

ISSN: 2450-8160

Herald pedagogiki. Nauka i Praktyka

wydanie specjalne



Warszawa
2021

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(wydanie specjalne) Volume-2, № 5 October 2022

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THE CONCEPT AS AN OBJECT OF COGNITIVE LINGUISTICS AND LINGUACULTUROLOGY

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Abstract: The article examines the role and importance of the term concept in cognitive linguistics and linguistic and cultural studies. Our observations regarding the linguistic-cognitive approach to the language, including the processes of conceptualization of knowledge about the world and categorization of this knowledge, and ultimately their orientation to verbal structures, that is, their realization through them, seem to be lacking in the existing linguistic-cognitive models of the modern English, Uzbek, Russian and other language systems. It should be noted that there is a close connection between the perceptual and linguistic conceptualization and categorization of objective existence by some scientists, and that the world is observed by speakers/writers through both important processes through the medium of language, and ultimately, the visualization through verbal means has a global scope, as well as these complex processes. All of them are directed to serve for the realization of the existing cognitive-semantic categories in the language, and in turn, their opinion that they have the essence of being realized through hierarchical (step-by-step) and multi-level means is appropriate and correct.

Keywords: concept, term, cognitive linguistics, linguistics, linguistic conceptualization.

In recent decades, in linguistics, attention has increased to the study of the human factor in language, that is, to the joint study of a person with his culture, psyche and other characteristics in the study of language. The system-structural scientific paradigm, which had gained priority in linguistics until this time, began to give way to the anthropocentric paradigm. Structural linguistics examines the subject of its scientific analysis of the relations and connections within the language system based on the fact that the language is a sign system. Structural linguistics is a field that studies issues such as the structural composition of language units with the status of a sign, that is, their constructive (construction) aspects, as well as their status in the language system, their interconnection, distributive aspects. Naturally, the methods that served the structural paradigm are now being transformed at the expense of other scientific methods, and it is observed that they fill the gaps in object research. One of the central concepts of the anthropocentric paradigm in linguistics is the concept. Therefore, the fields of anthropocentric linguistics that are rapidly developing are cognitive linguistics and linguaculturology.

According to the Russian linguist E.S. Kubryakova, "Cognitive linguistics is a relatively new, promising branch of the science of language, in the center of its analysis is language, that is, the representation (coding, keying) and transformation of information,

that is, the system of symbols that plays an important role in transmission, their cognitive basis" (Kubryakova, 1997, 52). It follows from this that cognitive linguistics studies language phenomena in an integral connection with thought processes, and also provides a wide opportunity to reveal, explain and illuminate the principles of our knowledge of the objective existence that surrounds us through the mechanisms of language learning by humans and the processes of conceptualization and categorization. The place, importance of cognitive linguistics and its main differences from related linguistics are described in the special book "Cognitive Linguistics: Foundations, Scope and Methodology" (1999) of the multi-volume publication dedicated to scientific research on cognitive linguistics called "Cognitive Linguistics Research" by prominent cognitive linguists of the world valuable concluding remarks on its independent and stable status in linguistics, most importantly - it is recognized that whatever phenomenon of language is studied there, a cognitive-functional approach to them is preferable to a formal analysis (see: Langacker 1999, 17-24, etc.). In essence, the well-known typologist W. Croft, writing about this, emphasizes the unique importance of cognitive linguistics in the typological study of language (Croft 1999, 61-94).

Speaking about the important processes of observation in cognitive linguistics, that is, the processes of conceptualization and categorization, E.S. Kubryakova says: "The process of conceptualization is aimed at separating (differentiating) small (small, minimal) meaningful units of the composition (complex) of human experience - knowledge, while the process of categorization distinguishes, sorts and differentiates similar and meaningful units from each other, and divides them into relatively larger ones, and it is aimed at unification into categories, or rather categories" (Kubryakova et al. 1997). In this case, how does the speaker/writer of the language feel the objective existence, how does he perceive it, what objective and subjective factors are decisive in the formation of the objective (true) picture of the world in an ethnic group that is the speakers of a certain language, and also what kind of objective existence this ethnic group communicating in the language perceives. An important role is played by the study and research of language tools, i.e. verbal tools, the methods of manifestation and the techniques of linguistic expression through the language landscape specific to this language.

Naturally, as in all other cognitive sciences, in cognitive linguistics, its main category is "concept". It is a multifaceted mental-cognitive phenomenon. There are direct constituents of the concept, which form the conceptual, perceptual, pictorial-cultural (culturological) and pragmatic aspects of its research. According to E.S. Kubryakova, "a concept is a mental structure, it is a quantum or generalization of knowledge of different contents and forms" (Kubryakova, 1996: 90).

Our observations regarding the linguistic-cognitive approach to language, including the processes of conceptualization of knowledge about the world and categorization of this knowledge, and ultimately their orientation into verbal structures, i.e., their realization through them, are the missing, on the one hand, structural links (links),

categories (microcategories, macrocategories), on the other hand, additional basis, evidence that allows to identify a series (microconcepts, macroconcepts, single and double concepts, general and special concepts), as well as "conceptual gaps" creates a thorough ground to bring.

It should be noted that there is a close connection between the perceptual and linguistic conceptualization and categorization of objective existence by some scientists, and that the world is observed by speakers/writers through both important processes through the medium of language, and is ultimately visualized through verbal means, and that these complex processes are all global. It is appropriate and correct that the existing cognitive-semantic categories are aimed at serving to be realized in the language, and in turn, they have the essence of being realized through hierarchical (step-by-step), multi-level means (Compare: Kubryakova. 1996; Klobukov 1988, etc.).

Also, the linguists of our country (A. Abduazizov, D. Ashurova, U. Yusupov, Sh. Safarov, M. D. Djusupov, A. Mamatov, G. Hoshimov, J. Yakubov, etc.) have been making a significant contribution to the field of linguistics and cultural studies with his researches focused on the problems of For example, U.K. Yusupov defines the concept as follows: "A concept is a complex of knowledge about something or an event in the external or internal world, images about it and a positive, negative or neutral attitude towards it" [Yusupov, 2011:10]. D. U. Ashurova's point of view on the concept is as follows: the concept is a mental structure that creates a harmonious unity, which, as a nuclear component of the image of the world, has linguistic and cultural significance, belongs to an individual and the whole society" (Ashurova: 2011, 32).

In this regard, we emphasize that the opinion of the well-known cognitive linguist Sh. Safarov about the formation of concepts, i.e. "the knowledge gathered through the conscious perception of the subject and the formation of an image in the imagination, is formed in different ways and has a different character" (Safarov 2006, 16), because it is directly related to different causes formation of concepts in group and structure.

"The grouping of concepts is based on their linguistic expression" (Safarov 2006, 16). Therefore, cognitive researchers proposed to distinguish groups of grammatical (more precisely, syntactic) concepts in addition to phonological, morphonological, morphological, lexical, phraseological concepts (Babushkin 1996; Volukhina, Popova 1999; Langacker 1987, etc.). It would not be a mistake to say that these groups include groups of concepts related to each field, including stylistics, textology (discourseology). Because stylistic concepts also have their own special system, in which it is possible to distinguish many types of concepts that are inextricably linked with stylistic devices, for example, "metaphor", "metonymy", "hyperbole (hyperbole)", "synecdoche", epithet, personification (personification, revitalization), oxymoron, litota, irony, chiasm, antithesis, and the like, there are a number of stylistic devices whose cognitive basis, of course, is stylistic concepts, although they (stylistic devices), in turn, have certain "cognitive/conceptual "semantics" are specialized verbal tools for expressing. Today, analyzing them from a cognitive point of view is one of the current problems of cognitive

stylistics.

In shaping the system of semantic relations, cognitive grammar traditionally refers to general (universal) concepts (for example, "time/temporality/, person-person/personality/ , subject/subjectivity/, predicate/ predicate/, object /objectivity/, adverbiality /adverbiality") , also works based on specialized (special) concepts (for example, "gender, quantity, category, animate/animatnost/, inanimate /inanimatnost/ diathesis/proportion/" and other concepts). From this point of view, it is appropriate to divide the concepts into the following two structural types: 1) simple concepts; 2) joint concepts. In addition, concepts can be further divided into two large types, depending on what verbal means they are embodied in: 1) concepts representing a situation, situation (such concepts represent a certain complex phenomenon, an event, or rather, a certain proposition (therefore, they are called concepts of the second category), 2) concepts that do not represent an event, a situation (that is, they represent a known thing or a nominative simple event, naming, or rather a nomination (therefore, they are called concepts of the first category). In such cases, concepts of the second category (representing a situation, situation) are usually at least a phrase expressed through large verbal means such as a sentence (sentence). It is important to note that their next type (that is, a sentence, a sentence) is considered a specialized means of realization. Concepts of the second category (that is, concepts that do not represent an event or situation) are usually represented by lexemes (words), which are considered a nominative unit of the lexical level.

A.E. Mamatov, paying attention to the structure of the concept and its essence, writes: "The concept has a complex structure, on the one hand, it covers all aspects of the concept, on the other hand, the initial factors that express it as a form of culture, that is, the etymology of this or that concept , covers its history, current associativeness, value, connotations. A concept is knowledge about a phenomenon that connects the spiritual or material culture of a given society with language signs. Such an understanding of the concept has the character of focusing on an ethno-cultural goal and moves the concept from the mental, philosophical and psychological sphere to the value-cultural sphere" [Mamatov 2019, 71-102].

According to the above scholars, "meaning", "notion" and "concept" are different terms. Nevertheless, O'. Yusupov admits that "notion" and "concept" are at first inextricably linked terms: when "notion" appears, there is no difference between it and "concept", therefore, in such cases, the term "notion" can be used freely. A "notion" appears when new characteristics of an object or phenomenon reflected by the "concept" are discovered, or when an attitude (evaluation) or an image is formed in relation to that object-phenomenon. In this case, the concept appears on the basis of that understanding and includes it" [Yusupov, 2011:51].

J. Yakubov stated that the main difference between the term "notion" and the term "concept" is that "notion" is a reflection of a set of knowledge and information about an object in the mind, while "concept" is a mental structure and a set of all knowledge about

this object. language is expressed through various linguistic units reflecting national-cultural characteristics [Yakubov 2020, 41-46].

We consider the concept as a complex perceptual reality, i.e., a phenomenon that is expressed in language through verbal (and, if necessary, non-verbal) means, consisting of complex internal organizers. It, we believe, has a genealogical structure containing specific constituents and is materialized by all speakers of the language through sign(s) and accepted as a meaning common to all. In this way, the meaning is expressed, keyed, coded, passworded, moderated through a verbal sign (Compare: Hoshimov 2016, 90; 2017, 44-45).

In the full formation of a concept as a product of thinking, a perceptual phenomenon and its realization using verbal means, there are stages based on a specific strict sequence, which constitute the universal law of the formation of each concept.

We agree with Professor G. M. Khoshimov's opinion and understand the concept as follows: "The concept is not only the final result of two closely related processes (conceptualization) and categorization (categorization), but also another. It is the final result of a number of important processes (psychologization, conceptualization, categorization, cognitization, sociologization, (linguistic) semanticization, sociolectization, stylization (dialectization, variantization, and idiolectization), which forms the cognitive basis of linguistic semantics as a holistic conceptual/cognitive semantics, and in which language unity is to a certain extent (partially) reflected in connection with its semantic capacity" (Khoshimov 2017, 44).

In our opinion, a concept is a complex perceptual reality, that is, a phenomenon realized in language through verbal means. In its full formation and its realization by means of verbal means, there are stages based on a certain fixed sequence. A concept is the result of the interrelated conceptualization and categorization that takes place in a person's mind and thinking.

Thus, we believe that the terms "concept", "notion", "meaning" cannot be combined, they are different entities: the concept is wider than the meaning, and the concept itself is the meaning, as well as for the concept. Meanings provide only a certain part of our knowledge about the world, the main or even a part of this knowledge is stored in our minds in the form of concepts, the content of which can include new properties.

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