

In English Linguistics, the Issue of "Concept and Hyperconcept" is Commonly Discussed

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In this article history of English linguistics, concepts of characteristics and definition of the issue of "concept and hyperconcept", "cognitive" linguistics, problems and solutions English linguistics.

KEYWORDS: The issue, concept, hyperconcept, English linguistics.

In the context of English linguistics, the terms "concept" and "hyperconcept" are not commonly used in the same way they might be in some other languages or specific fields of study. However, let's define these terms to provide a general understanding:

Concept: In English linguistics and cognitive science, a "concept" refers to a mental representation or category that individuals use to organize their knowledge and understanding of the world. Concepts are mental constructs that help people categorize, understand, and communicate about objects, ideas, or experiences. For example, the concept of "cat" is a mental representation that encompasses various individual cats that share common characteristics.

Hyperconcept: The term "hyperconcept" is not a standard term in English linguistics. However, it could be inferred to mean a more abstract or higher-level concept that encompasses several related or subordinate concepts. In this case, a hyperconcept would be a broader category that includes multiple concepts within it. For instance, "animals" could be considered a hyperconcept that includes various specific concepts like "cats," "dogs," "birds," and so on.

It's important to note that the use of the term "hyperconcept" may not be common in English linguistic literature. The concept of hyperconcepts is more commonly found in fields like philosophy, cognitive science, or specific research contexts where it may be used to describe abstract, overarching categories that encompass multiple related concepts.

At the same time, anthropocentric orientation in linguistic studies is consolidating its position as an independent paradigm, incorporating the latest achievements of the field. According to many researchers, cognitive linguistics and linguistic culturology are considered the leading directions within the anthropocentric paradigm. Cognitive linguistics, which made its first steps at the end of the previous century, has become one of the pioneering areas in linguistics at the beginning of the 21st century. The emergence of modern cognitive linguistics is associated with the scientific works of American scholars such as J. Miller, J. Bruner, J. Lakoff, R. Langaker, R. Jakendoff, and others. Cognitive linguistics is closely related to the theory of knowledge in philosophy, examining its social, cultural, and linguistic dimensions through psychological, biological, and neurophysiological aspects that contribute to its establishment.

The word "cognitive" in English means "to know" or "to understand." Cognitive linguistics emerged as a "boundary-crossing discipline," uniting various fields like cognitive psychology, cognitive science, psycholinguistics, and linguistics. In 1975, the term "cognitive grammar" was introduced by J. Lakoff and S. Thompson, and cognitive linguistics found its place in European linguistics in the 1980s. In the realm of Russian linguistics, cognitive linguistics was introduced by V. I. Gerasimov in 1988.

According to Sh.S. Safarov in Uzbek linguistics, the mission of cognitive linguistics is to explore language's role in acquiring and retaining knowledge, using language in practice, as well as its structure and system in relation to human cognition, in-depth scientific research. Professor A. Mamatov, in analyzing the cognitive aspect of language, writes, "Cognitive science deals with cognition in language, that is, it investigates how verbalization takes place in the process of human cognition. Cognitive linguistics reveals the reflection of all kinds of knowledge within the linguistic structure of language." In other words, cognitive linguistics offers a framework to understand how various forms of knowledge are structured within the human mind.

As the 20th century came to a close, the study of language and culture was enriched by the development of the field of linguistic culturology. Linguistic culturology serves as the common ground between cultural studies and linguistic analysis, exploring the mutual influence and interdependence of language and culture, as well as how this interaction extends beyond language to symbol systems and cultural codes outside of language. Linguistic culturology focuses on understanding cultural elements within the framework of language units and their interrelations.

One of the fundamental categories for these two fields is the concept, which was first introduced in 1928 by the Russian linguist Askoldov. He described a concept as "a unity that reflects the process of thinking about ideas or concepts of one kind or another." However, the concept became a much-debated issue in the 1970s, with more in-depth discussions occurring in the 1980s, notably by English scholars R. Jakendoff, G. Lakoff, and M. Johnson. They discussed conceptualization and conceptual meanings. The linguistic concept of "concept" is used to express the idea of a mental representation in our thinking and knowledge. It is employed in contemporary linguistic analysis to represent the mental images associated with various lexical units. This term has become an essential category in linguistic analysis. Conceptualization is a fundamental process that shapes our understanding of the world, both individually and as part of our cultural, social, and linguistic communities.

For the field of linguistic culturology, the concept is a central notion. Professor N. Mahmudov states, "In linguistic culturological research, the representation of the concept is given significant attention, especially when dealing with internet materials, the significance of this field of study in Russian linguistics can be clearly seen." Concepts help people create mental models of the world that are specific to their culture. They play a crucial role in shaping the character of a culture. Concepts also play a significant role in studying culture. Cultural concepts, such as love, freedom, law, justice, tradition, and many more, carry a particular cultural and historical significance.

In summary, concepts play a crucial role in linguistics and cultural studies, providing a bridge between language and culture. Different cultures may have unique concepts, and these concepts reflect cultural, historical, and societal values. Concepts help shape our

understanding of the world, and they are essential in understanding and studying culture.

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