

The Term Concept in Modern Linguistics

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Annotation: In this research, the researcher focused on modern branch of scientific knowledge and the terms which are used in this field. In recent years, in the modern branch of scientific knowledge, more and more attention has been paid to the relationship between language and culture, language and national mentality, language and national consciousness. In this regard, the object of research, approaches and methods of language description and learning are being rethought. Researchers are paying more and more attention to such a category as a concept. Despite the widespread use of this concept in the field of scientific research, the term "concept" as such has not yet received an unambiguous interpretation. And this is due to the fact that researchers, representing various branches of scientific knowledge, identify and consider various features of this object to be defining.

Key words: concept, conceptus, conceptum, symbolism, potential, schematic, category, denotation

Introduction

Currently, it should be recognized that the concept is the key notion of cognitive linguistics. However, despite the fact that the theory of concept can be considered established for modern cognitive science, the content of this concept varies very significantly in the perceptions of different scientific schools and individual scientists.

The fact is that the concept category is mental, unobservable, and this gives a lot of scope for its interpretation. The concept category appears today in the research of philosophers, logicians, psychologists, cultural scientists, and it bears the traces of all these extra-linguistic interpretations.

Theoretical framework

This term, although firmly established in modern linguistics, still does not have a single definition. There are many well-known scientists like N.D. Arutyunova, A.P. Babushkin, A. Vezhbtskaya, E.S. Kubryakova, S.E. Nikitina, V.N. Telia, R.M. Frumkina, etc. are successfully engaged in the study of the concept.

The period of approval of this term in science is associated with a certain chance of its consumption, confusing of boundaries, mixing with terms similar in meaning and/or in linguistic form.

With the connection of it, the question exists about clarifying the meaning of the concept.

The "Great Encyclopedic Dictionary" gives the following definition of the concept: "The concept is the semantic meaning of a name (sign), i.e. the content of the concept, the object of which is the object (denotation) of this name (for example, the semantic meaning of the name the Moon is a natural satellite of the Earth)."

Materials

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One of the most common definitions of this term is the definition of A. Vezhbitskaya, who understands the concept of an object from the world of "Ideal", having a name and reflecting a culturally conditioned human representation of the world of "Reality". And D.S. Likhachev understood the concept as "a kind of algebraic expression of the meaning that a person uses in his written speech".

Thus, it can be argued that the term concept in linguistics is both old and new at the same time. Back in 1928, the famous scientist S.A. Askold published an article "Concept and word", but until the middle of the last century, the concept of concept was not perceived as a term in the scientific literature.

According to the philosopher, "the concept is like a living organism that can generate many of its own kind. And in this potency of the concept lies its generality, i.e. ancestry over many." It is clear that the concept here is already understood not at all *conceptus*, but *conceptum*.

"What is this vague "something" in which the main value always lies in the field of knowledge, and in the art of words — to a large extent? In the problem of cognition, this "something" is called a concept, by which it is necessary to understand its two types: "general idea" and "concept".

Methods

The "thousand-square" is an unattainable image based on the concept of a polygon; "sea bay" is a traditional image that fixes its transition into a symbol; "justice" is a symbol of culture that cannot be revealed without taking into account the "symbolism of our knowledge." Further S.A. Askold speaks about the relation of the concept to the symbol, or even about the symbol itself: "A concept is a mental formation that replaces an indefinite set of objects of the same kind in the process of thought," representing, in essence, the relation of the denotation to the referents of consciousness. "A concept replaces objects or concrete representations", usually very "schematic" representations, something "potential", projective, or (another metaphor) as if the "buds" of the most complex inflorescences of mental concreteness; as if the onset of thought to the concrete or the relation of the "beginning" - generating the act of thought. The concept is already a point of view, "the unity of the generic is contained in the unity of the point of view. And the unity of the point of view lies in the unity of consciousness."

The concept in the understanding of S.A. Askold is the content of an act of consciousness, and consciousness is represented in the three-term form of judgment as the subject of his state, the experience of this state. S.A. Askold in his article emphasized that the question of the nature of concepts, or general concepts, or, in medieval terminology, universals, is an old one. He says that "one should not think that the concept is always a substitute for real objects, it can be a substitute of various kinds: purely mental functions".

Results

Only in the 80s of the 20th century, in connection with the translations of English-speaking authors into Russian, the concept of a concept arises again. According to V.A. Maslova, the concept is a term that serves to explain the units of mental or mental resources of our consciousness and the information structure that reflects the knowledge and experience of a person. The concept is an operational meaningful unit of memory, mental lexicon, conceptual system and language of the brain, the whole picture of the world reflected in the human psyche.

According to A.A. Zalevskaya, a representative of the psycholinguistic direction, the concept is "a basic perceptual—cognitive-affective formation of a dynamic nature that spontaneously functions in the

cognitive and communicative activity of an individual, obeying the laws of human mental life and, consequently, differing in a number of parameters from concepts and meanings as products of scientific description from the standpoint of linguistic theory".

M.V. Pimenova defines the concept as "a kind of representation of a fragment of the world or a part of such a fragment, having a complex structure expressed by different groups of features implemented in various linguistic ways and means. The conceptual feature is objectified in fixed and free forms of combinations of the corresponding linguistic units of the concept representatives. The concept reflects the categorical and value characteristics of knowledge about some fragments of the world".

I.A. Sternin and Z.D. Popova distinguish the following defined directions in cognitive linguistics:

The culturological direction (Yu.S. Stepanov, V.N. Telia) explores concepts as elements of culture based on data from various sciences. These studies are not exclusively related to linguistics; language acts as one of the sources of knowledge about concepts (for example, data on the etymology of the word naming this concept is used to describe a concept).

Yu.S. Stepanov interprets the concept as a "clot of culture in the human mind", a "bundle" of ideas, concepts, knowledge, associations, experiences that accompanies the word", "the main cell of culture in the mental world of man".

V.N. Telia believes that "the concept is what we know about the object in all its extension. With this understanding of the term "concept", the role of language is secondary, it is only an auxiliary means of a form of linguization of a clot of concept culture."

Discussion

V.I. Karasik characterizes concepts as primary cultural formations that are an expression of the objective content of words that have meaning and therefore are translated into various spheres of human existence, in particular, into the spheres of conceptual, figurative and activity development of the world.

G.G. Slyshkin and V.I. Karasik understand the concept as a "multidimensional mental unit with a dominant value element".

G.G. Slyshkin identifies four zones in the structure of the concept: the main intrazone (signs of the concept reflecting its own signs of denotation), extrazone (signs of the concept extracted from paroemias and figurative meanings) and additional quasi-zone and quasi-extrazone associated with formal associations arising from the consonance of the concept name with another word, the use of euphemisms, etc..

S.G. Vorkachev defines the concept as an "operational unit of thought", as "a unit of collective knowledge (sending to higher spiritual entities), having a linguistic expression and marked by ethno-cultural specifics". He identifies the conceptual component in the concept (the characteristic and definitional structure), the figurative component (the cognitive metaphors that support the concept in consciousness) and the significant component of etymological, associative characteristics of concepts that determine its place in the lexical and grammatical system of the language.

Logical direction (N.D. Arutyunova, R.I. Pavlenis) the study of concepts by logical methods, regardless of their linguistic form. N.D. Arutyunova within the logical or logical-philosophical direction interprets the concept as a concept of practical (everyday) philosophy, which is the result of the

interaction of factors such as national tradition, folklore, religion, ideology, life experience, art images, feelings and value system. Concepts form "a kind of cultural layer mediating between man and the world".

In the "Concise Dictionary of Cognitive Terms" edited by E.S. Kubryakova, the concept is understood as "a unit of mental or mental resources of our consciousness and the information structure that reflects human knowledge and experience; an operational meaningful unit of memory, mental lexicon, conceptual system of language and brain, the whole picture of the world reflected in the human psyche".

An interesting theory of the concept is proposed by Yu.D. Apresyan, it is based on the following provisions: each natural language reflects a certain way of perceiving and organizing the world; the meanings expressed in it are formed into a kind of unified system of views, a kind of collective philosophy that is imposed by language on all its speakers; the language's way of conceptualizing the world is partly universal, partly nationally specific; the view of the world (the way of conceptualization) is "naive" in the sense that it differs from the scientific picture of the world, but these are not primitive representations.

Many scientists who understand the concept in a broad sense today share R. Jackendorff's point of view that the main constituents of the conceptual system are concepts close to "semantic parts of speech" - concepts of an object and its parts, movement, action, place or space, time, signs.

Conclusion

Thus, all of the above definitions of the concept are different in nature and, in turn, allow us to determine its following invariant features:

- this is the minimum unit of human experience in its ideal representation, verbalized with the help of a word and having a field
- these are the basic units of processing, storing and transferring knowledge;
- the concept has movable boundaries and specific functions;
- the concept is social, its associative field determines its pragmatics;
- this is the main cell of culture.

Consequently, concepts represent the world in a person's head, forming a conceptual system, and the signs of the human language encode the content of this system in a word.

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