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APPROACHES DEFINING THE TERM “CONCEPT”

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ABSTRACT

The fact that “concept” is one of the most often used and confusing concepts in contemporary linguistics makes sense. The study demonstrates how the term “concept” is homonymous, giving scientists the chance to examine it from the perspectives of several scientific disciplines. As a result, this aspect also dictates how different definitions of this phrase are approached. By comparing various theories proposed by scientists in the course of their research, we will attempt to examine the diametricity of approaches to the study of the term “concept” based on the objectives of our study.

KEYWORDS

Concept, prototype, ethnocultural portrait, logical, pragmatic, quantum.

INTRODUCTION

A collection of concepts is known as the conceptual sphere, and modern linguistics gives this subject particular attention. Currently, the essence of the term is not universally understood. The notion is always distinguished by symbolic content, it is crucial to remember this. All that individuals know, believe, envision, and assume about a certain phenomena,

item, or event is really reflected in it. One particular aspect of any notion is its symbolic content. Any concept's relationship to the cultural reality of local speakers is what defines it, it is also crucial to remember.

Any aspect of the item, not necessarily important ones, can be reflected in the notion. It's crucial to remember that the authors of the Short Dictionary of Cognitive Terms saw concepts as perfect abstract units, meanings that people use when they're thinking, reflecting the information and experiences that people have had, the outcomes of all of their activities, and the processes by which people think about the world around them. Concepts distill the entire set of observables into narrow, socially constructed groupings and categories. In the words of V.N. Telia, the idea stands for “everything that we know about an object in the full extent of this knowledge” [1]. Consolidating specific meanings from the concretization of generic semantics, it is the greatest level of abstraction in a semantic category. Furthermore, classification comes ontologically before the notion, as noted by V.N. Telia [1], as it facilitates the formation of a “prototype” and a typical visualization.

We find that the article “Concept and word” by S. A. Askold Alekseev, a physicist, defines the concept as “a general concept, as the content of the act consciousness... an almost imperceptible flicker of something in the mental horizon”. This definition is what truly interests us. [1]. It is clear that the scientist intended for “flashing something” [1] to refer to mental representations. It is interesting to note that, despite the fact that political factors prevented this point of view from developing fairly in the scientific

community at the time, 1928—the year the article was published - is regarded by domestic scientists as the start of the study of the concept as a separate term.

When analyzing the fundamental nature of the idea, scholars highlight its connection to the human ethnocultural realm. In this instance, the semantic substance of the statement suggests the ethnocultural depiction of the original speaker’s way of thinking.

Stated differently, the understanding of the notion aids in the reconstruction of an ethnocultural portrait, highlighting the unique characteristics of an individual’s mindset, irrespective of their ethnocultural background. “The concept is inherently the expression of the ethnic specificity of thinking, and its verbalization is due to the linguistic-cognitive-ethnocultural marked associative competence of the bearer of the conceptual system” [1].

Many modern linguists refer to research in the field of concepts by Y. S. Stepanov, the identification of whose concept with a “clot of culture in the human mind” is quite justified, since scientists, based on the example of a “man, not a lawyer”, in whose mind there is a “bundle of ideas” accompanying the word “law” and being the concept of this word, A unique statement was derived that this term is “the main cell of culture in the mental world of man” [2].

As the study shows, they are close to Y.S. Stepanov in their views on approaches to the term “concept” as well:

- understanding of the extensional phenomenon under the concept (V. N, Telia);
- the concept is the recognition of the “whole picture of the world”, the main concepts are expressed in language (E. S. Kubryakova);
- the concept “replaces ... expands ... the meaning of the word”, the dependence of the concept on human culture (D. S. Likhachev);

Discordant viewpoints, however, often arise with scientific advancements, and this was unavoidable when examining the term “concept”. The disparities in methods used to investigate this phrase will be apparent to any researcher attempting to comprehend its meaning. For instance, we come across a distinct interpretation of the term “concept” while referring to the works of N. D. Arutyunova, N. F. Alefirenko, or A. D. Shmelev and T.V. Bulygina, compared to the previously studied points of view.

- the concept refers to the interaction of cultural elements in human life (N. D. Arutyunova);
- word and phraseology as a means of verbalization of concepts considered by the science of cognitive linguistics (N.F. Alefirenko);

- on the ratio of “logical and pragmatic in the expression of ... meanings in language” (A. D. Shmelev and T.V. Bulygina).

The idea is viewed as a “conditionally mental unit” in G. G. Slyshkin's paintings, which emphasize, above all, a holistic approach to the thing on exhibit. According to the author, the process of developing the notion involved tying together previously learned cultural and value dominants - which are reflected in art, religion, and other forms of expression - with the outcomes of empirical knowledge of the world.

According to A. P. Babushkin, the idea is a meaningful unit of collective consciousness or an idealized universe that is “verbally designated form” and is kept in a person's national memory [3]. S.A. Askoldov characterizes the idea as a basic education that expresses the precise meaning of words and gives them context. He thinks that these concepts are translated into many areas of human existence, particularly the realm of mental, creative, and active growth of reality [4].

Apart from the aforementioned explanations of the idea, special attention should be given to V.V. Kolesov's use of this phrase.

V. Kolesov concurs with the understanding of this notion in its broadest definition and also sees it in its narrowest sense as its extent. Furthermore, he views

the idea as “the final limit of development and the starting point of the semantic content of the word” [1].

According to researchers like Z.D. Popova, I.A. Sternin, and others, the idea is a “quantum of structured knowledge” that serves as a global thinking unit [5]. The authors point out that lexemes, phraseological units, phrases, sentences, texts, and collections of texts are all used in language to convey concepts. The concept's meaning as seen by ethnocultural representatives can be understood by examining how it is expressed linguistically [5].

From the foregoing, we can verify that contemporary scientists discriminate between two methods for studying the idea:

- linguistic and cultural (Yu. S. Stepanova, V.N. Telia, E. S. Kubryakova, D. S. Likhachev);
- linguocognitive (N. D. Arutyunova, N.F. Alefirenko, A. D. Shmelev and T.V. Bulygina).

Thus, it may be inferred from the foregoing that there isn't a universal understanding of the concept's essence in existence today. First of all, it's crucial to remember that a concept's characteristic is always its symbolic substance. In actuality, it captures everything of human knowledge, perception, assumption, and imagination surrounding a certain phenomena, item, or occasion. One of each concept's unique characteristics is its symbolic content. It's also critical to remember that the way a term relates to native

speakers' cultural reality defines it. In this sense, the linguistic and cognitive approaches to the study of ideas have gained a lot of traction in recent years.

Since the idea is what its dictionary contains, it is best to examine it from a linguistics standpoint. Proponents of the cognitive method are certain that the concept's central idea is the focus on native speakers' mental content and activity. It is crucial to remember that while these methods do not conflict with one another, they all consider how versatile and complicated concepts are, necessitating a thorough examination of language, culture, and awareness.

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