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THE TERM “CONCEPT” IN MODERN LINGUISTICS

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ABSTRACT

The article provides a multidimensional coverage of the concept, its history of study, methods and its structure. In addition, author provides some notions from prominent scholars concerning the term of concept in the field of linguistics.

KEYWORDS

Picture of the world, concept, substitution relations, reconstructed, culture, logical-conceptual.

INTRODUCTION

A person’s interactions with the environment shape his beliefs about it, creating a particular model that philosophers and linguists refer to as a “picture of the world”. One of the most significant issues in cognitive linguistics today is the challenge of showing in the human mind a complete image of the world, established by language. The worldviews and experiences that are gained are translated into concepts that, when connected logically, constitute a

conceptual system. This conceptual system is then built, altered, and continually improved.

According to Y.S.Stepanov, S.A. Askoldov’s paper “Word and Concept”, which appeared in the magazine “Russian Speech” in 1928, is where the term “concept” first appears in usage in Russian linguistics. He acknowledges “individual representation as a substitute for the entire generic volume” much like medieval nominalists did. In contrast to them, he sees

a “community” in the idea rather than an individual depiction. An idea, in the words of S.A. Askoldov, “is a mental formation that replaces an indefinite set of objects of the same kind in the process of thought” [1].

S.A. Askoldov proposes the “substitution function” as the concept's most important component. The following is one of the key definitions from his article: “A concept is a mental formation that replaces an indefinite set of objects of the same kind in the process of thought” [2]. Numerous “substitution relations” instances are given in the article, both in the intellectual and strictly physiological spheres.

According to S.A. Askoldov, there are three basic ways to approach providing solutions to the concept-related issue. According to him, the idea “is essentially an objective being, i.e. a community underpinning world reality, but only the reality of an ideal order” [2] for idealist epistemologists and intuitionists. The scientist points out that this interpretation's main weakness is its inability to explain and comprehend the existence of numerous ideas, which convey an individual's subjective point of view on various objects.

Askoldov emphasized the second approach to resolving the notion problem as the denial of their existence as communities. Concepts are “always individual representations, some of which are assigned only a general significance” [2]. Nominalism would be this. The third approach, known as conceptualism,

claims the presence of concepts in the human mind. Unfortunately, the concept of “concept” has been absent from the national linguistic lexicon for a considerable amount of time due to objective and subjective factors, one of which was the state ideology of the Soviet Union (S.A. Askoldov was officially accused of idealism). In this regard, it is quite reasonable to assume that this term, “significantly intersecting with the established traditional, more familiar to the scientific community term of the Russian language “concept”, could not withstand competition, which in turn is probably explained, on the one hand, by the foreign-language origin of the first, and on the other - the absence at that time of the development of linguistic thought of its proper scientific interpretation.

After a protracted absence, this phrase reappears in translations of works by English-speaking authors in the first half of the 1970s.

The term “concept”, a suitable designation for the language's content side that would remove the functional constraints of conventional meanings and concepts, and in which logical-psychological and linguistic categories would naturally merge, was still needed in Russian linguistics at the next stage of its development.

The phrase has been well-established in Russian linguistics since the 1980s and is now often used by many academics. The notion is receiving more

attention in linguistics as a result of developments in both linguistics and language.

The language has attained a certain level of completeness, but the new problems it therefore creates for the researcher have not yet been established and as a result do not find the appropriate answer, according to V.V. Kolesov, who writes on the changes in language and the necessity for changes in linguistic study. The task, on the other hand, is the necessity to move to synthesis in theoretical and practical language acquisition, so we continue to address language research analytically and divide the topic of study [4]. E. S. also draws attention to the developments in linguistics. Kubryakova: "Linguistics should, in our perspective, gradually take on an explanatory character as it develops into a mature (in the Kun meaning) science. Its duty has always included and now involves the obligation to characterize its objects. These options are given to it by cognitive science, which broadens the range of explanations that linguistics may offer and is thus required [5]. The concept's entrance to linguistic study enables us to go on to a synthesis of linguistic facts and an explanation of the different links between language, thinking, and culture.

According to V.N. Telia, the idea is a byproduct of human mind and an ideal phenomenon; therefore it is present in all aspects of human awareness, not only language. An idea is a construct that is "reconstructed"

through verbal representation and extralinguistic information, not reproduced [6]. In this sense of the phrase, language serves as a secondary tool and linguization of the "clot of culture-concept" as a whole.

The term "semantic formations" in the linguocultural approach refers to the variety of linguistic and culturally distinctive semantic formations that express the linguistic personality of a particular ethnoculture. Value, figurative, and conceptual sides are differentiated in the cultural notion, according to V.I. Karasik, who describes it as a "multidimensional semantic education". The metaphorical aspect of the idea is the way that memories of things, occurrences, and experiences are encoded through our senses of sight, sound, touch, taste, and smell. The conceptual aspect of a concept includes the linguistic fixation of the concept, its designation, description, characteristic structure, definition, and comparative characteristics of this concept in relation to a specific set of concepts that occasionally do not exist in isolation. Their most significant quality is the holographic multidimensional embeddedness in the system of our experience. The concept's value side emphasizes the significance of this mental education for both the individual and the group [7].

It is described as "a unit of collective consciousness reflecting the subject of the real or ideal world and

stored in the national memory of native speakers in a verbally designated form” by A.P. Babushkin [8].

In order to investigate the differences and similarities between different peoples' cultures, A.Vezhbetskaya notes that the notions are ethnospecific [9].

Concepts are seen by the researcher as methods of cognition of the outside world, which may be expressed in language in the form of various explanatory constructs. This strategy is known as logical-conceptual.

The concept theory has undergone additional potential development in the writings of S.G.Vorkachev, who attributes mental education distinguished by language and cultural peculiarities, in the approval of an impersonal, objectivist concept, as the primary cause of the concept's separation [10]. The notion, according to the researcher, “includes all the communicatively significant information, in addition to the subject correlation, in a plan of the content of a language sign”.

The scientist incorporates the concept's paradigmatic, syntagmatic, and word-formation links in the semantic space of the idea. According to S.G.Vorkachev, “the cognitive memory of a word - the semantic characteristics of a language sign associated with its original purpose and the system of spiritual values of native speakers” [10] is another extremely likely element of the semantics of the notion. Since its

subject is a mental entity of a distinctive nature, the formation of which is largely determined by the form of abstraction, the model of which is set by the concept itself, it not only describes its subject but also creates it. This is how concepts function as operational units of thought in any understanding. [10]

No matter how broadly these plans are split, linguistic conceptology studies the content features of linguistic, two-dimensional units, from the peculiar symbol of the universal subject code to the lexico-grammatical field.

The notion of linguocognitology has a very large object base since it encompasses all lexical and grammatical meanings of linguistic constructions that may be expressed in words intended to reflect knowledge, such as frames, scenarios, models, etc. [11]. However, linguocognitologists' attention extends beyond national conceptual boundaries to include the conceptual realm of nonverbal peculiarities of the universal subject code [12]. The idea is spoken verbally and enters the language's semantic space, where it is given a set of linguistic signals to represent itself. The linguistic notion also gains extra secondary properties like a cognitive element—an image and an assessment—when it becomes immersed in the cultural environment of a certain ethnic group.

Words, phrases, assertions, texts, and discourse frequently use concepts. The concept has a complex,

multidimensional structure that includes, in addition to the conceptual basis, a sociopsychocultural part. This component includes associations, emotions, assessments, national images, and connotations that are unique to this culture. This complexity and multidimensionality are the reasons why there isn't a single definition for the concept.

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