

The Difference Between Concept And Its Related Aspects

Bektoshev Otabek Kodiraliyevich¹, Suvonkulova Dilnoza Kamilovna²

¹*Docent, Doctor of philosophy (PhD) in philological sciences, Kokand State Pedagogical Institute, Uzbekistan*
greatbektash@mail.ru

²*1st -year master's student of foreign language and literature, Kokand State Pedagogical Institute, Uzbekistan*

Abstract: This article focuses on clarifications of the difference between concept and its related aspects in the field of linguistics. We discuss this difference from several viewpoints by analyzing a series of terms "concept", "notion", "meaning", which are closely related to each other and constantly interact in modern.

Keywords: Concept, notion, meaning, frame, scenario, scheme, picture.

Introduction: In linguistics, the concept is referred to by comments such as concept, thought, imagination, idea, understanding, knowledge, point of view, gaze. The issue of whether these definitions can be synonymous or whether they have different aspects is still a cause of debate among scientists. They were used interchangeably until substantial work was done on the concept-notion-meaning discussion. In order to clarify the issue of this trinity, we will first turn to the study of the concept-notion, and then the concept-meaning.

Results and discussions: From the point of view of cognitive linguistics, "concept" is understood as "a reference to an approximate meaning" and "an echo of a person's previous linguistic experience" that replaces "notion". According to S.G. Vorkachev, "concept" has a slightly unusual sound compared to its synonymous form, "concept", so its use in live communication is weaker [1,16]. Therefore, it remains a part of scientific discussion as opposed to everyday discussion. Although "concept" and "notion" have historically been used as a doublet, in modern linguistics the terms are kept under different categories. For example, N. Yu. Shvedova explains the term as follows: A concept is a component of a verbal sign, at the heart of which is an understanding. It is based on a concept that is strengthened by the collective experience of people, has historical roots of a person, is socially and

subjectively understood, is considered an important intellectual, spiritual or material sphere of human life, and is also closely related to other ideas. In fact, if the "concept" expresses the object or event partially, i.e. only its main sign in the mind, the "concept" gives general and complete information about it. The "notion" at the heart of the "concept" has its own differentiating potential, which tends to the formation of different shades of verbal meaning [2,603]. While defining that "concept" has a differentiation feature in this definition, according to A.Mamatov's approach, the term concept is used in most cases without any differentiation in relation to any mental units, because the differentiation of the concept loses the clarity of the concept term with multiple meanings [3,108-109]. In fact, although the opinions that these two terms can be used in linguistics in the same sense or not are controversial, it should be remembered that both of them appear as a unity of thought. These two phenomena are primarily related to the perception of the object in reality and the figurative imagination. At the first stage, this imagination is embodied in an individual form in each person, and at the next stage it becomes a mental phenomenon. So, the initial stage of the creation of the concept is the embodiment of the image of the object, in which a meaningful image is undoubtedly perceived. According to scientist Sh. Safarov, the

conditions for the formation of a single concept are realized in the following process.

1. Seeing 2. Feeling 3. Imagining 4. Image creation 5. Concept formation. It can be seen that the "concept" is the role of the last stage of the process, which performs a special function in the formation of the concept, and is a highly important event that leads to the final conclusion. As you know, a statement without a conclusion is bound to be strong and without individual justification. In this context, we must not forget that a concept cannot exist without a concept. Let's focus on the following metaphorical sentence: A concept can be compared to an iceberg. If a concept is an iceberg, the part that sticks out of the water is a concept [4,52-53]. In the process of formation of a concept and preparation for a linguistic event, there is a step-by-step transition period, and each of these processes has its own task, and one is inextricably linked to the other. By skipping any of these conceptual stages, meaningful linguistic activity cannot be achieved. For example, if we take the stage of formation of the concept of "love", for someone it is "love for the motherland", for someone "love for mother", and for another "love for the beloved land" it comes from the individual feelings of each person. So, in the first place, an image of individual love appears, after that, an image of love for that person or object is formed, and at the last stage, an individual's understanding of this object is formed, and linguistic events are formed based on knowledge skills.

In this process, the concept appears as a unit of logical thinking. B.R.Mengliev and Z.T.Kholmanova fully explain the concept and understanding on the example of the movie "Brides' Revolt": while watching the movie "Brides' Revolt", we perceive events based on the activity of our senses - eyes and ears, information in our mind and memory [5,145]. we perceive by comparing with - we hear, we understand. As a result of this, a very abstract, general information (information) about this

film is formed in our thinking, this is an image of this film in our mind. This vision is picturesque in our mind, illusory - embodied in our eyes. But this visual perception is not yet knowledge or understanding. In order to rise to the level of the concept, the imagination must enter the system of relations, reach the level of the concept, that is, the level of systematized knowledge, and then this concept must be free of subtleties, picturesqueness, and rise to a high level of generality. It can be said that the concept was formed when a complete and systematic idea of the author of the film, the period of creation, the system of images, plot, composition, idea, artistic features, and the work was formed. At a higher level of imagination (that is, a complete and systematic imagination), a concept is born.

By comparing the form and content aspects of the film with other films, we identify similarities and differences - we combine their commonality or harmony and distinguishing aspects into a high-level general unity in our mind. This summary is the concept of the said movie. In the given example, we can once again witness the existence of integral links between the concept and the understanding. According to D. Bakhronova, the concept serves as "food" in the formation of a "concept" into a concept. A concept is a person's acquisition of knowledge and experience, while a concept is a concentrate of a person's thinking, a holistic and collective characteristic of his consciousness. It became clear that the concept is a global mental structure, which is a quantum or generalization of knowledge of different contents and forms [6,65].

Considering the concept as a unit of consciousness, we will now turn to the concept-meaning relationship. It is known that the term "meaning" is used in language, that is, as the meaning of a word, and the concept is reflected in thinking. A.P. Babushkin and I.A. Sternin consider the meaning as a part of the concept that is regularly used as a linguistic sign in

society and communicatively belongs to the linguistic and cultural community [8,21].

Meaning is a unit of the semantic field of a language, that is, a system of meanings of a certain language, an element of an ordered set. Meaning includes semantic signs (sema) that are known to the society, related to the function of the corresponding phoneme (lexemen), as well as a relatively small amount. Sema appears in the language as a distinguishing part of the meaning of the word, in the concept and understanding it occurs in the form of a cognitive sign. The concept is a unit of the conceptsphere, a collection of organized units of popular thought [7,11]. There are three different approaches to the concepts-meaning views, the first views, according to Yu.S. Stepanov, consider the phenomenon of the same order as the meaning of the word "concept", but in a different relational system. "Meaning" is analyzed in the language system, and "concept" is analyzed in the system of logical relations and forms studied in linguistics and logic [10,40-41].

With this, in linguistics, they become phenomena that can be used as synonymous forms. According to the second approach, we can understand that these concepts are completely different from each other. According to V.A. Maslova, concept and meaning are not equal concepts. "Concept" is cognitively stable and stable in relation to objective reality. Because "concept" is more directly connected with the universe than "meaning". Indeed, the word with its meaning always appears as only a part of the concept. Also, the best way to refer to a concept is through language tools, words, sentences and discourse [11,30].

Supporters of the third approach are D.S. Likhachev, E.S. Kubryakova, etc., "concept" does not come directly from the meaning of the word, but is the result of the collision of the meaning of the word with the personal and national experience of a person, that is, the

concept is an intermediary between words and reality.

Langaker touches on the relationship between concept and meaning as follows: Meaning is equated with conceptualization (in broadcast sense); semantic structures are thus conceptualized in accordance with linguistic convention. Meaning equals conceptualization (in a broad sense); In this case, semantic structures are formed as concepts according to linguistic conventions. From this explanation, we understand that meaning relies on assumptions, semantic structures are described in relation to the cognitive domain, and that the meaning of anything can be derived from the perceptual potential within the senses in terms of cognition.

In our opinion, "meaning" is to a certain extent deprived of the ability to sufficiently explain an object and form it in a broad picture within the framework of cognitology. The meaning of the word given in the dictionaries serves only to create an understanding of the subject in the first layer. If the concept of an object or phenomenon is one universal for humanity, its meaning can be several. Let's say that "white" is a color, or as it is given in the explanatory dictionary of the Uzbek language, 1. The color of snow, milk, cotton. 2. It is limited to certain meanings such as prone to white color, clear (about the color of the face, body) [12,61].

Within the framework of the concept, interpretation of the color "white" in other ways, for example, innocent, angel, symbol of peace, the white of the eye, etc. can be analyzed within its characteristics. By this we know that "concept" can be analyzed more broadly than "meaning". The concept is philosophical-axiological, emotive and connotative in nature. Based on this, we can say that the concept has a complex structure. The concept includes, first of all, everything related to it, on the other hand, the concept also includes information that turns it into a cultural factor, including etymology, history, positive and negative evaluations. The content of the concept is large, and it includes

not only semantic components that are perceived and used in communication, but also reflects the general information base of a person, encyclopedic knowledge about an object or event.

The unanimous attitude that the concept exists only in the verbal shell does not prevail in linguistics. Some linguists consider it to be an idealized formation attached to the meaning of a certain sign, based on a concept, that is, a scientific term, words (phrases) used in ordinary everyday life, a complex lexical-grammatical-semantic structure, a non-verbal image or an objective action, etc [13,175]. The concept does not have to be associated with verbal phenomena, including words or other linguistic means. For example, it is not necessary to express the concept in words, it has its place in the text, we call it *cognema*, and there are also thoughts [14,18].

Concept can be verbal or non-verbal. Based on this, it can be said that the concept is not always expressed in language. It can also be embodied in images, logic pictures, various drawings, *gestalts*, scripts, complex diagrams, mind-blowing figures, dramatic work plan and plot scheme, covering non-verbal behavior through imagination and thinking. Accordingly, V. I. Karasik looks at the concepts from two sides, in the first, he interprets the linguistic features of the concepts, and in the second, he embodies the cognitive-psychological, meaning fragments of meaning in the form of scenario, frame, *gestalt* [16,24]. Similar, but slightly wider types of the concept Z.D. Popova and I.A. In Sternin's works, there are: presentation, scheme, concept, frame, scenario and *gestalt* [22,119]. A.P. Babushkin's work titled "Tipy konseptov v lexiko-frazeologicheskoy semantike yazyka" mentions the types of concepts. It defines a sought-after concept as "a meaningful unit of discrete, collective consciousness that reflects the subject matter of the real and ideal worlds and is stored in the national memory of native speakers in a verbally defined form." [18,53].

The professor's teaching mentions mental pictures, diagrams, hyperonyms, frames, insights, scripts, kaleidoscopic concepts. According to V.A. Maslova, there are different types of knowledge representation structures, such as presentation, diagram, picture, frame, scheme, *gestalt*. Theoretically, similar expressions can express different signs of the concept in speech: I am happy (frame), I am happy (scenario), to make happy (scheme), to jump for joy (picture) [19,18]. The American scientist Charles Fillmore brought the frame theory to science, and the term "frame" was mentioned for the first time in his work [20,76-138].

Conclusion: Based on the views which is mentioned above, it is understood that concepts are the fundamental unit of thinking, and its composition and formation can be varied. However, the process of knowledge, understanding and thinking should be active while maintaining its important function in its content. Therefore, the typology of concepts is different from each other, and it depends on the knowledge and skills of a person. V.A. Maslova interprets information about the organization of thoughts stored in human memory, the structure of knowledge, and information about a certain part of human experience in the frame, just like celebrating a person's birthday. This knowledge includes: a) lexical meaning b) encyclopedic knowledge of the subject c) extralinguistic knowledge [21,46].

A frame cannot be organized on its own, it is organized around a certain core, so it contains information related to this core. In another explanation, it is noted that "frame" is a set of standard knowledge about a multi-component concept, object or event formed in the integrity of its components [23,244]. Another frame researcher, M. Minsky, connects it to the concept within the framework of cognitive linguistics: "Every feeling and perception experience within our thoughts activates some structures based on our previous life experience. We can also call this situation a

frame-structure. We remember a million frames, including certain stereotyped situations, such as meeting someone, being somewhere, attending a party. Frame is considered to be an encyclopedic set of knowledge, which, as we mentioned above, covers all formal and substantive aspects related to the subject or event .

Therefore, M. Minsky sees the frame as a framework of knowledge and information that organizes and concretizes our concepts stored in our memory - a template, or a form of an application form that needs to be filled in blanks. In this case, the scientist calls the empty spaces of the frame frame terminals. For example, "chair" is a frame, "a seat, a back, legs" are its terminals. Frames are displayed at two levels: top and bottom. The first consists of a collection of several slots, while the second includes terminals. Slots are specified concepts, while terminals are unspecified connections [24,245]. Slots mainly represent the beginning, place, time, result of the action. So, it can be understood that, in our opinion, a frame is a framework or a frame of the concept of initial knowledge or information about a reality or object. For example: That day he gathered around him a few of his friends and they drove into the suburbs of Sioux City where they robbed the Leeds Bank of several thousand dollars. They went to the City, where they took several thousand dollars from the Leeds bank overnight.)

In the given example, the concept of "crime" is described, and the concept of the frame "rob the bank" appeared. Hearing the details of this event, the first frame of information about the "bank" is formed in the mind of a person, and additional information about it: issuing money and various securities, storage, operations related to foreign currencies, settlement work, bank employees, bank building, mainly black glass high-rise building, etc. These are considered sub-frame slots and are the visible elemental information that fills the frame. Which bank?, Where is it located?, Who

works?, What kind of operation does it perform? and knowledge about questions like are the terminals under the frame. "Rob" "sleep" frame has synonymous slots like burgle, steal from, hold up, break into, raid, loot, plunde, pillage. Each has its own independent characteristics and appears as a lexical unit. Overnight bank scheme. Bank robbery scenario: thieves plan, come to the bank, take the money, leave the bank, run away. Making a plan, entering the bank, getting money, exiting the bank are scripts. So, the initial first information about these comes to our imagination and draws its frame. The second and additional information is formed from the accumulation of knowledge around the framework: slots, scenario, gestalt, script, concept, etc. But all these are united under the concept. Also, we believe that a frame-scenario is a sequential event. Again, for example, if we take the hospital as a frame, the doctor, patient, treatment, medicine, ward, etc., as well as going to the hospital, seeing the patient, or being with the doctor, etc. are scenarios. A scenario is a stereotypical episode that takes place in a time sequence of several episodes, with signs of action and progress [26,797]. Sh. Safarov emphasizes that "the scenario is the illumination of the interrelated facts characteristic of a specific event in the example of a model form reflecting their unity" in the example of the "Grocery Store" scenario [28,35] This model structure consists of organic relations of actions and situations related to a certain piece of reality. The script acquires its pragmatic meaning in a speech situation. So, if the frame is a collection of encyclopedic knowledge that forms the first information about objects and events, then the episode that creates the process of events in the social environment is a scenario.

Both of these terms are phenomena specific to cognitive linguistics. Among these, there is another phenomenon, which is "gestalt" - a psychological memory translated from the German language as "shape", "image", "appearance", "appearance". Gestalt is a

complex, functional thinking structure that organizes the variety of individual phenomena in the mind.

So, regarding the difference between the concept and its related concepts, that is, the concept-concept-meaning chain problem, we came to the following conclusion: First, "concept", "concept" and "meaning" are mental phenomena of a cognitive nature [27,119]. Secondly, "concept" as a mental unit is the foundation of "concept" and is the basis for its linguistic realization. However, if "concept" expresses the main feature of an object or event, "concept" gives general and complete information about it.

Third, "meaning" is a conscious element of language, while "concept" is an element of human cognitive consciousness. Fourth, "concept" is a model of the conceptsphere, while "meaning" is a unit of semantics of the language field [29,119]. Admittedly, in language we communicate through concepts and their linguistic alternatives, word meanings, where the concept is manifested as a unit of consciousness. Fifth, the "concept" is formed verbally or non-verbally, according to the frame, script, gestalt, scenario, etc. of the concept. are structures of imagination, and in the full manifestation of knowledge, these cognitive relations are sharpened and analyzed.

REFERENCES:

- 1.Vorkachev S.G. Lingvokulturnaya konseptologiya i eyo terminosistema//Discussii. Political linguistics. – Krasnodar, 2019. #3. - P.16.
- 2.Shvedova N. Yu. Russian language: Izbrannye raboty. - M.: Yazyki slavyanskoy kultury, 2005. - P.603.
- 3.Mamatov A., Akhrorova R. Categories of the concept//Fergana State University scientific journal. General linguistics. 2018. – No. 2. - P. 108-109.
- 4.Yusupov O'.Q. About the terms meaning, concept, concept and lingvokulturema // Stylistics in modern directions of linguistics. Materials of scientific and practical conference. - T.: UzDJTU, 2011. - P. 52-53.
- 5.Mengliev B. R, Kholmanova Z.T. Theory and methodology of linguistics. - T., 2016. - P.145
- 6.Bakhronova D. Concept and conceptsphere in the description of the linguistic landscape of the world. - Samarkand State Institute of Foreign Languages. Foreign Philology: Language, Literature, Education, 2019. - #3(72). - P. 65.
- 7.Boldyrev N.N. Cognitive semantics: course vocabulary and English philology. - Tambov: Izd-vo TGU, 2001. - P.11.
- 8.Babushkin A.P., Sternin I.A. Cognitive linguistics and semasiology. – Voronezh: OORitm, 2018. - P.21
- 9.Babushkin A.P., Sternin I.A. The indicated work. - P.30.
- 10.Stepanov Yu.S. Constanty. Slovar Russian culture. Opyt issledovaniya. - M.: Shkola "Yazyki russkoy kultury", 1997. - P.40-41.
- 11.Maslova V.A. Cognitive Linguistics. - M.: TetraSistems, 2004. - P.30.
- 12.Langacker R. W. Concept, image, and symbol: The cognitive basis of grammar. - Berlin; New York: Mouten DeGryute, 1991. - P. 61.
- 13.Explanatory dictionary of the Uzbek language/ under the editorship of M. Madvaliev. 5 volumes. - Tashkent: National Encyclopedia of Uzbekistan. State Scientific Publishing House. The letter O, 2006-2008. - P. 175.
- 14.Lyapin S.Kh. Conceptology: k stanovleniyu podkhoda// Kontsepty. - Arkhangelsk: Izd-vo Pomorskogo universiteta, 1997. - #1. - P.18.

15. Bolotov V.I. A.A. Potebnaya i Kognitivnaya lingvistika // Voprosy yazykoznanie. Iz istorii nauki. RINTS: 50, 2008. #2. - P.92.
16. Karasik V.I. Yazykovye key. - M.: Gnozis, 2009. - P.24.
17. Popova Z.D., Sternin I.A. Cognitive linguistics. - M:AST: Vostok-Zapad, 2007. - P.164.
18. Babushkin A.P. Typy concepts and lexical-phraseological semantic language. - Voronezh: Izd-vo Voronezh, un-ta, 1996. - P. 53.
19. Maslova V.A. Cognitive Linguistics. - M.: TetraSistems, 2004. - P.18.
20. Fillmore Ch. Scenes-and-Frames Semantics//Current issues in linguistic theory. - Bloomington. London: Indiana University Press, 1997. - P.80. - P.76-138.
21. Maslova V.A. Featured work. - P.46.
22. Popova Z.D., Sternin I.A. Cognitive linguistics. - M:AST: Vostok-Zapad, 2007. - P.119.
23. Minsky M. The Society of Mind. New York: Simon and Schuster, 1988. - P.244.
24. Minsky M. The Society of Mind. New York: Simon and Schuster, 1988. - P.245.
25. Dzhigarkhanov A.R. Fremovo-tezarusnaya kharakristka systemy zhelenodorozhnoy terminologii// Molodejnoe prilozhenie k zurnalu "Vestnik Pyatigorskogo gosudarstvennogo lingvisticheskogo universiteta". -2004,-№3. - P.24.
26. Rahimovna, Otaboyeva Mazmuna, and Karimova Vasila Vahobovna. "Graduonymy Of Activity Verbs In Uzbek And English Languages." Journal of Positive School Psychology 6.11 (2022): 1372-1377.
27. Qodiralievich, Bektashev Otabek. "The use of authentic materials in the teaching of reading." CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE 2.5 (2021): 164-169.
28. Karimova, Vasila Vakhobovna, and Munisa Karimova. "SUPPLETIVISM OF THE LEXICAL PLAN IN THE TURKIC LANGUAGES (BASED ON THE TERMS OF KINSHIP IN THE UZBEK LANGUAGE)." Galaxy International Interdisciplinary Research Journal 10.11 (2022): 1245-1249.
29. Otaboyeva, Mazmuna Rahimovna. "The Phenomenon of Graduonymy in Action Lexemes at Grammatical Level." Academic research in educational sciences 1 (2020): 189-194.
30. Usmanov, Giyosiddin. "The emergence and evolution of women's symbols." ACADEMICIA: An International Multidisciplinary Research Journal 12.4 (2022): 566-570.
31. Усмонов, Ёркинжон Мухторжон Ўғли, and Зулайхо Шамсидиновна Жўраева. "FORMATION OF TOURISM IN UZBEKISTAN AND IT'S DEVELOPMENT." International Journal of Philosophical Studies and Social Sciences 1.3 (2021): 197-201.