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CONCEPT AS A BASIC UNIT OF COGNITIVE LINGUISTICS

Abstract: This article discusses the need and factors of the emergence of cognitive linguistics, its subject and concepts, the specific role of the concept within these concepts.

Key words: cognitive linguistics, mental aspect, perception of being, communication process, information formation, linguistic conceptualization, concept.

Language: English

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Introduction

The formation of cognitive linguistics dates back to the late 1980s. It is also often associated with a symposium organized by Reyes Dirven in Leisburg in 1989 and the IKLA (International Cognitive Linguistic Association) organized there. It is said that the reason for its emergence was the need for a new understanding of the language and the exaggeration of the spiritual aspect of it. It emphasizes the active participation of language in the communication process, which consists of the perception of being, the formation and transmission of information about it, the formation, construction and improvement of information, and the transmission and reception of a wide range of knowledge in general.

The main part

Cognitive linguistics is the study of language as a general cognitive mechanism. In this area of linguistics, "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 of information processing" [4, 129-134].

Linguistic conceptualization is important in cognitive linguistics. Linguistic conceptualization is the expression of an objective reality or part of it through language. He said that "... 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 and partly national in nature"[14, 20].

It is well known that in any language, existence is manifested in a unique image. It has to do with national gaze, national feeling, national hearing factors. The subconscious view of a being should be understood not as a photograph, but as an example of fine art created by an artist. This picture reflects the perceptions of a person or persons belonging to a national language based on the observation of existence, the knowledge acquired as a result of study or observation or experience, the state and nature of the cognitive process. Therefore, it can be said that the problem of linguocognition is the structure of knowledge, imagination in the language. Some view the nature and essence of cognition within the object of study of cognitive linguistics. Cognition is a mental process. The process is not a source of cognitive linguistics. It examines the content and structure of

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knowledge that is the product of the cognitive process. It differs from cognitive psychology in this respect and can claim relative independence. "The study of the structure of perception of different types of knowledge, the method of conceptual construction of knowledge in the process of speech formation and perception" [8, 245] constitutes the content of linguocognitology. True, the process of knowledge and cognition are integral and common phenomena, yet they are not exactly phenomena. Only in a certain sense, in the sense of "explaining the mechanism of human language learning and the principles of its structure and the description of the system," the process of cognition can attract attention [2, 17-33].

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 methods of rounding the object of research and presenting components in the lexical sense. In cognitive linguistics, all language processes are related to human cognitive activity and acts of conceptualization and categorization of the world.

Conceptualization is the imaginary construction of all concepts and things and events that lead to the formation of a conceptual system in the human psyche. The process of conceptualization is inextricably linked with the process of categorization. These processes categorize the results of cognition in an organic relationship into certain categories. If the process of conceptualization consists of a conceptual classification of incoming information, categorization is aimed at combining a larger part of the units, which are described as similarities or similarities manifested in one way or another. They differ in the final result. All the problems of cognitive linguistics revolve around its main categories concept, conceptualization, categorization, conceptsphere 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 term is the most actively used in cognitive linguistics and has a variety of definitions. His interpretations in cognitive linguistics, linguoculturology, as well as literary studies differ.

Conceptus is the Latin word for concept. The concept is two-sided. On the one hand, culture enters the mental world of a person in the form of a concept, on the other hand, a person enters culture through a concept and sometimes influences it. Man, while preserving his individual, unique culture, through the concept appeals to the culture of nations, the mental world of different nationalities [15].

The concept as a linguocultural unit represents the specific aspects of a particular culture.

The term "concept", first activated in the 90s of the last century, was first used by SA Askoldov-Alekseev in 1928 and differed from the concept. According to the scientist, "a conceptual mental device replaces an infinite number of things in the process of thinking, which is the 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 ES Kubryakova, "the concept is established in the mind, the divisible unit of the mind with the 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 an individual sees, knows, imagines, thinks about being" [9, 90].

If this term was originally used in linguistics as a synonym for the word concept [3, 35-47], it can be seen from his present commentary that it has acquired a broader meaning than the term concept.

According to MV Nikitin, a concept is any divisible semantic element of consciousness, that is, it is based on content, embracing both abstract and generalized concepts, as well as explicit and specific imaginations [11, 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 [16, 603].

In his article on the term concept, L.V. Adonina gives 12 different definitions of this term, noted by eminent linguists, and classifies the concept term from ten perspectives. According to this classification, conceptual standardization refers to universal, ethnic, group, and individual concepts; scientific, artistic, everyday concepts according to their application; divided into lexical, phraseological, grammatical, syntactic and textual concepts according to their expression, and so on [17]

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 interrelated with the specific cognitive structures behind these meanings and provides an understanding of them.

When it comes to the concept, it can be explained by a single analogy, if appropriate: "After all, the bride wants to leave home. Not even the old women who look at the bride, who sew curtains for the rooms, and the guests who come and go" [5, 38].

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No matter how deeply the concept is analyzed, its boundaries with the concept are washed away, and the possibility of distinguishing them is diminishing. So it is necessary to clarify the boundaries of these two - one old and one young - essence, to determine their stable qualities in the descriptions, otherwise one of them (of course, the next) loses its significance. A concept is essentially a semantic device; linguocultural phenomenon.

At the heart of a particular concept is a specific conceptsphere. "Conceptosphere -" conceptual areas "that make up the conceptual space" [7, 287]. The conceptsphere is the wholeness of intellectual images that represent the knowledge that people form as a system [12, 18]. So it can be said that the conceptsphere 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 - the folklore, literary and scientific monuments, sources, works of art, the richer the national conceptsphere of the people" [10, 280-287].

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. Sternin 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.

Some Russian linguists attribute the definition in the form of "the basic cognitive essence that connects thought with practical expression" [6, 36-44] to the concept, while others acknowledge that language is a means of forming and expressing a concept [13, 4-28], while others a clear mental device that replaces the vague representation of objects" [1, 269].

Conclusion

While being an "assistant" to the concept, the concept refers to a new meaning of the previous and emerging, expresses the individual's attitude to the linguistic experience, and participates in the formation of a conceptsphere common to language speakers [10, 282].

The concept emerges under the influence of factors such as national tradition and folklore, religion and national ideology, life experience and emblems in art, the system of emotions and values.

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