

ON THE QUESTION OF THE ESSENCE AND STRUCTURE
OF THE CONCEPT OF "CONCEPT"

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ABSTRACT

This article discusses the question of the concept of the concept. Concepts are considered in cultural, linguistic, psychological, philosophical and other aspects, a large number of their interpretations, classifications and research methods are proposed.

The concept of "concept" forms the basis of cognitology and linguoculturology. But, despite the widespread use of the term "concept" in both foreign and domestic linguistics, there is currently no single interpretation of it. The essence of the concept is determined by its mental cognitive nature, which is the result of reflection of reality by consciousness. The content of the concept is much broader and deeper than the lexical meaning of the word, since it includes not only semantic components relevant to consciousness, but also information reflecting the general information base of a person, his encyclopedic knowledge about a subject or phenomenon that may not be found in his speech.

Keywords: concept, cognitive term, linguoculturology, linguocognitive, psycholinguistic, linguocultural, conceptsphere, frame, cultural and national human representations of the world, mentality.

АННОТАЦИЯ

В данной статье рассматривается вопрос о понятии концепта. Концепты рассматриваются в культурологическом, лингвистическом, психологическом, философском и других аспектах, предлагается большое количество их интерпретаций, классификаций и методов исследования.

Понятие «концепт» составляет основу когнитологии и лингвокультурологии. Но, несмотря на широкое распространение термина «концепт» как в зарубежной, так и в отечественной лингвистике на сегодняшний день не существует его единого толкования. Сущность концепта определяется его мыслительной когнитивной природой, представляющей собой результат отражения действительности сознанием. Содержание концепта намного шире и глубже лексического значения слова, так как включает не только актуальные для сознания смысловые компоненты, но и информацию, отражающую общую информационную базу

человека, его энциклопедические знания о предмете или явлении, которые могут и не обнаруживаться в его речи.

Ключевые слова: концепт, когнитивный термин, лингвокультурология, лингвокогнитивное, психолингвистическое, лингвокультурное, концептосфера, фрейм, культурно-национальные представления человека о мире, ментальность.

INTRODUCTION

At the present stage of the development of linguistics, a new scientific discipline – linguoculturology – is actively developing with its own categorical apparatus, the object of which is the concept of "concept". Researchers, highlighting the commonalities in this concept, give definitions of this word in different ways.

The term "concept" (from Latin. *conceptus* - "thought", "concept") is interdisciplinary or, according to the definition of E.S. Kubryakova, "umbrella": "covers" the subject areas of several scientific areas dealing with the problems of thinking and cognition, storage and processing of information. In the "Short Dictionary of Cognitive Terms" published by her, "the concept of concept corresponds to the idea of those meanings that a person uses in thinking processes, and which reflect the content of experience and knowledge, the content of the results of all human activity and processes of cognition of the world in the form of certain "quanta" of knowledge" [1., с.:58,90].

DISCUSSION AND RESULTS

Discussing the etymology of the term "concept", V.V. Kolesov considers the Latin words *conceptus*, which means "concept", and *conceptum* - "a grain, an embryo, a kind of germ of the prototype, something that can germinate in word, thought, and deed." The second meaning, according to the scientist, most fully reflects the specifics of the linguistic and cultural concept: "Plato's idea, Aristotle's category, Descartes' innate ideas, Kant's a priori categories, Humboldt's inner forms...they describe various phenomena of the essence", i.e. the germ, the grain of meaning, the concept [2.Kolesov, 2004:19,20]. He recognizes the concept as a "point of the fourth dimension inaccessible to our gaze", the essence of the concept, a point of potential meanings, a mental genotype and likens it to elementary particles and genes that are comprehended only indirectly. The scientist includes logical, symbolic, and nationally labeled components in the definition of the concept. The concept is a part of consciousness, determined by culture and explicated in language, therefore it binds together language, culture and consciousness.

The word "concept" goes back to the Latin *conceptus*, a late Latin medieval formation derived (participle) from the verb *sop-sarege*, which means "to collect", "to grasp".

According to V.I.Karasik, the term "concept" has entered the conceptual apparatus of cognitive science, semantics, linguoculturology. The period of approval of the term in science is necessarily associated with a certain blurring of boundaries, arbitrariness of its use, confusion with terms similar in meaning and/or in linguistic form [3., p.75].

Concepts are considered in cultural, linguistic, psychological, philosophical and other aspects, and a large number of their interpretations, classifications and research methods are proposed.

The concept of "concept" forms the basis of cognitology and linguoculturology. But, despite the widespread use of the term "concept" in both foreign and domestic linguistics, there is currently no single interpretation of it.

Currently, there are several approaches in linguistics to define the term concept.

In cognitive linguistics, the term "concept" is a basic one. This term is borrowed by cognitive linguistics from logic. The problem of defining a concept as a whole is not new to linguistics. Back in the Middle Ages, the question of the existence of linguistic universals was raised. The problem of conceptualization was touched upon in the works of V. von Humboldt, A. Potebni.

The ideas of V.von Humboldt were reflected in the concepts of A.A. Potebni and S.A.Askold. In their interpretation, the world is reflected in language not directly, but through acts of human interpretation of the world, therefore the word is not an imprint of an object, but of a sensual image created by this object in the mental space of a person.

As a scientific linguistic term, the concept belongs to three scientific directions and receives an appropriate interpretation in them as a linguocognitive, psycholinguistic, and linguocultural phenomenon.

Thus, S. A. Askold defines a concept as a mental formation that replaces an indefinite set of objects of the same kind in the process of thought [4., p.269]. According to the scientist, the concept can be a substitute for some aspects of the subject or real actions, such as the concept of "justice", and can also be a substitute for various kinds of at least very precise, but purely mental functions. These are, for example, mathematical concepts.

In other words, it is legitimate to consider the concept as the result of fixation and reflection of human experience, and the formation of the concept in the human mental world as "the process of reducing the results of experimental knowledge of reality to the limits of human memory and correlating them with previously acquired cultural and value dominants" [5., p.10].

R. M. Frumkina notes that the concept is the object of conceptual analysis, the meaning of which is "to trace the path of cognition of the meaning of the concept and record the result in a formalized semantic language."

Well-known scientists such as Z. D. Popova and I. A. Sternin define the concept as "a discrete mental formation, which is the basic unit of a person's mental code, having a relatively ordered internal structure, representing the result of cognitive activity of an individual and society and carrying complex, encyclopedic information about the reflected object or phenomenon, about the interpretation of this information about the public consciousness and the attitude of public consciousness to a given phenomenon or object."

Yu. S. Stepanov gives a definition linking the concept with culture: "A concept is, as it were, a clot of culture in a person's mind; something in the form of which culture enters the mental world of a person. And, on the other hand, a concept is something by which a person – an ordinary, ordinary person, not a "creator of cultural values" – enters culture himself, and in some cases influences it." [8.,p.40].

Unlike concepts in the proper sense of the term, concepts are not only thought of, they are experienced. They are the subject of emotions, likes and dislikes, and sometimes clashes. The concept is the main cell of culture in the mental world of man" [Stepanov 2004:43].

According to V.A.Maslova, "concepts are mental entities that have a name in the language and reflect a person's cultural and national ideas about the world."

N.Y.Shvedova gives the following definition of the concept: "The concept as a linguistic given is a concept going back to the history of the people, named by language in the form of the lexical meaning of the word, lying in the mental, spiritual, social or physically necessary sphere of human life..." [11., p.508], etc.

In the Linguistic Encyclopedic Dictionary, the term "concept" is not presented as an independent dictionary entry, but its meaning is revealed in the article "Concept", and "concept" as a synonym is indicated next in parentheses: "Concept (concept) is a phenomenon of the same order as the meaning of the word, but considered in a slightly different system of relations meaning is in the language system, the concept is in the system of logical relations and forms studied both in linguistics and logic."

V.N.Telia believes that "the change of the term "concept" to the term "concept" is not just a terminological replacement: a concept is always knowledge structured in a frame, which means that it reflects not just the essential features of the object, but all those that in this linguistic collective are filled with knowledge about the essence". "Concepts, stereotypes, standards, symbols, mythologems, etc. are signs of national and broader universal culture"[13., p.96].

CONCLUSION

Yu.S. Stepanov also gave his explanation to the terms "concept" and "concept", who believes that concept and concept are terms of different sciences; the concept is used mainly in logic and philosophy, and the term "concept", being a term in mathematical logic, has recently become entrenched in the science of culture, in

cultural studies.

Most researchers recognize that the concept, being a three-dimensional formation, in addition to the core and periphery, includes subject-figurative, conceptual and value aspects.

Despite its widespread use, the term concept still does not have an unambiguous interpretation and varies in concepts of various scientific fields.

Thus, we note that the essence of the concept is determined by its mental cognitive nature, which is the result of reflection of reality by consciousness. However, meaning is an element of linguistic consciousness, concept – cognitive consciousness, respectively, meaning is a unit of the semantic space of language, concept – conceptosphere. The content of the concept is much broader and deeper than the lexical meaning of the word, since it includes not only semantic components relevant to consciousness, but also information reflecting the general information base of a person, his encyclopedic knowledge about a subject or phenomenon that may not be found in his speech. A linguistic meaning – a quantum of semantic space – is attached to a linguistic sign. The concept as an element of the conceptual sphere is not associated with a specific language sign.

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