

Concept And Conceptosphere As Objects General And Comparative Linguistics

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Abstract – The article is devoted to the terms concept and conceptosphere, their role and significance in the system of General and comparative linguistics of Uzbek and Russian languages.

Keywords – Concept, Concept, Conceptosphere, Cognitive Activity, Structure, Definition, Ethnoculture, Language Picture Of The World, Representation, Frame.

I. INTRODUCTION

The term "concept" has played a key role in linguistic research from the mid-50s of the 20th century to the present day, as one of the concepts in cognitive linguistics. Born in the mainstream of philosophical and cultural studies, it is widely used in linguistics and literary studies. The earliest mention of the concept in the field of linguistics refers to the research of S.A. Askoldov-Alekseev, who in 1928 in his article "Concept and Word" defined the concept as a mental formation capable of replacing an indefinite set of objects of the same kind [1].

II. LITERATURE REVIEW

In favour of the fact that this term not only took root, but also became widely used in linguistics, is evidenced by the fact that a significant amount of modern scientific research, both linguistic and literary, contains the term "concept" in the title, for example, "Phraseologisms of Japanese and Uzbek languages, characterizing the features of the concept "family" "[Turapova, 2016], "National specificity of syntactic concepts" [Fedorov, 2013], "The concept of "water" in English linguoculture" [Badmaeva, 2006], "Transformation of an artistic concept into a cultural concept" [Khalitova, 2012], "The concept of "life" in the Russian and Kyrgyz language picture of the world" [Buteshova 2012] and many others.

III. ANALYSIS

The most active use of the term "concept" has been observed in Russian linguistic literature since the beginning of the 90s, with the development of cognitive linguistics as a new, relevant direction in linguistics [Kubryakova, 1994; Stepanov, 1997; Lyapin, 1997; Arutyunova, 1993; Babushkin, 1996, 1999; Tolia, 1999 and others]. It should be noted that the term "concept" and the term "concept" are unequal and differ in their use, despite the historical fact of Russian translation of the Latin word concepts. Currently, the term "concept" has established itself as a fundamental concept in cognitive linguistics, since the structure of a concept is much

more complex and multifaceted than the lexical meaning of a word [4]. And although some researchers consider the terms "concept" and "concept" as equivalents, however, the variety of definitions in linguistics indicates that differences are observed. For example:

Concepts are ideal entities that are formed in human consciousness from direct sensory experience (through the senses); from direct human operations with objects (through objective activity); from interaction with the help of mental activity with already formed concepts; from linguistic communication [24].

<...> a concept as an operational unit of thought is a method and result of quantification and categorization of knowledge, since its object is mental entities of a characteristic character, the formation of which is largely determined by the form of abstraction, the model of which is set by the concept itself, thereby it not only describes its object, but also creates it [13, p.6].

Concepts are the basic units of thinking [17, pp. 143-184].

Concepts are ideal, abstracted units, the meanings of which a person operates in the process of thinking. They reflect the content of the knowledge gained, experience, the results of all human activities and the results of his knowledge of the world around him in the form of certain units, "quanta" of knowledge [9, pp. 23-24];

Concept - (lat. "Grasping, perception") - the process of "grasping" the meanings of things in the unity of speech utterance [25, pp.88-89].

A global thinking unit, which is a quantum of structured knowledge [3, pp.33-36].

A concept is a unit of mental or psychic resources of our consciousness and that information structure that reflects the knowledge and experience of a person; an operational meaningful unit of memory, mental lexicon, conceptual system and language of the brain..., the whole picture of the world, reflected in the human psyche [16, pp.6-17].

A concept is a verbalized concept, the formation of which is associated with the interpretation of the meaning that exists in a person and for a person and is focused on meaning and communication [27 pp.28-43.].

It is noteworthy that the variety of definitions of the concept is often conveyed metaphorically: "mental operation", "cognitive mental structure", "ideal essence" and "clot of culture in the human mind" [26, 1997], "rolling snowball, which is gradually enveloped in new layers" [9, pp. 29 - 30]; "A fruit, the bone of which is a sensual image, the core overgrown with pulp, conceptual signs" [27].

We also note the fact that the variety of concept definitions that seek to distinguish between the terms "concept" and "concept" belong to representatives of Russian and Russian linguistics, while foreign linguistics has a slightly different approach to this issue. An online search on Google shows that a query for the tags "concept definition" yields 8,500,000 results in 0.39 seconds, and the most relevant search results are dominated by definitions of a concept separately from both a philosophical and a philological term. Whereas a search in English for the tags "concept definition" gives 1,080,000,000 results in 0.57 seconds, and among the most relevant results, dictionary (thesaurus) definitions of a concept as thought, idea, concept prevail, giving a "thought" , "Idea" or concept as a synonym for the word "concept", which rather indicates differences in methodological approaches to the object of study.

In foreign linguistics, the works of J. Lakoff [1995], A. Paivio [1986], R. Jackendoff [1994], R. Langacker [1990], N. Love [2004], W. Croft [2005], are devoted to the issues of the concept as a result of the mental reflection of what was seen, heard, which turns from a sensory image into a mental image, and many others.

N.Y. Shvedova defines the concept as the meaningful side of a verbal sign (meaning is one or a certain complex of the nearest related meanings), behind which there is a concept belonging to the mental, spiritual or vital material sphere of human existence, developed and consolidated by the social experience of the people, which has historical roots in its life socially and subjectively comprehended <...> "[30, 603].

That is, according to N.Y. Shvedova, the individual picture of the world is based on a system of concepts, and the individual lives in the world of concepts created by him in the process of realizing his needs, both spiritual and material. A person learns the world around him and a system of knowledge about the world is formed in his consciousness, consisting of concepts of different levels of complexity. The factors that determine the formation of a concept are sensory experience (perception of the senses), the objective activity of a person, his mental activity, which generates the emergence of new concepts on the basis of existing ones, the

interpretation and explanation of concepts, the "derivation" of new concepts. Thus, through analysis, comparison, comparison as a result of mental activity, new concepts are formed in the consciousness of the individual.

Thus, the "concept" is a more complex phenomenon than the "concept", a kind of mental unit with its own unique structure, the analysis of which allows you to comprehend the linguistic picture of the world. Cognitive linguistics deals with this problem. We consider the arguments of Y. S. Stepanov about the structure of the concept to be methodologically important. The concept, in his opinion, includes such components as the main (actual) feature, an additional feature (there may be several of them, they can become outdated, "go into history") and the internal form, captured in the external verbal form [26].

The variety of definitions of a concept as a body of knowledge concentrated in a universal unit is accompanied by a variety of attempts to describe this unit from the standpoint of its structure (model, type). Z.D. Popova and I.A. Sternin presented their version of the typology of concepts in the form of the following types: presentation (lexical units of specific semantics); scheme (spatial-graphic or contour scheme); concept - a concept consisting of essential features of an object or phenomenon; frame - a concept consisting of a set (integrity) of many meanings or components that represent standard knowledge about an object or phenomenon; script or script - a sequence of several episodes in time; gestalt is an ordered complex of phenomena functioning as an integral mental structure [24].

The difficulty of creating a unified, universal classification of concepts is that they can differ both in the degree of abstractness of the content and in the degree of stability. Concepts can be stable, that is, freely and regularly verbalized, for example: "table", "cold", "bitter". Such concepts retain their shape, are easily recognized, easily distinguished and classified, since their content is revealed through a sensory or tactile demonstration of an object or phenomenon (bitter is a pepper, try it; a table is what is now in front of us, etc.). Unstable (or completely non-verbalized concepts) have an abstract nature, for example, "literacy", "will", "destiny", "life", "management", "democracy"; they are more difficult to describe and not so easy to classify [24].

Thus, a concept is a mental formation that replaces us in the process of thought an indefinite set of objects of the same kind (for example, a telephone - a specific phone, a mobile phone, or any phone - a touch screen mobile, a landline dial, a button, a handset, and etc.). It is both a linguistic unit that guides the thought of speakers of one language, determining their choice and creating the potentialities of language-speech, and the basic unit of a human mental code, which has a relatively ordered internal structure, which is the result of the cognitive activity of the individual and society, and carries a complex information about the reflected object or phenomenon, or about the interpretation of this information by public consciousness and the attitude of public consciousness to this phenomenon or object. It follows from this that the terms "concept" and "concept" are not identical.

IV. DISCUSSION

A concept is a unit of collective consciousness, sending to the highest spiritual values, having a linguistic expression and marked by ethno cultural specifics.

In parallel with attempts to define the concept, the researchers considered the issue of its structure. The complexity of describing the structure of the concept is due to the unpredictability, abstractness of sensations, sensory experience, emotionality of perception, which makes it almost impossible to analyze the process of mental reflection [19, pp. 72-78 28, pp. 16-17]. There is an opinion, writes M.V. Pankin, that it is impossible to present a concept as a structure, since he is in a state of permanent structuring. Having emerged as a sensory image, a concept, in the process of its formation, acquires new features, called conceptual and including all communicatively significant information about the subject underlying the formation of the concept, however, these mental formations are characterized by diffuseness and discreteness [23, p. 6].

Despite this, attempts to construct a model of the concept have been made more than once, since this allows one to represent its internal organization, systemic relationships among its elements. There are points of view that the concept has a certain structure as a spatial dynamic model that reflects the structure of meaning in the consciousness of an individual. The so-called basic cognitive layer is complemented by cognitive layers that reflect the development of a concept, its relationship with other concepts [31, p. 7]. Cognitive layers are formed by conceptual features. The concepts are characterized by their own logic of structural organization. So, if you take an example with the concept of "restaurant", then this is not just a service sector, the restaurant is associated with a number of other concepts, such as "menu", "client", "waiter", "order", "bill", "tip". These concepts are not associated with the restaurant by synonymy, antonym or other structural semantic relationships, but are combined on the basis of human experience.

Thus, the concept restaurant is closely related to other concepts and cannot be isolated from them [31, p. 7]. If we take an example with the concept of "winter", then it is associated with such concepts as "New Year", "tangerines", "Christmas decorations and tinsel", "gifts", "injuries / accidents due to ice", etc., which are also not associated with winter by synonymy, antonym or other structural semantic relations, but also unite on the basis of human experience. Such a concept, which includes, in addition to the conceptual side, a figurative component, containing, in addition to explicit, also hidden, implied information, was called "frame", which received its name from the English word frame with the meaning "frame", "frame". The term "frame", perceived by cognitive linguistics, was originally introduced into use in 1974 by the American scientist M. Minsky, who investigated the problems of artificial intelligence and ways of representing knowledge in a computer [21]. M. Minsky, as the basis of his theory, put forward a hypothesis representing knowledge about the world as structural cells, which are composed of frames - certain scenarios with a fixed set of stereotyped situations. Since frames turned out to be an economical way of transmitting information, accelerating the process of its processing, and since the theory of frames was aimed at explaining the high speed of human perception and thinking, it could not fail to interest philosophers and linguists [12, p. 43].

The study of frames in linguistics is the subject of the works of A.P. Babushkina [Babushkin, 1996], S.A. Zhabotinskaya [Zhabotinskaya, 1999], N.A. Golovanova [Golovanova, 2014], S.B. Ulanova [Ulanova, 2000] and others. Y.S. Stepanov believes that everything that makes it a fact of culture refers to the structure of a concept: the initial form (etymology), associations, assessments", and also offers a three-layer model of the structure of the concept: the main layer, which the author calls the main, actual feature; one or more additional features that are no longer relevant and of the internal form [26]. Z.D. Popova and I.A. Sternin proposes a field model of the structure of a concept, describing it in terms of "core" and "periphery," where bright images belong to the core, and more abstract layers make up the periphery of the concept. The peripheral status of this or that conceptual feature does not at all indicate its insignificance in the concept field, the status of the feature indicates the degree of its remoteness from the nucleus based on the specificity and clarity of the figurative representation [24, p.191].

The set of concepts in all their diversity was called the concept sphere, and this term has a specific author - D. S. Likhachev. Concepts, formed by native speakers and stored in people's memory, form the concept sphere of the language. D.S. Likhachev defined the concept sphere as a set of potencies in the vocabulary of an individual, as well as of the entire national language as a whole, and whose wealth is associated with the culture of the nation. Each concept, according to D.S. Likhachev, can be deciphered in different ways depending on the momentary context and cultural experience, the cultural individuality of the individual (concept carrier). The term "conceptosphere" was introduced by D.S. Likhachev by analogy with the noosphere, biosphere - the terms introduced by V.I.Vernadsky. The concept of the conceptosphere, introduced by D.S. Likhachev, it is especially important because it helps to understand why language is not just a way of communication, but also a kind of concentrate of the culture of the nation [18, pp. 5-9].

Thus, the conceptosphere is a phenomenon of the mental world, a set of mental units - concepts of the individual (personality) in particular, and the people (collective consciousness) in general, in the perception of the surrounding reality (perception) and its emotional reflection in speech (representation), since the ability to categorize objects allows you to combine them into classes based on certain similarities. Taking into account the fact that information of at least two levels is highlighted in the concept - universal and national-cultural, the concept allows to designate with the help of a word as a fragment of the surrounding world, a set of meaningful components in its internal structure, common for lexical correspondences in different languages, so and cultural information. National and cultural information allows you to highlight the culturally specific features of a fragment of the surrounding world in different languages (for example, "подснежник" in Russian and "snowdrop" ("literally" a drop of snow) in English). In turn, the identification of culturally specific features open up broad prospects for the study of concepts as objects of study of comparative linguistics, especially on the material of different-structured languages in the bilingual, trilingual and multilingual aspects, for example: Russian and Uzbek, English and Uzbek, English, Russian and Uzbek, etc. .d. A. Vezhbitskaya points to the fact that the richer the culture of a nation, its folklore, literature, science, fine arts, historical experience or religion, the richer the conceptual sphere of the national language [11]. The formation of the cultural picture of the world, among other factors, is significantly influenced by the concepts that make up the national concept sphere, reflecting in their essence the uniqueness of natural conditions, linguistic characteristics, and the history of the country. The complexity of the conceptual specifics of concepts can influence the formation of the cultural picture of the world in its most diverse aspects, changing them in both positive and negative ways. Some of the nuances of the manifestations of such an impact can be fully understood only by speakers of specific languages and cultures.

For example, many things, especially in the mental sphere, in the sphere of traditions and habits of the people, can be understood or determined by comparison. The study of the concept and the conceptual sphere in a comparative way allows you to find in one or another object something that differs from the usual image, judgment, vision, and to highlight these differing signs, qualities, properties, or vice versa, to confirm that it does not have certain signs, qualities or properties. At the present time, when the study of the concept and concept sphere plays an essential role in the study of the formation processes and features of the national picture of the world of any ethnic group, it is necessary to determine what place in the structure of cultural concepts the components associated with the seasons occupy, and how often they occur in texts, which will reveal the national and cultural specifics of concepts in the Russian language and the Uzbek language, as well as to compare them for similarities and differences. Differentiation of the concept sphere "seasons" in the different-structured Russian and Uzbek languages by similarity and difference is of fundamental importance in the field of teaching foreign languages, as the distinction between the linguistic consciousness of a foreign and a non-native language completely changes the approach to understanding the process of forming speech skills, and serves as the basis for new teaching technologies. This approach allows you to find an objective basis for understanding concepts in their distinction from the forms and content of a non-native language. A student of a language different from his native language in structure should receive clear criteria for choosing those forms that correspond to the content and circumstances of speech activity, since the linguistic consciousness of the studied language is differentiated from the linguistic consciousness of the native language. For a clear understanding, awareness of the differences in the thought processes of speakers of another language, you need penetration, awareness of pictures, images that are different from the images embedded in the development process in the atmosphere of the native language. Understanding the ethnocultural and social context in which another language functions, and not just memorizing grammatical rules and words - this is the task of everyone who wants to effectively learn another language or teach another language. Each language reflects a certain way of seeing the surrounding world, including in the perception of the surrounding world through the change of seasons. This special perception and understanding of the world is reflected in the semantics of linguistic units, in the ways of forming morphological and syntactic structures, grammatical categories, word-formation models, methods of metaphorization, comparison, etc. Thus, behind the speech works or texts of any language there is a national-specific language picture of the world.

V. CONCLUSION

The use of comparative methods in the study of the concept and concept sphere is associated, in the era of globalization, with the need to identify the universal features of linguistic material, the desire to describe the national picture of the world of speakers of different languages. A comparative study of the concept and the concept sphere contributes to the improvement of bilingual and trilingual dictionaries, while indicating the nationally-specific features of the semantics of translation correspondences. Active expansion of the field of study and teaching of foreign languages in Uzbekistan (both Romano-Germanic and Russian, as well as Chinese, Korean, Turkish and other languages), as never before, there is an interest in studying the national specifics of semantics and studying the national specifics of linguistic thinking, interest in the linguistic consciousness of native speakers and the desire to describe group, social, gender, age and other features of communication.

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