralinguistic expression plan and field structure in the human mind and thinking.

Nevertheless, the definition given to the concept and showing its place in the system of cognitive linguistic terms are not enough to say that it has been completely described. The concept acquires uniqueness in each concrete realization due to national, cultural and other differences, including gender.

So, concepts create a picture of the world in the human mind, as a result of which a conceptual system is created; linguistic symbols encode the content of this system in the form of words. The absence of a single description of the concept is characterized by the fact that it is a socially, psychologically, culturally complex, comprehensive structure; concepts are based on various associations, emotions, subjective assessment, national image and connotations specific to a particular culture. The multifaceted nature of the concept is further explained by the fact that its field simultaneously encompasses both rational and emotional, concrete and abstract, universal and ethnic, national and individual concepts.

REFERENCES

1. Maslova V. A. Introduction to cognitive linguistics. – Moscow: Flinta: Science, 2006. – p. 31
2. Demyankov V. Z. The term "concept" as an element of terminological culture [Electronic resource]: Access mode: http://www.infolex.en/FOR_SHV.HTM // Access date. – 07/20/2020.
3. Safarov Sh. Cognitive linguistics. – Jizzakh: Sangzor, 2006. – p. 20.
4. Langacker R. W. Concept, image, and symbol: The cognitive basis of grammar. – Walter de Gruyter, 2002. – P.9
5. Jackendoff R. What is a Concept, that a Person May Grasp It? 1 //Mind & language. – 1989. – T. 4. – №. 1-2. – P. 68-102.
6. Langacker R. W. Essentials of cognitive grammar. –



- Oxford University Press, 2012. – P.31.
7. Sapir E. Language: An introduction to the study of speech. – N. Y., 1921.– P.13.
8. Teliya VN Russian phraseology. Semantic, pragmatic and linguoculturological aspects / VN Teliya. – Moscow: Nauka, 1996. - P.34.
9. Kubryakova E. S. Concept//Kubryakova E.S., Demyankov V.Z., Pankrats Yu.G., Luzina L.G. Brief Dictionary of Cognitive Terms. – Moscow: Izd-vo Mosk. university - 1996. - S. 90.
10. Teliya V.N. Russian phraseology. Semantic, pragmatic and linguoculturological aspects. -
11. Krasavsky N.A. Emotional concepts in German and Russian linguistic cultures. Monograph. - Volgograd, 2001. – P. 40-59.
12. Krasavsky N.A. The concept of "Zorn" in the proverbial fund of the German language. // Theoretical and applied linguistics. Issue 2. Language and social environment. – Voronezh. VSTU publishing house, 2000.–S.78 89//eidos.rsl.ru
13. Maslova V. A. Introduction to cognitive linguistics. – Moscow: Flinta: Science, 2006. - P.37.
14. Safarov Sh. Further tasks of linguistics // Foreign philology. No. 3, 2016 – p. 99.
15. Safarov Sh. Cognitive linguistics. - Jizzakh: Sangzor, 2006 – pp. 15-16.
16. Khursanov NI. Creating a corpus of texts. Journal of Education and Innovative Research. 2021(4):1.
17. Niyazova G., Raupova L. Studying the language of detective work in socio-pragmatic and gender aspects // OIL. 2021. №2. URL: <https://cyberleninka.ru/article/n/izuchenie-yazyka-detektivnyh-rabot-v-sotsiopragmaticheskikh-i-gendernyh-aspektah> (date of access: 08/27/2022).
18. Khursanov, N. I. (2022). Types of semantic transference in dramatic discourse (on the example of Uzbek and English texts). ACADEMICIA: An International Multidisciplinary Research Journal, 12(4), 152–158. <https://doi.org/10.5958/2249-7137.2022.00252.X>
19. Rasuljanovna, I. N. (2019). The phenomenon of lacunarity as the linguacultural issue. Prospects of world science-2019, 226.