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THEORETICAL VIEWS ON THE USE OF THE TERM "CONCEPT" IN WORLD LINGUISTICS

Annotation: In modern linguistics, great importance is attached to the study of the nature of the concept. However, the question of what the concept is is not clearly resolved at the moment, as many things need to be clarified. There are different approaches to the analysis of this term. Conceptual and cultural direction began to occupy an important place in Russian linguistic research and has an orderly character. Within this field, to mention the researches of V.P. Neroznak, D.S. Likhachev, Yu.S. Stepanov, A. Vejbitskaya, A.P. Babushkin, N.D. Arutyunova, S.Kh. Lyapin, V.I. Karasik possible
Key words: concept

In linguistics, the term "concept" is both an old and a new concept. Until recently, it was considered equivalent to the term "concept". In recent years, there has been a significant shift in the ambiguous secondary background of these terms. Gradually, the term "concept" acquired a special meaning. A. Vejbitskaya defines the object of the "concept" in the world as "ideal", which has a name and reflects culturally defined concepts of the person about the world of "reality". According to A. Vejbitskaya, the truth is not given to us directly, but through language for thinking. There are some differences in the interpretation of the concept of "concept" by different scholars. In the linguistic literature, there are views on it as a logical category, which are studied as a basic unit of the national mentality, as a philosophical term in the context of practical/daily multidimensional education.

E.S. Kubryakova connects the term "concept" with the aspect that solves the problem of meaning, the reality of the word, its role in the processes of classifying speech, thinking activity, therefore, the use of knowledge positions in describing the semantics of the language is considered legitimate. A brief glossary of cognitive terms offers the following definition of the concept: "Concept is a term that serves to explain the units of mental resources of our mind and the information structure that reflects human knowledge and experience."

The most successful approach to the study of the concept, according to a number of scientists, is the complex approach developed by S.H.Lyapin and V.I.Karasik, because within this approach, the concept is considered as a form of

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cultural phenomenon from ontological positions. Concepts are interpreted as primary cultural derivatives of human existence, which are transformed into various fields such as language, art, and religion. The level of their linguistic expression is not the same in different cultures, it is characterized by the frequency of signs and different combinatory colors, depending on the importance of the concept and often according to their absence or presence.

Among the methods of studying concepts, "a system of research processes aimed at elucidating different aspects of concepts, namely their semantic potential in this culture" was approved. Also, along with the use of linguistic data (using sociolinguistic methods of research, such as working with dictionaries, artistic and journalistic texts, conducting questionnaires in the language being studied), the use of materials from relevant disciplines: sociology, psychology, cultural studies was also noted.

In the conceptual approach, a person "lives, communicates, thinks, acts as their personal, projective, abbreviated forms in the world of concepts in which there are traditionally understood concepts, images, stereotypes of behavior, etc."

According to E.S. Kubryakova, concepts are special mental formations in which a conceptual image of the world, that is, a system of ideas about the world, including verbal and non-verbal (verbal and non-verbal) components, is formed in a person. "Concepts make it possible to store knowledge about the world and become structural elements of the conceptual system that contribute to the processing of objective experience by storing information on certain categories and classes developed by society."

Yu. Stepanov explained the concept as a "set" of ideas, concepts, associations, and experiences that accompany the word in the spiritual world of a person. A concept is not just a thought, but an experience. They are the subject of feelings, sympathy, antipathy and sometimes conflicts. The concept is the main unit of culture in the human spiritual world.

A.P. Babushkin offers a slightly different interpretation of the concepts. It examines the concept within the framework of cognitive semantics as well as linguistic orientation. A.P. Babushkin's approach has a linguistic character, and his interpretation corresponds to the content of the language symbols given concepts. It is in the meanings of words that there is a result of perception of reality, and therefore, using the procedure of structural analysis, it is possible to study the conceptual parameters of a certain word, that is, in the meaning of the word, it is possible to determine its logical and objective content, the image that reflects the situation in reality.

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