



# AIFU



## CORRELATION OF THE CONCEPTS “CONCEPT”, “MEANING”, “CONCEPT”, IN LINE WITH THE COMMUNICATIVE-COGNITIVE PARADIGM

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**Abstract:** Having analyzed the researchers' position on this issue, we can conclude that the linguistic picture of the world is a cognitive and psychological reality, which manifests itself in the mental and cognitive activity of the nation, their actions, and verbal behavior. A certain community and its representatives comprehend the reality through their mentality, thus building their own way of life.

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**Key words:** Language serves, person, concept, married, pregnant, patient.

**Аннотация:** Проанализировав позицию исследователей по данному вопросу, можно сделать вывод, что языковая картина мира - это когнитивно-психологическая реальность, которая проявляется в ментальной и когнитивной деятельности народа, их действиях, речевом поведении. Определенное сообщество и его представители осмысливают реальность через свой менталитет, тем самым выстраивая свой образ жизни.

**Ключевые слова:** Язык служит, человек, понятие, женатый, беременный, пациент.

**Annotatsiya:** Tadqiqotning dolzarbligi madaniyat va til o'rtasidagi munosabatlarni o'rganishga bo'lgan qiziqishning ortib borishi bilan belgilanadi, bu tilshunoslikning yangi tarmog'i - madaniy tilshunoslikning paydo bo'lishiga olib keldi. Keyingi yillarda madaniy tilshunoslik va antropologik tilshunoslik alohida tillar vakillari lingvistik ongining milliy-madaniy xususiyatlarini o'rganishga asosiy e'tiborni qaratdi.

**Kalit so'zlar:** Til vazifalari, shaxs, tushuncha, turmush qurgan, homilador, bemor.

The main object of cognitive science is language. It is impossible to understand the nature of other cognitive phenomena without language. When language was analyzed from this viewpoint, a new linguistic paradigm was formed. A cognitive branch within modern linguistics has three objectives, i.e. we study the nature of thinking process, and it is mastering and applying.

The French linguists said that understanding the world and environment is realized through sensory receptors, as well as their explanation. Thus, language reflects the images of their sensory visions rather than the objective reality, environment, items or phenomena [1].

The main objective of cognitive linguistics is to study cognitive capabilities of a person using certain methods and tools. The analysis of different languages enables linguists to find common features and then form common rules.

Linguistics systematically studies linguistic phenomena; draw an analogy between aspects in one or more languages. Cognitive linguistics surveys the conceptual system through linguistic phenomena [2]. While contemplating cognitivism, V.A. Maslova wrote "Cognitive science pays much attention to human cognitions and studies observed actions, their mental representations (their inner images, patterns), symbols and strategies that give rise to the above-mentioned actions based on the gathered knowledge. The cognitive world of a person is being studied through behavior and activity of that person which are closely accompanied by language. In this case, language lays the verbal and cogitative foundation of any given human activity, forms its motives and motives and beliefs, and predicts their possible results" [3].

A. Baitursunov mentioned the correlation between cognition and language

in the beginning of the 20th century. Later linguists revealed a social, psychological and cognitive function of language. Kazakh scientist A. Baitursunov pays special attention to the connection between language and mental system. K. Zhukbanov also wrote about a cognitive function of language and its connection with the human mind. The fact that all words of any given language must be comprehended proves that language depends on the way of thoughts, mind and cognition. K. Zhukbanov's primary ideas are as follows: the analysis of language with regard to physiological and psychological characteristics of a person, the evaluation of language as a means of communication and the result of human activity, a way to learn more about the world around.

In the framework of cognitive science old concepts are proceeded and considered in a new light. For example, the nature of realia (items, phenomena, events) causes different world images in the mind. Some of them are given through images, others are expressed by simple notions, and still others are conveyed in the form of symbols. A concept is a linguo-philosophical unit that was introduced thanks to an anthropocentric approach in linguistics. A concept defines and groups almost every possible meaning of any given word and their development.

Philosopher Anselm (1033-1109) was the first to introduce the term "concept". In the Latin language it has several meanings: *conseptio* – 1) a connection, code, system; 2) warehouse; 3) signing legal acts; 4) seeds receiving; 5) a sentence [4]. The dichotomy of language and thinking has been considered in the Russian linguistics. It is widely believed that the following scientists laid the theoretical foundation of the term "concept": E.F. Karsky,

A.A. Shakhmatov, A.A. Potebnja, A.N. Afanasiev, V.N. Teliya, A.N. Sobolevsky, M. Minsky, etc.

The term “concept” has many definitions and representations. Professor V.A. Maslova analysed various definitions and provided her own variant: “A concept is a semantic unit that has linguo-cultural features and characterizes speakers of any chosen ethnoculture. While reflecting an ethnic mindset, a concept marks the ethnic language world image and serves as the so-called brick to build “the house of our being” [5].

A concept is a unit that preserves and proceeds information about reality. It is an ethno cultural group of words and a basic mental phenomenon that expresses the natives’ cognitive consciousness. A concept is a small unit of an ideal consciousness and experience of native speakers. Let’s analyse the concept “woman” in the Uzbek and English cognition. In the Uzbek language the concept “woman” has a semantic field. The associative field of the concept “woman can be defined as follows:

A woman – mother, beautiful, clever, a good person, nice, a fair woman, pretty, honest, sister, dining room, a mother of children, wife, with delicate psyche, weak, love, a guardian of the hearth, married, pregnant, “if all girls are nice, where do bad women come from”, a family’s blessing, long-haired, wearing headcloth, good-hearted, a mother of a son, with wrinkles on her face, sad, an artery, life-giving, a teacher, “if a woman gets angry, it makes a cooking pot boil harder”, speaks quietly, patient, “if a man is a head, then a woman is his neck”, tidy, etc.

A mother – mother’s milk, colostrum, expresses her love, kind, holding a baby in her arms, happiness, the significant other, respectful, beautiful, clever, caring, beloved, a heroine, a dining room, a kitchen, cooks tasty food, Earth Mother, the Motherland, worth more than gold, a village, brings out into society, the Earth’s creator, a family’s hearth, brings up a new generation, wearing white headcloth, a lullaby, a mother always thinks about her child, a mother’s kind and warm palm, a spring, a source.

A grandmother – a father’s mother, a mother’s mother, kind, kind-hearted, old, an old woman, clever, understanding, a palm, large white headcloth, a full dress, a long dress, a waistcoat, a grandfather, a village, the most respected, a fairy-tale, a protector, a grandchild, a caring family member, batter, navat (crystallised sugar), raisin, sweets, Indian tea, brings up her grandchildren, a boot, fair-faced, gives advice, knits socks, spins fibres, pulls wool, wears ring bracelets, superstitious, makes embellishments.

An elder daughter-in-law – a woman, an elder brother’s wife, a sister-in-law, a brother-in-law, cheerful, gives advice, a friend, “a daughter-in-law meets a lucky one”, sympathetic, strict, friendly, envious, a nice person, speaks quietly, modest, skillful, handy, pours tea with a smile, etc.

A younger daughter-in-law – a younger brother’s wife, a young woman, the one that comes from another family, beautiful, a curtain, betashar (a part of the Kazakh wedding ceremony), “Daughter, I am speaking to you, and you, daughter-in-law, should listen and make a mental note”, an early riser, milks cows, bakes bread, greets, nice, friendly, boils a samovar, clears up in a yard, etc.

The associations mentioned above are typical of the Uzbek culture and constitute the concept “woman”. These associations and their associative field outline the nature, subjective knowledge, influence of some social

phenomenon and the subjective linguistic field of the universe that characterise a certain ethnos.

During the war of 1914, women were working on plants instead of men; Great Britain would not have withstood the war. In 1918, women made 29% of the total labor force. This behaviour was considered to be unusual for females, which was expressed in the following phraseological units: women in state affairs are like monkeys in glass shops; a woman, a spaniel, and a walnut-tree, the more you beat them the better they be; a woman an ass and a walnut-tree, bring the more fruit, the more beaten they be. In the middle ages the life of both English and Uzbek women was really difficult. The church taught women to obey their husbands. Back then, there were two viewpoints on women in England. Firstly, women were regarded as pure and sinless like Virgin Mary. Secondly, women were similar to Eve, caused problems for men and could not be trusted. This religious belief proved that women should obey men unquestionably.

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