



## THE TERM "CONCEPT" AS A BASIC CONCEPT OF COGNITIVE SEMANTICS

*Sarvinoz Rashidova*

*Lecturer, Karshi state university, Uzbekistan*

### ABOUT ARTICLE

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**Abstract:** Today, there is much debate over the term cognitive linguistics, and there is no agreement on what exactly the term means. According to English linguists, cognitive linguistics is a branch of linguistics. In cognitive semantics, the term "concept" refers to a mental representation of a category that encompasses a set of related objects, events, or ideas. Concepts are fundamental to human cognition and language understanding. Cognitive semantics emphasizes that the meaning of words and expressions is grounded in conceptual structures, which are shaped by our sensory-motor experiences and cultural context.

### INTRODUCTION

According to cognitive semantics, concepts are not just static mental containers for knowledge, but they are dynamic and flexible, often organized in networks of related concepts. These networks are interconnected and can vary across individuals and cultures. Moreover, concepts are often embodied, meaning that they are grounded in bodily experiences and sensorimotor interactions with the environment.

Cognitive linguists argue that our conceptual system influences how we understand and use language. For instance, our conceptualizations of spatial relationships, causality, and time can shape the way we express these ideas through language.

Certainly! In cognitive semantics, concepts are seen as dynamic and context-dependent mental structures that play a crucial role in shaping our understanding of the world. These concepts are not isolated entities but are interconnected and organized in a network of relationships. This network structure allows for flexibility and adaptability in how we categorize and make sense of the world around us.

Moreover, cognitive semantics emphasizes the embodied nature of concepts, highlighting the importance of sensory experiences, emotions, and cultural influences in shaping our conceptual system.

For example, the concept of "love" may be grounded in personal experiences, cultural norms, and even physiological sensations associated with affection.

By studying concepts from a cognitive perspective, researchers aim to uncover the underlying mechanisms of human cognition and language processing. Understanding how concepts are formed, organized, and used can provide valuable insights into how we perceive and interact with the world through language and thought. Overall, in cognitive semantics, the concept of "concept" is central to understanding how language and thought are interconnected and how meaning is constructed through our conceptual systems. Cognitive linguistics has already become one of the leading branches of linguistics at the beginning of the 21st century. The emergence of modern cognitive linguistics The services of American scientists J. Miller, J. Bruner, J. Lakoff, R. Jackendoff and others are incomparable and are studied in connection with their scientific works. Cognitive linguistics connects language with the theory of knowledge in philosophy, and its creation It is a field of scientific research on the integral connection of psychological, biological and neurophysiological aspects of education with social, cultural and linguistic phenomena. The word cognitive itself is taken from the English language and means "cognize, understand, understand".

Modern linguistics is expanding the boundaries of language research. Cultural linguistics or linguoculturology is formed as a result of uniting linguistics with related disciplines - first of all, cultural etiology and ethnography. Comparing different cultures leads to the question of national identity in language and culture. On the one hand, some aspects of non-linguistic conditions relevant for representatives of a certain culture are reflected in the language, on the other hand, as the speaker acquires the language and, in particular, the meanings of the words, he begins to see the world through his native language and learns the characteristics of a certain culture. .

National characteristics of spiritual culture do not require dependence on the linguistic method of expression. However, it occupies a special place in it as an important component in the formation, development and realization of the necessary conditions for spiritual culture. We are talking about the task of carrying out the inheritance of the spiritual and cultural development of the language. The mechanisms of inheritance can be explained by analyzing the linguistic environment reflected in the language.

Understanding the concept of "concept" is carried out according to several directions - cognitive, psycholinguistic and linguocultural. Within the linguistic and cultural approach, the concept is interpreted as a complex socio-psychological formation with conceptual, figurative and value component . In the cultural direction, the concept is considered within the framework of the problem of "language - mind - culture" from the point of view of its place in the system of ethnic values, the functional significance of the associations it causes, and also it is studied historically and etymologically. In this interpretation, the concept appears as a mediator, carrying out the process of interaction between the individual and the culture. Language serves as a means of encoding certain parts of the cognitive space, which includes the processing of information of ethno-cultural significance. . Any concept has a basic layer - a certain emotional image filled with some arbitrary conceptual properties, which encodes the concept as a mental unit of the universal subject code. Cognitive layers reflect the development of the concept. Main layer, additional the generality of cognitive features and cognitive layers forms the framework of understanding and determines its structure. The main cognitive layer with a sensorimotor core is a mandatory component.

Thinking about the meaning of the concept of "language" leads to non-verbal languages: the language of gestures, facial expressions, signals, the language of signs and symbols. The specific meaning of this

word also appears in figurative use: the language of art (in turn, the language of visual arts, the language of music, the language of choreography; another analogy is the language of artistic language (color of lines, etc.), the language of musical language (sound, timbre, tempo and etc.), choreography is the language of language (movement, etc.)) The tendency to further analysis leads to deepening and the emergence of new languages: the language of colors, the language of tones, etc. The tendency of the language of science to analyze gives us the language of mathematics, the language of geometry - the language of the language of mathematics (numbers, formulas...) -> etc. Thus, the structure of the concept of "language" takes the form of an "atom" within the framework of "linguistic" influence.

The relationship between language and thought is an eternally complex issue of both linguistics and philosophy. For the first time, the view that language is not only a means of communication, but an important condition of the thinking process was clearly formulated by V. Humboldt: "Language is a member that creates thought... mental activity and language therefore form a whole." . At the same time, Humboldt mentioned the determining role.

E. Sepir approved a different opinion: the boundaries of language and thinking do not cross in a strict sense. At best, language can be said to be only the outer edge of symbolic expression at the highest general level. Our view of the nature of language can be given again as follows: language, in its entirety, fulfills the function of thought. It obediently follows the train of thought, its structure and form are hidden and can be revealed only in certain situations; language is not, in the end, a label relying on ready-made thought, regardless of the admittedly simplistic view." .

B. L. Whorf recognizes language not only in different types of human activities, special cases of language use, but also in its permanent general laws and daily evaluation of one or another event. The basis of any language system (in other words, grammar), according to the author, is not simply a tool that creates thought, on the contrary, grammar itself forms thought, it is a program that controls the thinking ability of an individual through imagination and analysis of its synthesis. .

According to A.A. Potebnya, there is no language without concept, but it is also impossible to express the concept without words, even the most expressive gestures cannot fully illuminate the essence of the concept. The emergence of language and its relationship to thought, according to Becker, - to call language an organism, according to Humboldt - means to reconcile the contradictions between speech and concept, subject and object, inseparable and public, humanity and divinity, which are present in language. According to A.A. Potebnya, if we call consciousness in the sense of conscious mental activity, we can see that consciousness exists without language. not because it is itself formed by language, and in it language is primary in terms of time .

Today, this issue is seen differently by linguists. For example, M.K.Mamardashvili and A.M.Pyatigorsky, while focusing on the issue of language and thinking, mention such concepts as the structure of thinking, the form of thinking, metathinking: "Thinking and language in their natural state are only imaginations (we call them metasubjects nouns) can occur only in the context of the creation of ideas about these objects. That is, thought exists because there is something about it. Language exists because there is something about it. These metathoughts work because there are elements that are at the same time signs of the existence of that object, but can also be given in absolute objective form in the form of objects or objectifications" . Scientists note that when it comes to consciousness, we should not impose the linguistic form of consciousness on the domain of consciousness. We cannot say, "Where there is language, there is consciousness." As we use language according to the concept of our mind, this concept interprets conditional symbols. The authors argue that consciousness cannot be understood through linguistic analysis of text, and that some structures of linguistic thought depend more on its absence

than its presence. Considering the field of consciousness itself as a mipheme, the hypothesis of the emergence of the field of perception as a "universal observer" in relation to a worldly phenomenon, a worldly object, becomes known. The authors explain the term "state of perception" as follows: "The state of a person who does not understand is a state of consciousness, if he understands - this is a state of perception, if he understands something - this is a state of consciousness, if he does not understand something - this is also a state of perception". The structure of perception can be called the content, it can also be called the form - it comes from the abstraction of the situation: "The structure of perception is a meaningful fixed location of the "place of perception" from the point of view of the field of consciousness". The authors' conclusion is important for us: "Consciousness does not have a "language" for itself, but it has a "language" for the psyche, and this language is the language of symbols."

Summarizing the above-mentioned points, it should be noted that in the ideas of V. Humboldt and E. Sepir-Whorf, the "legitimate" role belongs to language, because it determines the direction of the "structural division of nature" and promotes one or another form of thinking based on its structure.

M.K.Mamardashvili and D.M.Pyatigorsky introduce the concepts of reflection and note that thought and language are conditioned by the existence of some ideas (metaobjects) about the objects themselves (metathought, metalanguage).

In any case, it is quite clear that the mere specialization of language as a means of communication is not sufficient to explain its existence. The ethnic language and its history are inseparable from the ethnos and its history, because ethnic manifestations cannot compete with the continuity of expression in universality and the support of ethnic characteristics for centuries and even millennia. It is this aspect that prompted the emergence of ethnolinguistics, a relatively new branch of linguistics.

Summarizing the above-mentioned views, points of view and opinions, we found it necessary to emphasize the following. Summarizing the opinions expressed about the relationship between the ethnic language on the one hand, and the ethnic culture and perception of the world on the other hand, he emphasizes as follows:

1. While recognizing the inevitable connection between language and culture in the broad sense, the causal nature of such connection is denied.
2. This relationship is classified as a cause-and-effect relationship, but different, often polar solutions are offered;
  - a) culture, its type, even lifestyle in general is determined by language, its grammar and content (early works of E. Sepir, B. Whorf, etc.);
  - b) language cannot determine the type of culture, language and culture cannot be compared (later works of E. Sepir);
  - v) language is considered a "guide" for knowing reality to a limited extent (O.S. Akhmanova and others);
  - g) the language itself is determined by the type of culture and depends on it (K. Fossler, V. Schmidt, I. Ya. Marr, etc.);
  - d) language, like culture, is determined by the ethnic "view of the world", the spirit of the people and its national character.

Interpreting the relationship between language and culture is an extremely complex task. Language, thought, culture - these are phenomena that are always in motion, changing. It is necessary to stop them in order to learn them. But it's that "language" now. "thought". There will be no "culture", or rather, they will not exist: they will remain dead, motionless, separated from each other.

It is impossible to determine which thing was primary, but the fact is that there is no ethnos without language, and with the death of language, both ethnos and culture will perish!

The decay of any culture always occurs in exactly one way - through the isolation of cultural elements, that is, when symbolism leaves life as a result of changes in living conditions, language as an isolated element of culture also perishes at the same time. .

Thus, language, thought and culture are so closely connected that in practice they form a whole state consisting of three components. none of these components can function (and therefore function) without the other two components. All of them together interact with the surrounding world, reflect it and shape it at the same time. In doing so, they create phenomena called worldsapes.

Cognition is studied in linguistics in connection with the unconscious mind, body, natural phenomena, and changes in the world. Cognitive processes are manifested in our mind, body movement, and also in our social and physical world. The science that studies the cognitive activity that occurs in Falcafa is now widely used in all scientific fields related to cognition. Due to the connection between language, consciousness and thinking, it has become one of the most important research areas of linguistics. At its center is "language-cognitiveness", which implies that language has a fundamental relationship in the systematic study of language from a cognitive point of view. In cognitive linguistics, language is considered as an integrative part of incon thought.

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