THE INTERPRETATIONS OF THE NOTION "CONCEPT"

Umarova Nargiza Rustamovna
A candidate of Philological Sciences,
Associate Professor of Linguistics Fergana State University

ABSTRACT
This article discusses the concept of the most active and differently defined term of cognitive linguistics. The article summarizes the specific definitions of the concept, highlights its role and importance in the relationship of language and thought, in the linguistic perception of the world, in the expression of national and cultural features of language.
KEYWORDS: *cognitive linguistics, conceptualization, concept, linguistic landscape of the universe, mental unity, perception, imagination, linguistic symbolism, linguistic sign, unity of expression of the image of the universe.*

INTRODUCTION

Cognitive linguistics is the field of study of language as a general cognitive mechanism. According to V.Z. Demyankov, the role of the language system in the processing of information is studied in terms of speech creation and perception. In this case, the subjects that create and perceive speech - the speaker and the listener - are considered as a system that processes information [5; 129-134].

Linguistic conceptualization is important in cognitive linguistics. Linguistic conceptualization is the expression of an objective reality or part of it through language. It is "... a verbalized form of meanings accumulated in the human mind and a systematization of knowledge about the world through a specific language, which is partly universal, partly national in nature" [15; 20].

The development of a cognitive approach to language phenomena helps to understand it as a source of information in the conceptual and cognitive structures of our mind and intellect. Language itself is evidence of the existence in our brains of various structures of knowledge about our world. The cognitive approach makes it possible to expand the ways of rounding up the object of research and presenting components in a lexical sense. In cognitive linguistics, all language processes are related to human cognitive activity and acts of conceptualizing and categorizing the world.

MATERIALS AND METHODS

All the problems of cognitive linguistics revolve around its main categories concept, conceptualization, categorization, conceptosphere or image of the universe. In the lexical system with horses, the concept that explains the names of objects and objects reinforced with them is a basic unit of cognitive linguistics.

The basic term of anthropocentric linguistics is concept. It is well known that although the term concept has been sufficiently studied in modern linguistics, it still does not have the same definition and classification. As the concept has a complex structure, which, in addition to socio-psychological and cultural concepts, also includes associations, emotions, values, national images and connotations specific to this culture. Hence, concepts create the possibility of imagining the world in the human mind. Linguistic characters, on the other hand, are the basic system that encodes being.

The term "concept", first activated in the 90s of the last century and was first used by S.A. Askoldov-Alekseev in 1928 and differed from the concept. According to the scientist, the concept is a mental device, a kind of infinite thing that replaces the process of thinking, it is a unit of expression of the image of the world - a mental phenomenon that includes language and cultural knowledge, imagination and evaluation [1; 269]. According to E.S. Kubryakova, the concept is located in the mind, a divisible unit of consciousness with a collective nature, on the basis of the concept carries out the process of human thinking. The concept arises in the process of formation in the mind of information about the event and its qualities, as well as this information includes descriptions of the objective role of events in existence and imagination. This information is about what the individual sees, knows, imagines, thinks about existence [9; 90]

Language is one of the means of expressing and shaping a concept in the human mind. The concept is a key part of the culture in the human mental world [16; 68]. Concepts appear in the human mind not only on the basis of the lexical meanings of the word, but also on the basis of personal and cultural-historical experience of an entire nation. The richer the experience, the wider the boundary of the concept. In this case, the concept can manifest itself in many ways. After all, a concept means knowing the world and having your own idea about it.

This term was originally used in linguistics as a synonym for the word concept [4; 35-47], it can be seen that his present interpretation has taken on a broader meaning than the term concept.

According to M.V. Nikitin, a concept is any divisible semantic element of consciousness, i.e. it is based on content, embracing both abstract and generalized understanding, as well as explicit and specific imagination [12; 127]. In this respect (comprehensiveness - including both general and specific) differs from the concept.

N.Yu. Shvedova notes that the concept is a concept, and behind this concept there is a content that is socially or subjectively understood, reflects the important material, mental, spiritual aspects of human life, has its own historical roots, reflects the general experience of the people [11 ; 603].

Russian linguist L.V. Adonina, in his article on the term concept, cites 12 definitions of the term mentioned by well-known linguists. Also, according to him, the concept term is classified into ten perspectives. For example, universal, ethnic, group, and individual concepts according to concept standardization; scientific, artistic, everyday concepts according to their application; divided into lexical-phraseological, grammatical, syntactic and textual concepts according to their expression, etc. [2; 80]

Man acquires words not at the level of their meaning, but at the level of content that gives them meaning, that is, at the level of concepts. The meaning of words is interconnected with the specific cognitive structures behind these meanings and provides an understanding of them.

According to S.A. Kosharnaya, "the conceptosphere is the" conceptual areas "that make up the conceptual space" [7, 287]. The conceptosphere is a set of intellectual images that represent the knowledge of people as a system [13, 18]. So it can be said that the conceptosphere is systematic; membership; continuity; demand; difference; has organizational qualities such as step-by-step. The more and richer the sources created in the language of the people - folklore, literary and scientific monuments and sources, works of art, the richer the national conceptosphere of that nation [11; 287].

RESULTS AND DISCUSSIONS

Each linguistic paradigm has its own basic concepts and categorical apparatus. The nuclear concept of the cognitive approach is a concept and all other concepts revolve around it.

Cognitive linguistics defines the concept in general as "a mental and psychic resource in the content of information that emerges on the basis of consciousness and knowledge, experience; memory, mental vocabulary, conceptual system, brain language; semantic and functional unity of the image of the universe reflected in the human mind "[8; 90]. There are also many descriptions based on the side exaggerated by each researcher. For example, Z.D. Popova, I.A. Sternins understand the concept as "an intellectual unit as a quantum of knowledge with a specific structure." No matter how diverse the views expressed, they can be seen to be based on the categories of intellectual unity, knowledge, being, memory, language.

A.A. Zalevskaya "the basic cognitive essence that connects thought with practical expression" [6; 36-44] relates the definition to the concept. Language is a means of shaping and expressing a concept [14; 4-28] is not denied, but acknowledged.

S.A. Askoldov defined the concept as "a clear mental device that replaces the vague idea of objects of the same kind" [1; 269].

D.S. Likhachev, on the other hand, seems to be answering the question that arises in our minds during the reading of the above verses: "Are concepts and concepts alternative categories?" He argues that a concept, while being a "substitute" for a concept, refers to a previous and emerging new meaning, expresses an individual's attitude to linguistic experience, and participates in creating a conceptosphere that is common to language speakers [10; 282].

Yu.S.Stepanov's definition of the concept "concept is the" sediment "in the mind of the being, on the basis of which the being enters the mental world of man", in our opinion, more fully explains the essence of the concept [16; 153].

There are three main approaches to understanding the concept in linguistics today [17; 49] exists: in the first approach to the study of the concept (S. Stepanov) man imagines the concepts as a part of folk culture; the second approach to understanding the concept (N.D.Aryutyunova) is that linguistic character semantics is the only tool in the conceptual structure; Proponents of the third approach (D.S.Likhachev, E.S.Kubryakova) believe that the concept consists of a literal meaning, is closely related to the outcome of life experiences in human life, and in it a person's perception of world events is individual.

CONCLUSION

Although scholars have differing views on the concept, we believe that they all fully reflect the essence of the concept being defined together. The abovementioned definitions bring a unified linguistic idea of the term concept: Concept is the semantic and functional (ES Kubryakova) image of the universe reflected in the human mind ("community consciousness" – A.P. Babushkin). The unit of expression (S.A.Askoldov-Alekseev) is the intellectual device (S.A.Askoldova), which is the "sediment" of the being in the mind (Yu.S.Stepanov). The concept is a "substitute" for the concept, "algebraic expression of meaning" (D.S. Likhachev), cognitive essence (A.A. Zalevskaya), an intellectual unit as a quantum of knowledge (Z.D. Popova, I.A. Sternins) is a collection of information (E.S. Kubryakova) about what they saw, knew, imagined, thought about existence. It is a concept formed in symbol, concept and emblem (V.V. Kolesov), and behind this concept is the content (N.Yu. Shvedova), the concept as collective knowledge, unity of consciousness (S.G. Vorkachev), the emblem of consciousness, is a generalization of concepts, emotional structures, meanings and contents (Sh. Safarov).

REFERENCES

1. *Askoldov S.A. Concept and word // Russian slovesnost. From the theory of slovesnosti to the structure of the text. Anthology. - M .: Academia, 1997. - p. 269.*
2. *http: // rtsu slavist./t index php? option = com conten tack wiew & id = 149 & itemed = 80.*
3. *Stepanov Yu.S. In the trexmernom space of the language: Semioticheskie problemsy lingvistiki, filosofii, iskusstva. - M., 1985 p. 49.*
4. *Demyankov V.Z. Understanding and concept in artistic literature and scientific writing // Questions of philology. - M., 2001. - №1. - S.35-47.*
5. *Demyankov V.Z. Prosudirovanie, ili porozhdenie rechi // Kratkiy slovar kognitivnyx terminov / Kubryakova E.S., Demyankov V.Z., Pankrats Yu.G., Luzina L.G. / Under obshch. ed. E.S.Kubryakovoy. - M .: MGU im. M.V.Lomonosova, 1996. –S. 129-134.*
6. *Zalevskaya A.A.Psixolingvisticheskiy podkhod k probleme kontsepta // Metodologicheskie problemy kognitivnoy lingvistiki. - Voronezh: Izd-vo Voronej.un-ta, 2001. - p. 36-44.*
7. *Kosharnaya S.A. Myth and yazyk. - Belgorod, 2002. - 287 p.*
8. *Short dictionary of cognitive terms / E.S.Kubryakova, V.Z.Demyankov, Yu.G.Pankrats, L.G.Luzina. - M., 1966. - p. 245.*
9. *Kubryakova E.S. Yazykovaya kartina mira kak osobyy sposob reprezentatsii obraza mira v soznanii cheloveka // Vestnik chuvash. gos. ped. un-ta im. I.Ya. Yakovleva. - 2003. № 4. - p. 90.*
10. *Lixachev D.S. Concept of the Russian language // Russian slovesnost: Anthology / ed. V.P. Neroznaka. - M .: Academia, 1997. - p. 280–287.*
11. *Shvedova N.Yu. Русский язык. Favorite work. - M .: Yazyki slavyanskoy kultury, 2005. - C. 603.*
12. *Nikitin M.V. Lexical designation in the field and word order: Author. diss. ... D-ra filol. science. - L., 1974. - 127 p.*
13. *Popova Z.D. The concept of "concept" in linguistic research // Z.D. Popova, I.A. Sternin. - Voronezh, 1999. - P.18.*
14. *Popova Z.D.Sternin I.A. Essays on cognitive linguistics. - Voronezh: Izd-vo Voronej.un-ta, 2002. p. 4-28.*
15. *Rybnikova V.A. Yazykovaya conceptualization of society (on the material of English didactic texts): Author. dis. ... Kand. filol. science. - Krasnodar: Kubanskiy gos. un-t, 2011. - 20 p.*
16. *Stepanov Yu. S. Constant: Dictionary of Russian culture [Text] / Yu. S. Stepanov. - M. : Akademicheskiy proekt, 2004.*
17. *Stepanov Yu.S. In the three-dimensional space of the language: Semiotic problems of linguistics, philosophy, art. - M., 1985.s.49.*
18. *Muhamadjonovna, S. D. (2020). The key concepts of forming sociolinguistic competence of future English language specialists. Asian Journal of Multidimensional Research (AJMR), 9(5), 118-121.*
19. *Muhamadjonovna, S. D. (2020). The development of sociolinguistic competence of future English language teachers through computer technologies.*
20. *Sarimsakova, D., & Rashidova, S. (2017). DEVELOPING INTERCULTURAL COMPETENCES WITH CASE STUDIES. In WORLD SCIENCE: PROBLEMS AND INNOVATIONS (pp. 212-214).*
21. *Sarimsakova, D. (2019). Communicative competence as a result of EF teaching and learning ISJ Theoretical & Applied Science, 12 (80), 166-169 https://dx. doi. org/10.15863. In TAS (Vol. 80).*