



## Concept As a Cognitive and Linguistic Category

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### **ABSTRACT**

This article describes the concept as a unit of linguocognitive and linguoculturological linguistics based on the descriptions and classifications of scientists.

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At the beginning of the XX-XXI centuries, new directions of cognitive linguistics and linguoculturology were formed in modern linguistics. While cognitive linguistics studies language to think, comprehend, and accumulation the knowledge, linguoculturology reveals the relationship between language and culture. In modern linguistics, the analysis of the concept of "concept", as well as the definition of its main features, is one of the current problems. The reason why this concept does not have a single definition is that scholars at different levels of linguistics express different views on its specific nature, essence and structure.

Each concept represents a certain set of knowledge in itself. The concept is interpreted differently in different areas of linguistics. In cognitive and linguistic interpretation, the concept covers the linguistic landscape of the world and the specificity of cultural concepts.

The content of the concept of the word "concept" differs significantly in different scientific schools and among them.

Knowledge, which is concentrated by the conscious perception of the subject – phenomena and the formation of an image in their imagination, is formed differently and acquires a different character. This directly causes the formation of conceptions in different groups and structures. In the grouping of consonants, they are based on the methods of their linguistic expression [1.17].

Commenting on the concept, M.V. Pimenova emphasizes that it is interpreted outside the linguistic framework in science, in philosophy, logic, psychology, culturology [2.42].

S. A. Yultimirova defines three main approaches to understanding cognition: linguistic, cognitive, cultural [3.16].

The linguistic approach opinions on the nature of the concept is listed in the works of S.A. Askald, D.S. Likhachev, V.F. Kolesov, V.N. Telia. In Particular, D.S. Lixachev S.A. Following Askold emphasizes that there is a concept for each lexical meaning and proposes to consider the concept as an algebraic expression of the meaning. In general, representatives of this direction understand the concept together with the connotative element of the word meaning as its full potential.

Supporters of the cognitive approach associate it with mental phenomena. Z. D. Popova and I. A. Sternine classifies cognition as a mental phenomenon, defining it as a global thinking unit, a "quantum of structured knowledge." Kubryakova E. S., Demyankov V. Z., Pangras concerto is understood first of all as "an operational meaningful unit of memory, a clever lexical".

Representatives of the third approach show great interest in cultural aspects. According to them, the whole culture is understood as a set of identical concepts and relations between them. The concept is interpreted by them as the central cell of culture in the intelligent world of man.

No, it's not. S. Stepanov attaches special importance to the connection of the concept with the concept of culture. According to the scientist, the concept contains the following components:

1. basic, acute feature;
2. additional and passive features;
3. internal form, [4.40-43].

The first component is the main relevant feature of the concept — a particular language, of “certain” importance to all speakers which is of “known” importance to all speakers of a particular culture. Verbally it is a means of communication between representatives of a certain ethnic community, nation, people, nation. The second component is the opposite-an additional, passive feature of the concept- that does not reveal its significance for the entire ethnic group; it will be available to representatives of a certain social group, for a certain microsocium. And the third component — an etymological feature or an internal form — is considered to be the least significant for linguistic and connotative speakers of any culture, since the history of word life is considered mainly by specialists of specific sciences.

To date, in the scientific literature, the term concept is based on many more approaches to interpretation.

In addition to the linguistic approach, S.A. Askold – Alekseev and Lixachevs develop a psychological approach in which they interpret the concept as a type of mental formation, that performs a function that replaces the concept. Including, S.A. Askold-Alekseev interprets the concept as “an indefinite set of objects of the same type in the process of thinking of mental formation, as well as a sentence that replaces some aspects of the object or real action” [5.269-273].

Another criterion for distinguishing linguistic and cultural concepts is undoubtedly that the sphere in which they serve is knowledge or consciousness. It is possible to typify concepts not only structurally, semantically, discursively, but also sociologically. D.S. Likhachev culturally divides all concepts into the following groups:

1. universal (for example, “Death”, “Life”),
2. ethnic (“Motherland”, “intellectuals”),
3. group (“scene” for the actor and the audience),
4. individual (as they are completely divided into personal experience, system of values, cultural level) [6.280-287].

In a logical approach, concept refers to a set of knowledge that reflects the interaction of factors such as philosophy, national traditions and folklore, religion and ideology, life experiences and images of art. Here concept constitutes an intermediary cultural layer between man and the world [7.3].

In a philosophical approach, concept manages the philosophy of thought, which reflects not the word semantics, that is, the national mentality.

The supporter of the integrated approach S.H. Lyapin emphasizes the multidimensional nature of cognition: the emotional, rational, and specific components that make up the sociopsychic educational components of cultural significance in a multidimensional community such as [8.].

A.E. Kibrik develops a linguistic approach and emphasizes that the realization, understanding of cultural cognitive linguistics in various modern manifestations arises from the attitude of the language to its initial cognitive structures. The main purpose of cognitive linguistics is to establish the relationship between language and cognitive process and to study the world landscape in human consciousness and linguistic consciousness [9.11].

According to G.G. Slisshkin and V.I. Karasiks, the presence of cultural concepts in the concept makes it necessary to describe it from the point of view of the linguoculturological approach [10.75].

This refers to the level of cultural competence, that is, the level of education, upbringing, intellect, which determines the cognitive sphere of a particular person. From the point of view of having the status of a science of the category concept, it is used in two new paradigms: linguocognitology and linguoculturology. Representatives of the first line (E. S. Kubryakova, N. A. Baldyrev, I. A. Sternin, A. P.

Babushkin) interprets the concept as a unit of operational consciousness, acting as a holistic, indistinguishable reflection of the reality of reality. Concepts formed in the process of mental construction (concentration) of objects and phenomena of the surrounding world reflect the content of knowledge, experience, the results of all activities of a person and the results of knowledge of the surrounding world in the form of certain units.

Second, representatives of the culturological direction (A.Vejbiskaya, N.D.Arutyunova, V.I.Karasik, D.S. Likhachev, Yu.S. Stepanov, L.O.Cheyenko, S.H.Lyapin, V.I. Shakhovskiy, S.G. Vorkachev) believes that the concept is a spiritual formation defined by ethnosemantic originality at this or that level [11.6-7].

In the linguoculturalogic approach, concentration is recognized as the main unit that expresses culture, its concentration. Linguoculturology is a humanitarian science that studies the appearance of material and spiritual culture embodied in a living national language and manifested in linguistic processes. It is one of the main functions of the language - a tool for creating, developing, maintaining and translating a culture, creating an opportunity for how to implement it. Its purpose is to study the language methods that have preserved the culture and embodied its characteristics.

Culturology studies the self-awareness of a person in relation to Nature, Society, its connection with linguistics is seen in the analysis of models of reflection of art and its social and cultural existence in the linguistic landscape of the world. Culture is closely related to language culture: they grow together, develop it and represent it.

Linguoculturology is a branch of linguistics, linguistics and Culturology are formed from the harmonization of Sciences, IT studies the emergence of the culture of the people and the concepts of culture in the language. Linguoculturology is closely related to ethnolinguistics and Sociolinguistics, it studies historical and modern linguistics through the prism of spiritual culture.

V.N. Teliya noted that linguoculturology only studies the simultaneous interaction of language and culture: it bases on the study of live communicative processes, that is, synchronous expressions associated with the mentality of the people and the connection of linguistic elements used in them[12.].

The object of linguoculturology is the translation of cultural data, its relationship with culture and language, as well as the study of the interaction of the person and language creating this culture.

The subject of linguoculturology is a figurative and metaphorical meaning of cultural symbolic data and generalizing the results of human consciousness - prototypes and religious lectures recorded in archetypes and myths, legends, rituals, rituals, folklore, poetic and prose artistic texts, phraseological units and metaphors, symbols and parodies, etc.

In conclusion, it is relevant to study in modern linguistics as a category of connoisseurs and linguoculturology, since this allows us to contribute to a new scientific paradigm. Also, the study of concepts helps to determine the peculiarities of the thinking style.

From the above interpretations of the concept, it can be considered as a linguistic phenomenon and concluded that it is an integral part of linguoculturology.

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