**THEORY OF CONCEPT IN LINGUISTICS**

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**Abstract .** The development of humanitarian knowledge put forward a dilemma to work out a new term which would adequately indicate the content of the linguistic sign, which would remove the functional limitations of traditional sense and meaning, and which would organically merge logical-psychological and linguistic categories. Any science possesses the concepts that on the one hand, do not have a clear, precise and universally accepted definition; on the other hand the term is “approximately” clear to all professionals in this field of research.

**Key words:** concept, structure, cognitive concepts, implicitness, exsplicitness.

**Özet.** İnsani bilginin gelişimi, dilsel göstergenin içeriğini yeterince belirten, geleneksel anlam ve anlamın işlevsel sınırlamalarını ortadan kaldıracak ve mantıksal-psikolojik ve dilsel kategorileri organik olarak birleştirecek yeni bir terim geliştirmek için bir ikilem ortaya koydu. Herhangi bir bilim, bir yandan açık, kesin ve evrensel olarak kabul edilmiş bir tanımı olmayan kavramlara sahiptir; öte yandan terim, bu araştırma alanındaki tüm profesyoneller için “yaklaşık olarak” açıktır.

**Anahtar kelimeler:** kavram, yapı, bilişsel kavramlar, örtüklük, açık sözlülük.

The development of humanitarian knowledge put forward a dilemma to work out a new term which would adequately indicate the content of the linguistic sign, which would remove the functional limitations of traditional sense and meaning, and which would organically merge logical-psychological and linguistic categories. Any science possesses the concepts that on the one hand, do not have a clear, precise and universally accepted definition; on the other hand the term is “approximately” clear to all professionals in this field of research. Otherwise stated, this is due to the fact that each researcher provides his/her understanding of the ultimate elements on the basis of which the theory is developed, however, a number of terms introduced by individual experts, for some time becomes very popular, and the frequency of use creates a certain “visibility” of clarity and transparency of their meaning.

The increasing demand of the unit gave the emergence to a number of competing nominative units. However, this unit has neither one generalized definition, nor a single term, at least in some countries. In the Russian science, for instance, the term “concept” is not monosemantic and the competition of the terms, such as “concept” (Likhachev, Stepanov, Lyapin, Neroznak, etc.) “linguoculturema” (Vorobiev), “mythologema” (Lyahteenmyaki, Bazylev), “logoepisteme” (Vereshchagin, Kostomarov, Burvikova) continues since the early 90’s ( Živile Nemickiene. 2010. 6). However, during the recent years it becomes apparent that the term “concept” according to its frequency of use is much ahead of all other coinages. The notion of “concept” has been borrowed by linguists from mathematical logic.

The meaning of “concept” is explored in cognitive science, metaphysics, and philosophy of mind. The term “concept” is traced back to Aristotle’s “The classical theory of concepts” definition of terms (Aristotle. 1998).

Following the classical scholastic view linguistic signs are related to two types of entitites:

(a) the type of cognitive entitites, **concepts**

(b) the type of entities of the external world. (Gisela Harras. 2000.1).

There is a direct relation between signs and concepts, between concepts and entities of the external world, and there is an indirect relation between signs and entities of the external world being mediated by concepts. These relations have been represented by the well known semiotic triangle.

Linguo-cultural concept as a subject of study of linguo-culture appears (lingvokulturologija) to the researchers as a cultural, mental and linguistic education.

According to the Y. Stepanov’s definition, linguo-cultural concept is a mental unit, aimed at a comprehensive study of language, consciousness and culture ( Степанов Ю.С. 2007. 248). The linguocultural concept differs from other units in its mental nature. Mentality is perceived as a guided collection of images and perceptions. H. Bloom defines mentality as the perception of the world in the categories and forms of the native language that connects the intellectual, and spiritual qualities of national character in its typical manifestations.( Howard Bloom. 2000).Many scholars agree that the mentality is easier to describe than to define. Mentality of deeper thinking, standards of behaviour represents the internal willingness of a person to act in a certain way. Linguo-cultural concept differs from other mental units by the presence of the value component. Value is always in the centre of the concept.

Concept includes such semiotics categories as the image, the notion and meaning in the reduced form, as a kind of „hyperonym” (generic term) and is characterized as heterogeneous and multi-featured. The concept acquired the discursive meaning representation from the notion, from the image it appropriated metaphor and emotiveness, and from the meaning it acquired the inclusion of the name (concept). ( Živile Nemickiene. 2010).

Concepts as interpreters of meaning constantly are refined and modified. Being a part of the system, they are influenced by the other concepts and are modified. The very possibility of interpretation suggests that many of the concepts are subject to change, as the world around us is constantly changing giving us the opportunity to learn something new.

Concept has a certain structure that is not rigid; it is a necessary condition for the existence of the concept and its entry into the conceptual realm. Concept includes all the mental characteristics of a phenomenon and provides an understanding of reality. Ordered collection of concepts in the mind of a person forms his/her conceptual realm. Language is one of the means to access to the people’s mind, their conceptual realm, the content and structure of concepts as units of thinking.

The researchers treat the concept as a cognitive, psycholinguistic, linguistic culture, cultural, linguistic phenomenon. “Concept” is an umbrella term as it “covers” the subject areas of several scientific directions: first of all cognitive psychology and cognitive linguistics. Language is necessary not for the formation of concepts but for the exchange of concepts and the discussion in the communication process. Concepts exist in the real mentality of people, therefore, it is necessary to verbalize them for communication i.e. express them using language means. In language concept can be verbalized by separate words, phrases, sentences or the whole texts, this depends on the concept itself. The choice of verbal shape depends on the personal meaning, mental representation and the internal lexicon of the speaker, which are all interconnected among themselves. The notional component of the concept is stored in the mind in verbal form and can be just described or interpreted.

(Исследователи трактуют концепт как когнитивный, психолингвистический, лингвокультурологический, культурный, языковой феномен. «Концепт» - это собирательный термин, так как он «охватывает» предметные области нескольких научных направлений: в первую очередь когнитивной психологии и когнитивной лингвистики. Язык необходим не для формирования концепций, а для обмена концепциями и обсуждения в процессе общения. Понятия существуют в реальном менталитете людей, поэтому для общения необходимо их вербализовать, т.е. выразить с помощью языковых средств. В языке понятие может быть вербализовано отдельными словами, фразами, предложениями или целыми текстами, это зависит от самого понятия. Выбор вербальной формы зависит от личного значения, мысленного представления и внутренней лексики говорящего, которые все взаимосвязаны между собой. Смысловой компонент концепции хранится в сознании в вербальной форме и может быть просто описан или интерпретирован.)

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