

SOME PROBLEMS OF SELECTING THE PHRASEOLOGICAL CONCEPT

Ibragimova Nigora Islamovna

Doctoral student of

Samarkand State Institute of Foreign Languages

Article Information

Received: Apr 20, 2023

Accepted: May 15, 2023

Published: Jun 07, 2023

Keywords: *linguocognitive, concept, phraseological problems, paradigm.*

ABSTRACT

The article considers the problem of defining the phraseological concept as the main word of culture, based on a complex linguocognitive and culturological paradigm, which can be studied at the junction of different but related fields of knowledge (linguculturalology, cognitive linguistics, linguoconceptology) . This paradigm allows us to characterize the concept as a discrete mental formation characterized by a complex structure whose components give an idea of the properties, significance, figurative and cultural-mental content of the concept.

Introduction

Based on a complex linguocognitive and culturological paradigm, the article considers the problem of identifying a phraseological concept as a key word of culture, which can be explored at the junction of different but related fields of knowledge (linguoculturology, cognitive linguistics, linguoconceptology). This paradigm allows us to characterize the concept as a discrete mental formation, characterized by a complex structure, the components of which give an idea of the features of the concept, its significance, figurative and cultural-mental content. A concept is a quantum of value-evaluative meaning, a method of verbalization is a unit of secondary nomination.

The relevance of the problem posed is due to the fact that at present, despite the presence of a huge volume of literature devoted to the study of the concept, the exact definition of the concept has not yet been given, the components of its structure have not been fully identified, and the features of various types of concepts have not been described. The term "concept" in cognitive science and

linguoculturology is the "threshold of terminology". The reasons for the disorder of the term "concept", the existence of terminological discord are related to the fact that the "concept" is studied from the point of view of different approaches. Thus, representatives of the linguocultural approach (Yu.S. Stepanov, V.I. Karasik, S.G. Vorkachev, G.G. Slyshkin) believe that the linguocultural concept acts as a key word of culture, as a structure of consciousness, in which set the values of society. According to Yu.S. Stepanov, the concept is marked by linguistic and cultural specificity, and therefore it acts as the main unit of culture in the mental world of a person. In the process of implementing the linguocognitive approach, attention is focused on the study of the concept as a discrete unit (mental image) that occupies the corresponding cell in the nationally determined concept sphere of the language. "We understand the concept," writes A.A. Babushkin, as any discrete unit of collective consciousness that reflects the subject of the real or ideal world and is stored in the national memory of native speakers in the form of a cognized, verbally designated substrate" [Babushkin 2006: 95]. In cognitive linguistics, the concept is characterized as the main operational unit of thought, the method and result of quantification and categorization of knowledge, since its object is mental entities of an indicative nature, the formation of which is largely determined by the form of abstraction, the model of which is set by the concept itself. . E.S. Kubryakova, therefore, the concept is defined as follows: "a concept is an operational meaningful unit of memory, a mental lexicon, a conceptual system of language and brain language (*lingua mentalis*), the entire human picture of the world reflected in the human psyche. The concept of the concept corresponds to the idea of the meanings that a person operates in the processes of thinking and which reflect the content of experience and knowledge, the content of the results of all human activity and the processes of cognition of the world in the form of certain "quanta" of knowledge".

As you can see, the understanding of the concept in linguoculturology and in cognitive linguistics is different. Among the essential features of the concept in linguoculturological interpretation are its subjectivity, value, historicity, national marking. The concept in the linguoculturological understanding is not an operational unit of speech thinking, but a part of the concept sphere, which has its own history. The main features of the concept in cognitive linguistics are subjectivity (experience), efficiency, and the ability to represent knowledge quanta. All the above features of the concept seem to be essential, therefore, those scientists who propose to study the concept at the intersection of different sciences are right, for example, in conceptology (Yu.S. Stepanov), the concept is studied on the basis of a complex paradigm based on different approaches and principles of related sciences. In this case, linguocultural conceptology seems to us to be an integrated discipline, within which the concept can be studied both as a key word of culture and as an operational unit representing knowledge. The concept is a mental formation that has the ability to verbalize, to process and present knowledge about the surrounding reality, formed in the human mind in the process of accumulating sociocultural experience. It is characterized by cultural and national marking, subjectivity, historicity.

Common means of verbalization of the concept are the word, phraseological unit, phrase, paremiological units, text, as well as block diagrams of the sentence. Among them, phraseologisms, first of all, can act as a concept, since, firstly, they have cultural significance that requires contextual and discursive support [Alefirenko 2002]; secondly, they are characterized by the ability to indirectly, figuratively, and, consequently, expressively designate the properties of a person's social and mental life, as well as give these properties a negative or negative assessment; thirdly, they represent phraseological knowledge, have a value, cultural and mental structure.

Under the phraseological concept, we mean the established discrete units of collective consciousness, which have the ability to express the categorical thinking in units of secondary nomination, which are distinguished by the presence in the structure of various components that represent both phraseological knowledge and cultural-mental, value ideas of the people, its a figurative assessment of any subject in units of a secondary nomination.

The structure of the phraseological concept is complex. In the concept verbalized with the help of a word, various components are distinguished, such as:

- 1) the main (actual) feature;
- 2) additional (passive, historical) feature;
- 3) internal (usually unconscious form);
- 4) conceptual component (sign and differential structure);
- 5) figurative component (cognitive metaphors that support the concept in consciousness), significant component etymological, associative characteristics of the concept that determine its place in the lexico-grammatical system of the language);
- 6) figurative-perceptual component, conceptual (information-factual) component and value component (assessment and behavioral norms);
- 7) image, concept, cognitive implicational and pragmatic implicational;
- 8) conceptual, meaningful, figurative, cultural-mental and linguistic components.

Phraseological concept is formed: a) not from direct sensory experience, but on the basis of a person's primary experience, fixed in combinations of words that nominate a situation, a person's experience, manifested in a particular situation; b) from the mediated subject activity of a person (through units of the primary nomination); from figurative-thinking operations with cognitive concepts already existing in the human mind - words, phrases by rethinking their meaning in the process of linguo-creative activity; d) from linguistic communication and its use in any situation in the process of characterizing any object of thought, expressing a subjective attitude towards it; e) through conscious cognition of the image contained in linguistic units, mastering their cultural and mental meanings. Therefore, in the structure of the phraseological concept, more components are distinguished, such as conceptual, meaningful, figurative, operational, cultural and mental. The method of verbalization is a unit of secondary nomination.

The significant component of the phraseological concept shows that this concept includes communicatively significant information: an indication of the place occupied by the concept in the lexical system of the language, its paradigmatic, syntagmatic, word-formation connections, in a word, everything that F. de Saussure calls "significance" and what reflects, according to V.I. Karasik, "the linguistic value of the object" [Karasik 2014]. The significance of the phraseological concept implies its attachment to certain verbal means of implementation, namely, the phraseological units of the language, the totality of which makes up the plan of expression, the corresponding phraseological field, built around the dominant (core) represented by the name of the concept (phraseological unit - term).

The meaning of the concept on its own conveys certain cognitive features and components that form the concept, but this is just a part of the semantic content of the concept. Explication of the entire concept usually requires numerous lexical units, which means the meanings of many words, as well as their meanings. Therefore, in order to characterize the concept of a meaningful component of a phraseological concept, it is necessary to consider the relationship between meaning, meaning and concept in the aspect of cognitive semantics.

The problem of delimitation of concept, meaning and sense was studied in traditional linguistics. So, in the works of N.G. Komlev differed concepts, meanings and meaning. The concept, according to him, is a logical phenomenon, and the lexical concept is the mental content of a linguo-psychological nature that arises as a result of the actualization of the associative connections of the word-sign. The meaning of a word is a relatively objective, relatively constant, relatively single component of a semantic unit, common to all members of the collective. Meaning is a constantly changing phenomenon. It is revealed in speech when the meaning of the word is updated. The concept, meaning and meaning, although they are phenomena of the same order, differ from each other in the degree of abstractness of the expressed content, as well as in the nature of the reflected function. Meaning is a more abstract phenomenon than a concept. The concept reflects the essential in the subject itself, and the meaning reflects the various connections between the sides of one concept. The meaning of a word in its denotative correlation is refracted through the prism of a particular language; in addition to the concept, it has additional shades.

Thus, the analysis of the phraseological concept shows that it acts both as a key word of culture, which has absorbed the features of national culture, and appears as a way of knowing the world around it, accumulating knowledge about it, as a means of expressing a characterological assessment of the subject of thought.

REFERENCES:

1. Abisheva K.M. Fundamentals of the theory of intercultural communication. Astana: Turan-Astana, 2008.
2. Alefirenko N.F. Poetic energy of the word. Synergetics of language, consciousness and culture. Moscow: Academia, 2002.
3. Babushkin A.P. Types of concepts in the lexico-phraseological semantics of the language. Voronezh: Voronezh Publishing House. state un-ta, 2006.
4. Boldyrev N.N. Conceptual space of cognitive linguistics // *Vopr. cognitive linguistics*. 2014 No. 1.
5. Vorkachev S.G. The concept of "happiness" in the Russian language consciousness: the experience of linguoculturological analysis. Krasnodar, 2012.
6. Gak G.V. Language transformations. M.: Languages of Russian culture, 2008.
7. Karasik V.I. Language circle: personality, concepts, discourse. M., 2014.