

Sharapanovska Yu. V.,

Postgraduate Student at the Department of Romance-Germanic Philology and Foreign Language Teaching
International Humanitarian University

LINGUISTIC APPROACHES TO THE CONCEPT STUDY

Summary. The concept is used as a base in research to describe the linguistic picture of the world. The term “concept” has become extremely widespread, particularly in linguoculturology, psycholinguistics, cognitivism, linguophilosophy, semantics, etc. In linguistics, the concept, in contrast to a word, has a more complicated structure. All linguistic approaches to understanding the idea of “concept” are usually reduced to linguocognitive and linguocultural interpretation of this phenomenon. The content of the concept is divided into linguistic meaning and cultural sense. In modern linguistics, there are three main approaches to understanding the idea of “concept”: linguistic, cognitive and culturological. The traditional units of a concept are frame, script, pattern etc. These constituent units include clearer structures that researchers can use to model a concept. National culture determines the deep, expressive content of concepts while the word is a means of their verbalization, objectification. In general, the structure of the concept consists of three layers. The first layer of the concept is considered to be the most relevant one, because it really exists for everyone who uses the language as a means of communication and understanding each other. In the same layer, the concept includes all communicative and mental attributes. In the second layer, the concept includes additional features that really exist only for some social groups. The third layer is the inner shape that researchers discover. But this does not mean that the concept does not exist in this layer, the concept exists in this layer as a basis on which new layers have arisen. Each concept is considered a complex, complicated phenomenon that represents a semantic content and at the same time includes a person’s attitude to this reflected object, its assessment and other components: universal or non-universal; national and cultural; social; group; individual and personal. Concepts are operational units of human consciousness, so they can be different for each person.

Key words: concept, notion, judgment, inference, linguoculturology, person’s consciousness.

Introduction. The concept is a modern term widely used by many humanities: linguistics, philology, literary criticism, philosophy, psychology, culturology and others. This term is one of the most common and controversial ones in modern linguistics. For several decades, it has been used as a base in research to describe the linguistic picture of the world. There are many definitions of this concept in the scientific literature, as it is one of the key in the study of the linguistic picture of the world. As a result of the formation of linguoconceptology, which is a relatively new linguistic discipline, the term “concept” has become extremely widespread, particularly in linguoculturology, psycholinguistics, cognitivism, linguophilosophy, semantics, etc. In this case, the notion of concept in linguistics refers to and covers the entire body of knowledge, ideas, information about a particular object or a whole class of objects. As the term of “concept” is used by representatives of various

linguistic disciplines, there is still no single, generally accepted definition. This is a clear evidence of the richness of properties and features of the concept, due to the large number of ways of its possible theoretical definition and justification. So, there is a need to summarize the main approaches to the definition of this term, on the basis of many disparate definitions to build a clear distinct one. The study of the concept in modern linguistics is of the paramount importance. However, any attempt to comprehend the nature of the concept is associated with a number of the most diverse points of view. The intensive research of it in the field of cognitive linguistics has demonstrated a great disparity in the understanding of the term “concept”.

Thus, it is obvious that the study of concepts in all its aspects is one of the important research directions in linguistics in recent years, the analysis of the structure of the concept being of a special interest.

Analysis of research and publications. In linguistics, the concept, in contrast to a word, has a more complicated structure. The content of the concept is divided into linguistic meaning and cultural sense. That is why it is often called a unit of knowledge, an abstract idea or a mental symbol. It is a common claim among researchers that the contemporary language cannot be considered independently of its direct native speaker. The leading direction in the development of modern anthropocentric linguistics is the cognitive approach that is why it is extremely important to clearly define the term “concept” – the main for this branch of linguistics. Theoretical and practical issues of the concept in modern linguistics were considered by O. Babushkin, O. Kubryakova, S. Askoldov, D. Likhachev, Y. Stepanov, S. Zhabotinskaya, M. Boldyrev, Z. Popova, J. Sternin, S. Vorkachev, O. Selivanova and other scholars.

Thus, the “concept” in linguistics is both an old and a new term. The word *conceptus* is a Latin medieval formation, derived from the verb “*concipere – concipere*” which means “*conceive*”. In classical Latin the word *conceptus* had the meaning “*pond*”, “*inflammation*”, “*impregnation*” and “*germ*”. The word “concept” together with its derivatives entered all the Romanic and Germanic languages (French *concept - concevoir*, Italian *concetto - concepire*, Spanish *concepto - concebir*, Portuguese *conceito - conceber*, English *concept - conceive*).

In the Ukrainian language, the words “concept” and “notion” are used by some researchers as synonymous. And yet, at present they are quite differentiated. “Notion” is used primarily in logic and philosophy while “concept” is a term of linguistics, culturology, linguodidactics, and philology. The term of “notion” includes a system of logical ideas, such as “*judgment*” and “*inference*”, and is a bunch of rational part of the concept, i.e. the meaning that includes the main essential characteristics of the object [1,128].

In modern linguistics, there are three main approaches to understanding the idea of “concept”:

1) a linguistic one (S.O. Askoldov, D.S. Likhachev, V.V. Kolesov, V.M. Telia): since the concept exists for each dictionary meaning, it should be considered as an algebraic expression of meaning. In general, proponents of this trend understand the concept as the full potential of the meaning of the word together with its connotative element;

2) a cognitive one (Z.D. Popov, Y.A. Sternin, O.S. Kubryakova): concept is a phenomenon of a mental nature. Representatives of the cognitive approach classify the concept as a mental phenomenon and interpret it as an operational meaningful unit of memory, mental vocabulary;

3) a culturological one (Yu.S. Stepanov, G.G. Slyshkin): the whole culture is understood as a set of concepts and relations between them. The concept is the main centre of culture in the mental world of a human. Scholars who follow this approach are convinced that when studying a concept, attention should be paid to the cultural information it conveys. The concept here is defined as the basic unit of culture and is its concentrate.

Currently, all linguistic approaches to understanding the idea of "concept" are usually reduced to linguocognitive and linguocultural interpretation of this phenomenon. For example, the concept, as a linguocognitive phenomenon, should be understood as "a unit of mental or mental resources of our consciousness and the information structure that reflects human knowledge and experience; operational content unit of memory, mental lexicon, conceptual language system and all pictures of the world reflected in the human psyche" [2, 90]. Whereas from the point of view, for example, the linguocultural approach, the concept is determined by the basic unit of culture is its concentrate [1, 116]. This term is employed actively by the cognitive linguistics in its categorical apparatus as a missing cognitive "link" in the content of which the associative-figurative evaluations and understandings are included in addition to that notion.

If we talk about the nature of the concept, according to V.I. Karasyk, the concept arises as a result of the interaction of experience, selection based on the criterion of value and the mechanism of memorization [1]. According to Yu.S. Stepanov, the concept arises at the collision of the world of culture and the individual, which indicates that this definition is the narrowest of all, as the author gives a linguocultural interpretation of the concept [3]. D.S. Likhachev in his definition of the concept as "substituting the meaning of the word in the individual consciousness and in a particular context" [4, 281] emphasizes its purely individual orientation as a means of understanding the world, not paying attention to the social side of the concept.

S. Askoldov argues that any concept is the starting point, the basis of a certain act of thought associated with the perception and understanding of another's speech. The scientist considers the concept as a linguistic-philosophical concept: "Concepts are embryos of mental operations. When a word uttered by someone is understood in its own sense, it means that the one who understands it, performs some instantaneous act, which serves as the nucleus of a whole system of mental operations" [5, 275]. Thus, in order to more quickly and efficiently perceive the language, the human mind uses a set of concepts that, in fact, materialize through words.

Based on the carried out research, scientists have identified the main characteristics of the concept: value (the ability to evaluate objects and phenomena of reality, while being realized in different language units), complexity (ability to belong simultaneously to consciousness, culture and language), conditionality (concentration

within the intangible, "ideal" human consciousness), openness, variability (due to constant changes in the external environment and internal value system), complex structure (the presence of active, passive and internal layers), multilevel language embodiment [6, 49].

According to O. Selyvanova, a concept is an information structure of consciousness, a multi-substrate, in some way organized unit of memory, which contains a set of knowledge about the object of cognition, verbal and nonverbal, acquired through the interaction of five mental functions of consciousness and the unconscious. The core of the concept is a concept fixed in the form of propositional structures and denoted by a certain nominative unit. Concepts are born during cognitive activity, reflect and generalize the human experience and the reality internalized by his consciousness, bringing information under certain categories and classes produced by society. The word is a means of access to conceptual knowledge, but it can represent different concepts, so language is a fairly compact means of conceptualization [7, 256].

Thus, at the present stage in linguistics it is impossible to trace a single opinion in the interpretation of the concept of "concept" and its ability to characterize the world around us. Regardless of the types of concepts, they are all structural units, the building blocks of the conceptsphere of a particular language, in which smaller formations can be distinguished.

Purpose. The purpose of the article is to determine the qualification features of the concept and to develop the definition of the term "concept" based on cognitive, linguistic and cultural, psycholinguistic vectors of interpretation of the concept in the scientific literature.

Results and Discussion. The term "concept" in modern linguistics is interpreted extremely broadly and ambiguously. The informational content of the concept consists of a minimum amount of cognitive features that determine the most important and distinguishing features of an object or phenomenon. The interpretative field includes cognitive features, which interpret the informational content of the concept. A distinctive feature of the interpretive field is the presence of cognitive symptoms conflicting with one another. The structure of a concept can be described only when its content is defined and described, that is, the cognitive features of the concept are revealed.

Each of the notions is an expression of the content of a particular concept. It is also defined as a traditionally expressed linguistic idea, motive. The social, culturological concept is the product of a certain society and its unique culture. Such information units are the subject of study of linguoculturology that is the second common approach to understanding the nature of such elements. At the same time, among all definitions it is possible to distinguish certain common features, forming on their basis a separate, generalized definition: a concept is a universal, global unit of mental level, a quantum of clearly and consistently structured system of human knowledge about material and spiritual worlds; the means of expression and explanation of which is language; performing an evaluative function, closely related to the mind, memory, culture and psyche. Concepts are not only contemplated, they are experienced. They are the subject of emotions, likes and dislikes, and sometimes collisions. The concept is also a discrete unit of the collective consciousness, which is stored in the national memory of native speakers in verbally determinate form.

Concepts as elements of consciousness are quite independent in the language. National culture determines the deep, expressive

content of concepts; the word is a means of their verbalization, objectification. The notion of “concept” corresponds to those senses, which a man operates in the process of thinking and the senses which reflect the content of experience and knowledge, the content of results of all human activities and the learning processes of the world. The meaning of specific linguistic means (e. g. tokens, phrases, and expressions) leads to the emergence of concepts in human consciousness. At the same time, personal and cultural-historical experience significantly expands the boundaries of the formation and perception of concepts. If the culture of the people, native speakers, expands, diversifies, then, as a result, the structure of a concept is also complicated, becomes clearer and more pronounced. Linguocultural view is based on the accumulative (cumulative) function of language, through which there is a direct preservation and transmission of folk experience from generation to generation.

One of the criteria for differentiating linguocultural concepts is, obviously, their belonging to the sphere of knowledge or consciousness that they serve. Concepts can be typologized not only structurally, semantically, discourse, but also sociologically.

In the linguistic understanding of the concept, there are three main approaches. First, in the broadest sense, the number of concepts includes lexemes, the meanings of which make up the content of the national linguistic consciousness and form a ‘naive picture of the world’ of native speakers. Sensual image in the structure of a concept is formed by perceptual cognitive features. These features arise in the native speakers’ minds reflecting the environment through the organs of senses.

The totality of such concepts, according to some linguistic scholars, forms the conceptual sphere of the language in which the culture of the nation is concentrated. The determining factor in this approach is the way of conceptualizing the world in lexical semantics, the main research tool is the conceptual model, with the help of which the basic components of the concept’s semantics are identified and stable connections between them are revealed.

In general, the structure of the concept consists of three layers. The first layer of the concept is considered to be the most relevant layer of the concept, because it really exists for everyone using this language as a means of communication, understanding each other. In the same layer, the concept includes all communicative and mental attributes. In the second layer, the concept includes additional features that really exist only for some social groups. The third layer is the inner shape that researchers discover. But this does not mean that the concept does not exist in this layer, the concept exists in this layer as a basis on which new layers have arisen.

Each concept is considered a complex, complicated phenomenon that represents a semantic content and includes at the same time – a person’s attitude to this reflected object, its assessment and other components: universal or non-universal; national and cultural; social; group; individual and personal. The notional aspect of a concept is its linguistic fixation, its name, description, feature structure, definition. Comparative characteristics of this concept are always in relation to other groups of concepts. The imagery side of a concept is its visual, auditory, tactile, taste characteristics of objects, events, events which in one form or another are reflected in our consciousness. The value side of a concept specifies the importance of educational process, both for an individual and for a team.

The traditional units of a concept are frame, script etc. These constituent units include clearer structures that researchers can use

to model a concept. The structure of the concept can be represented as a large field in the centre of which is the main concept and this is the core of the concept. It includes all the bright components. On the periphery is everything that related to culture, traditional, folk or personal experience. Peripherals are less bright components.

Despite the fact that there are many theories on the structure of the concept, most researchers argue that the concept has a core and additional features.

Research carried out by philologists shows that the concept has three basic, structural components: image; information content; interpretation field.

In the concept of the figurative component, the neurolinguistic factors of the subject code are determined: the concept encodes a sensory image and forms a unit of the universal subject code. We can meet a sensual image in many lexicographic meanings of words. Language does not form concepts, but serves as a means of the exchange of them and for the discussion in the process of communication. Concepts exist in the real mentality of an individual, thus, to communicate they have to be verbalized, that is, to be expressed by language means. In the language the concept can be verbalized both by individual words and phrases and by sentences and the entire texts, which determines the concept itself. The choice of the verbal form depends on the personal meaning, mental representation and the internal lexicon of the speaker, which are interconnected.

Conclusion. The scholars consider the concept as a multidimensional mental unit where the evaluative element predominates. The concept groups around some “strong” point of consciousness, from which associative vectors diverge. Most relevant associations to native speakers constitute the core of the concept, the less significant - the periphery. According to them, the concept has not any clear boundaries, while receding from the nucleus the associations are gradual fading. A nucleus language or speech unit is called the concept. Concept manifests itself in the mind with the help of language units. The entrances to the concept may belong to different levels of language. To appeal to one and the same concept lexemes, idioms, collocations, and sentences, and texts can be used.

Concepts are operational units of human consciousness, so they can be different for each person. Concepts are born naturally, just like the word. Thus, a concept is a phenomenon that helps to link a person’s consciousness, language and society together. The concept is undoubtedly an important element of linguistics.

Generalization of all available points of view on the concept and its definitions in linguistics enables us to come to the following conclusion: the concept is a unit of collective consciousness (sending to the highest spiritual values), which has a linguistic expression and is marked by ethnocultural specifics. Thus, a concept is a phenomenon that helps to link a person’s consciousness, his language and society together. The concept is undoubtedly an important element of linguistics.

The prospective study comprises a detailed analysis of one separate concept in the media language.

References:

1. Карасик В.И. Языковой круг: личность, концепты, дискурс. Гнозис. 2004. 389 с.
2. Бабушкин, А.П. Типы концептов в лексико-фразеологической семантике языка. Воронеж : Изд-во Воронеж. гос. ун-та, 1996. 104 с.

3. Степанов Ю.С. Концепт. Константы: Словарь русской культуры. Опыт исследования. М.: Школа «Языки русской культуры», 1997. С. 40-76.
4. Лихачев Д.С. Концептосфера русского языка. Изд. РАН. Сер. лит. и яз. Т. 52. 1993. № 1. С. 3–9.
5. Аскольдов С.А. Концепт и слово. Русская словесность. От теории словесности к структуре текста. Антология. М. : Academia, 1997. С. 267-279.
6. Приходько А.М. Концепти і концептосистеми в когнітивно-дискурсивній парадигмі лінгвістики. Запоріжжя : Прем'єр, 2008. 332 с.
7. Селіванова О.О. Сучасна лінгвістика: термінологічна енциклопедія. Полтава : Довкілля-К, 2006. 716 с.
8. <https://www.britannica.com/>

Шарапановська Ю. В. Лінгвістичні підходи до вивчення концепту

Анотація. Концепт використовується як основа в дослідженнях для опису лінгвістичної картини світу. Термін «концепт» набув надзвичайного поширення, особливо в лінгвокультурології, психолінгвістиці, когнітивістиці, лінгвофілософії, семантиці тощо. У лінгвістиці концепт, на відміну від слова, має більш складну структуру. Усі лінгвістичні підходи до розуміння ідеї «концепт» зазвичай зводяться до лінгвокогнітивної та лінгвокультурної інтерпретації цього явища. Зміст концепту поділяється на мовне значення та культурний сенс. У сучасній лінгві-

стиці існує три основні підходи до розуміння ідеї «концепт»: лінгвістичний, когнітивний та культурологічний. Традиційними одиницями концепту є фрейм, сценарій тощо. Ці складові одиниці включають чіткіші структури, які дослідники можуть використовувати для моделювання концепту. Національна культура визначає глибокий, виразний зміст концепту; слово є засобом їх вербалізації, об'єктивації. Загалом структура концепту складається з трьох шарів. Перший шар концепту вважається найбільш актуальним шаром, оскільки він насправді існує для кожного, хто використовує цю мову як засіб спілкування, розуміння один одного. У цьому ж шарі концепт включає всі комунікативні та ментальні властивості. У другому рівні концепт включає додаткові риси, які насправді існують лише для деяких соціальних груп. Третій шар – це внутрішня форма, яку відкривають дослідники. Але це не означає, що концепт не існує в цьому шарі, він існує в ньому як основа, на якій виникли нові шари. Кожен концепт вважається складним явищем, яке представляє смисловий зміст і включає одночасно ставлення людини до цього відображеного об'єкта, його оцінку та інші компоненти: універсальні чи не універсальні; національно-культурні; соціальні; групові; індивідуальні та особисті. Концепти є операційними одиницями людської свідомості, тому вони можуть бути різними для кожної людини.

Ключові слова: поняття, судження, умовивід, лінгвокультурологія, свідомість людини.