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# Formation, Types and Means of Verbalization of Concepts

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**Abstract:** The term concept, which is one of the basic terms of cognitive linguistics, first appeared in Russian linguistics, and then in other linguistic areas of the world. In Uzbek linguistics this term was formed by the 90s and still has its own researchers. By the 80s, in world linguistics, the demand for the conceptual nature of language and the work done by theories on this scale were subject to some criticism. However, over the years, the research space has expanded, and demand and interest in the conceptual field have resumed.

**Keywords:** cognitive semantics, notion, idea, meaning, linguistic, cognitive, cultural.

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One of the basic terms of cognitive semantics is the notion of a concept. The term “concept” appeared in the scientific literature at the beginning of the XX century. Today there are several definitions of the concept and several approaches to conceptual analysis in the scientific literature. S.A. Askoldov claims, “A concept is a mental formation that replaces an indefinite set of objects of the same kind in the process of thought” (Аскольдов, 1997, 269). A. Vezhbitskaya gives the most famous and often cited definition: “A concept is an object from the world of “Ideal”, having a name and reflecting certain culturally conditioned human ideas about the world of “Reality”” (cit. by: Вежбицкая, 1996).

In the terms of Yu.S. Stepanov, “the concept is a micromodel of culture; it generates it and is generated by it. Being a “clot of culture”, the concept has extralinguistic, pragmatic, i.e. extra-linguistic information” (Степанов, 1997).

G.G. Slyshkin defines the concept as a “conditional mental unit” and highlights in it, first of all, the primacy of a holistic attitude to the displayed object. The formation of the concept is presented by him as a process of correlating the results of experimental cognition of reality with previously acquired cultural and value dominants expressed in religion, art, etc. (Слышкин, 2001: 34-36).

A. Babushkin gives the following definition: “A concept is a discrete meaningful unit of collective consciousness or an ideal world, stored in the national memory of a native speaker in a verbally designated form” (Бабушкин, 1996: 13).

V.I Karasik characterizing concepts as cultural primary formations expressing the objective content of words and having meaning asserts that they are translated into various spheres of human existence, in particular, into the spheres of conceptual, figurative and activity development of the world (Карасик, 2001: 99).

V.V. Kolesov shares a narrow meaning of the concept as the scope of the idea and a broad understanding of the concept of culture. In addition, the concept for him is “the starting point of the semantic content of the word and the final limit of development” (Колесов, 1992: 39).

Having reviewed all linguistic works devoted to concepts, A.M. Plotnikova considers it

possible to distinguish two main approaches to conceptual analysis that are actively developing in modern linguistics — linguoculturological and semantic (Плотникова, 2005: 383-385).

Classifying all possible definitions of the concept, S.A. Yultimirova defines three main approaches to its understanding:

- linguistic,
- cognitive,
- culturological (Юлтимирова, 2006).

We support the theory of I.A. Tarasov, who studies concepts in four directions:

- historical-cultural and linguistic-philosophical understanding of the concept;
- linguistic and cultural understanding of the concept
- psycholinguistic understanding of the concept
- linguocognitive understanding of the concept (Тарасова, 2004).

In scientific literature, it is noted, that concepts arise as a result of sensory and logical interaction of a person with the surrounding reality:

- 1) on the basis of sensory experience, that is, as a result of direct perception by the senses;
- 2) based on the subject-practical activity of a person;
- 3) based on experimental and cognitive activity;
- 4) on the basis of mental activity, that is, as a result of conclusions, reasoning, conclusions;
- 5) Based on verbal and non-verbal experience. Moreover, different methods complement each other, and the formation of full-fledged knowledge is possible only as a result of a combination of different methods (Болдырев, 2000: 24-25; Попова, Стернин, 2003: 40). Considering the concept as a multidimensional mental education, V.A. Maslova believes that each concept, in addition to its semantic content, includes a number of other components: universal, or universal; national-cultural; social; group; individual-personal (Маслова, 2004: 42).

Two groups are distinguished in structural typology - conceptually simple and conceptually complex forms of knowledge (Болдырев, 2001: 26). Forms considered conceptually simple include clear emotional images, representations, schemes, concepts, prototypes. Conceptually complex forms cannot really be characterized by a simple set of properties, and multicomponent or integrated into a single structure (integral) concepts are associations – (Болдырев, 2001: 30). This is a propositional, frame, scenario (script), gestalt category, your cognitive matrix.

According to the ability/inability to be expressed by means of language, concepts can be verbalized and non-verbalized. Verbalized concepts are represented in the language by separate meanings of words, phraseological units, sentences, grammatical categories. Therefore, depending on the nature of the linguistic implementation of the concept, lexical, phraseological, grammatical and syntactic concepts are distinguished. Nonverbalized concepts do not have a linguistic embodiment, but they exist in the minds of most native speakers. Such concepts are called linguistic lacunae (the problem of lacunarity in the cognitive aspect is covered in the book: Попова, Стернин, 2003: 39-49).

According to the degree of concreteness / lack of specificity of the content, specific (table, pencil, car) and non-specific concepts (will, soul, work) are distinguished.

According to the subjective attribution, individual and invariant concepts are distinguished, that, exists in a certain culture and known to most carriers of this culture (Залевская, 2001).

The list of cultural concepts is given by V.I. Karasik. He identifies three types of concepts:

- ethnocultural,
- sociocultural,
- Individually cultural (Karasik, 2001: 100).

The national specificity of concepts is revealed in comparative studies, in works on intercultural communication, in ethnolinguistics. So, T.A. Fesenko writes: “The concept exists in the mental reality of a person (his consciousness) as a set of knowledge and information about the actual or probable state of affairs in the real world in the context of emotions, experiences, associations, etc. Awareness of it as a mental formation allows not only to reconstruct the mental world of the bearer of the conceptual system, the world of his psyche, but also to recreate his ethno—cultural image, his ethno-mental characterology, because the concept is a fragment of the ethno-cultural environment in the mental world of a person” (Фесенко, 2000: 141).

From the point of view of the topic, concepts are included in various conceptual spheres. Thus, there are emotional concepts (*love, joy, surprise*, etc.), religious concepts (*God, holiness, sin*), social concepts (*tolerance, privacy, freedom, war*), moral concepts (*lies, conscience, truth, goodness*), etc.

The term “concept” is used as a basic one in relation to all the types of knowledge structures listed above, represented in the language.

Thus, a concept is a mental structure that is the result of a person's processing of information, reflecting in a generalized form his knowledge and experience and represented by means of language.

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