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## **THE TERM «CONCEPT»**

*In recent years in the humanitarian field of scientific knowledge more and more attention has been paid to the relationship of language and culture, language and national mentality, language and national consciousness. In this connection, the object of study, the approaches and methods of describing and studying language are being reinterpreted. Researches pay more and more attention to such a category as a concept. Despite a widespread use of this concept in the field of scientific research, the term «concept» itself has not yet received an unambiguous interpretation. And this is due to the fact that researchers representing various branches of scientific knowledge, single out and consider decisive various features of this object.*

*At present it should be recognized that it is a concept that is the key of cognitive linguistics. However, despite the fact that a concept can be considered established for modern cognitive science, the content of this concept varies significantly in the conceptions of various scientific schools and individual scientists.*

*The fact is that a concept is a category of thinking that is not observable, and this gives a lot of room for its interpretation. Today the category of a concept appears in the studies of philosophers, logicians, psychologists, and cultural scientists, and it bears the traces of all these extra-linguistic interpretations.*

*This term, although firmly established in modern linguistics, does not still have a single definition, although many well-known scholars are fruitfully studying a concept: N. D. Arutyunova, A. P. Babushkin, A. Vezhbitskaya, E. S. Kubryakova, S. E. Nikitina, V. N. Telia, R. M. Frumkin and others.*

*Thus, it can be stated that the term of a concept in linguistics is both old and new at the same time. Back in 1928 famous scientist S. A. Askoldov published the article «Concept and Word», but until the middle of the last century, a concept was not perceived as a term in scientific literature.*

*A concept is a cultural phenomenon of storing, developing and accumulating information, perhaps its universal definition is the shortest*

*logical characteristic: a concept is a constructive concept of storing and accumulating information in the linguistic picture of the world.*

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

*Keywords: concept, term, definition, semantics, conceptual sphere, cognitive linguistics.*

## **Introduction**

The term «concept» has been experiencing the era of «linguistic renaissance» from the beginning of the 90-s of the XX century, primarily due to the scientific works of D. S. Likhachev and Yu. S. Stepanov who reanimated it and gave it its thorough interpretation. The active use of this term in cognitive linguistics, in the paradigm of linguistic conceptualism and in linguistic culturology is explained by the necessity of introducing the missing cognitive «link» into their categorical apparatus, the content of which includes associative figurative evaluations and ideas about it by its producers and users.

A concept as a mental formation of a high degree of abstractness is mainly associated with the word. From this it follows that it includes, in addition to the subject relatedness, all communicatively significant information. First of all, these are indications of the place occupied by this sign in the lexical system of the language: its paradigmatic, syntagmatic and word-formation connections, i.e. what F. Saussure calls «significance» and what ultimately reflects the «linguistic value of an extra-linguistic object» [1; 40–59]. The semantic composition of a concept also includes all the pragmatic information of the linguistic mark associated with its expressive and illocutionary functions, which is quite consistent with the «survival» [2; 41] and «intensity» [3; 57] of spiritual values it sends to. Another highly probable component of the semantics of a linguistic concept is the cognitive memory of the word: the semantic characteristics of a linguistic sign associated with its original purpose and the system of spiritual values of native speakers [4; 56–59], [5; 135]. However, conceptually, the most significant here is the so-called cultural-ethnic component, which determines specifics of the semantics of units of the natural language and reflects the ‘language picture of the world’ of its speakers.

A concept, according to the scientific definitions of S. A. Askoldov, E. S. Kubryakova, S. Kh. Lyapin, O. P. Skidan is «a multidimensional mental construct reflecting the process of knowledge of the world, the results of human activity, the experience and knowledge about the world, which stores information about it». M.A. Holodnaya treats the concept as a «cognitive mental structure, the features of organization of which provide the possibility of reflecting reality in the unity of different aspects». According to R. Pavilens, concepts are «meanings that

make up the cognitive-basic subsystems of opinion and knowledge».

Of course, a concept is «multidimensional idealized forming» [6; 11–35], but there is no consensus on the number of semantic parameters by which it can be studied. For example, S. Kh. Lyapin, Yu. S. Stepanov and V. I. Krasavskiy N. A. suggests that these parameters include both conceptual and figurative, value, behavioral, etymological and cultural ‘dimensions’, of which almost everyone can have priority status in the study [7; 78–89].

The following structure is offered by S. G. Vorkachev. He identifies three components in the linguocultural concept: conceptual, reflecting its characteristic and definitional structure, figurative, fixing cognitive metaphors supporting the concept in linguistic consciousness, and meaningful, determined by the place that the concept name occupies in the lexical and grammatical system of a particular language that will be included also its etymological and associative characteristics [8; 115–124].

According to V.I. Karasik, a concept consists of three components: conceptual, figurative and value [9; 3–16]. According to the figurative remark of S. Kh. Lyapin, «in the depths of the concept, the concept is flickering» [6; 11–35].

A concept, unlike an idea, is not only conceived, but also experienced. From this it follows that its scope is wider than the scope of an idea. A concept includes an idea itself, which in turn is its obligatory nuclear component.

### **Materials and methods**

Methodologically important is considered the reasoning about the structure of a concept of Yu.S. Stepanov. A concept, in his opinion, includes such components as «1) the main, relevant feature; 2) an additional or several additional, passive signs that are no longer relevant, but historical; 3) the internal form, usually not at all realized, imprinted in the external verbal form» [2; 40–43]. The first component, the main, relevant feature of a concept, is significant, «known» to all speakers of a particular language, this or that culture. Expressed verbally, it is a means of communication of representatives of a certain ethnic community, nation, people, nationality. In contrast, the second component, an additional, passive feature of the concept, reveals its relevance not for the entire ethnic group; it is available for members of a particular social group, for a specific microsociety. And finally, the third component, the etymological feature or the internal form, is the least relevant for the language and conceptual media of any culture, since the history of the word is mainly dealt with by specialists of specific sciences.

Concepts, as well as ideas, in our vision, should not necessarily have a verbalized form, although they, as a rule, materially exist, i.e. sign expressed.

Speaking about classification of concepts, it is necessary to emphasize that different scientists put different signs into the basis of classifications. Let's start with a structural-semantic typology. So, A. P. Babushkin classifies concepts into lexical and phraseological [10; 12]. From the structural-semantic point of view, it

is legitimate to separate into independent types prepositional and other concepts how it has been made by N. A. Krasavskiy [1; 40–59].

In the basis of the discourse classification S. A. Askoldov and V. I. Karasik put the «principle of ways of mastering» the world, scientific, artistic and everyday, and distinguish scientific, artistic and everyday concepts as a separate type [11; 267–279], [9; 3–16].

Another criterion for distinguishing linguocultural concepts is, obviously, their belonging to the sphere of knowledge or consciousness that they serve. Concepts can be typologized not only structurally, semantically, discursively, but also sociologically. So, D. S. Likhachev classifies all concepts into the following groups: universal (for example, «death», «life»), ethnic («motherland», «intelligentsia»), group («scene» for an actor and a spectator), individual (depending on the personal experience, the system of values, cultural level of a person) [12; 280–287]. It is the degree of ownership of the culture, i.e. on the level of education, intelligence on which the conceptual sphere of a particular person depends.

The conceptual sphere is one of the important concepts in cognitive linguistics. This is a body of knowledge that consists of concepts, generalizing various knowledge of the external world, organizing mental pictures, schemes, symbols, concepts, framers, scripts, gestalts (complex images of the external world), propositions, cognitemes, existing in the form of abstract meanings. The term of conceptual sphere was first introduced into science by Academician D. S. Likhachev. According to the definition of Academician D. S. Likhachev, the conceptual sphere is a combination of the concepts of a nation, it is formed through all the potencies and complexes of concepts of native speakers [13; 3–9]. Both concepts and conceptual sphere are unobservable mental entities.

It should be emphasized that the concept category receives an interdisciplinary status, as it is used in two new paradigms: linguocognitology and linguoculturology. In the linguistic understanding of a concept there are three main approaches. Firstly, in the broadest sense, in the number of concepts there are included lexemes, the meanings of which constitute the content of the national language consciousness and form a ‘naive picture of the world’ of the speakers of the language. D. S. Likhachev suggests that the combination of such concepts forms the conceptual sphere of the language [12; 280–287], in which the culture of a nation is concentrated. The determining factor in this approach is the way of conceptualizing the world in lexical semantics, the main research tool is a conceptual model by which the basic components of the concept semantics are separated and stable links between them are identified. Secondly, in a narrower sense, to the member of concepts Yu. S. Stepanov and Neroznak refer semantic formations marked by linguocultural specificity and characterizing the carriers of a certain ethnic culture in one way or another. The combination of such concepts does not form the conceptual sphere as a kind of

integral and structured semantic space, but occupies a certain part in it: the conceptual area. And finally, the number of concepts includes only semantic formations, the list of which is sufficiently limited and which are key to understanding the national mentality as a specific relationship to the world of its carriers.

### Conclusions

Generalization of points of view on a concept and its definitions in linguistics allows coming to the following conclusion: a concept is a unit of collective consciousness (sending to higher spiritual values), having a linguistic expression and marked by ethnic and cultural specificity.

Thus, all of the above definitions of a concept are different in nature and, in turn, make it possible to determine its following invariant features:

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

V. V. Kolesov in his monographs (Kolesov, 1992, 2002, 2004) gives a deep, genuinely linguophilosophical analysis of a concept as a category of knowledge. The versatility and diversity of a concept confirms its study from various positions (mystical, theological, dialectical, logical, methodological, semiological, communicative, linguistic). Unfortunately, as V.V. Kolesov fairly notes, from the linguistic point of view, the ideas about concepts are particularly blurred.

«The Embryo of the Divine Logos», the «archetype of thought» not preset but given, V.V. Kolesov calls a concept [14].

Thus, the basic category of cognitive linguistics is a concept: the mental unit of consciousness (the unit of thinking and information storage in the mind), which is a quantum of structured knowledge, representing the cultural-national mentality of its carriers.

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*Сонғы жьылдары ғылыми білімінің гуманитарлық саласындағы тіл және мәдениет сұрақтарына, тіл және ұлттық менталитет, тіл және ұлтық сананың қарым-қатынасына көп көңіл аударылады. Осыған байланысты тілді үйрену және талдау тәсілдері мен әдістемелері, зерттеу нысандары қайта қарастыруды талап етеді. Концепт санатына зерттеушілер үлкен көңіл бөледі. Кең тарағандығына қармастан қазіргі уақытта «концепт» термині өзінің біркелкі талдауын тапқан жоқ. Бұл ғылыми білім саласындағы зерттеушілер бұл нысанның әр түрлі мәндерін бөліп қарайды.*

*Қазіргі таңда концепт когнитивтік лингвистиканың негізгі ұғымы деп танылады. Алайда, концепт ұғымы заманауи когнитивистикада бекітілген ұғым болып саналғанымен бұл ұғымының мазмұны әр түрлі ғылыми мектеп пен ғалымдардың концепцияларында әр түрлі мәнде қолданылады. Концепт бақыламайтын ойлау санатына жатады, ал бұл оны талдауға үлкен кеңістік береді. Концепт санаты бүгінде философтар, психологтар, мәдениеттанушылар зерттеу жұмыстарында кездеседі және лингвистикадан тыс интерпретация ретінде қолданылады. Концепті зерттеумен көптеген белгілі ғалымдар Н. Д. Арутюнова, А. П. Бабушкин, А. Везжицкая, Е. С. Кубрякова, С. Е. Никитина, В. Н. Телмя, Р. М. Фрункина және басқалар айналысты, алайда бұл термин заманауи лингвистикада нақты қалыптасқанымен осы уақытқа дейін біркелкі анықтамасы жоқ.*

*Сондықтан концепт термині лингвистикада біруақытта ескі әрі жаңа ұғым деп те санауға болады. 1928 жылы белгілі ғалым С. А. Аскольдов «Концепт және сөз» мақаласын жариялады, бірақ өткен ғасырдың ортасына дейін ғылыми әдебиетте концепт термин ретінде қабылданбады.*

*Концепт ақпаратты өңдеу және жинақтау, сақтаудың мәдениетті феномені болып саналады, оның әмбембабтығы өте қысқа логикалық сипаттау болып табылуы мүмкін: концепт- әлемнің тілдік көрінісіндегі ақпаратты жинақтау мен сақтаудың конструктивті ұғымы.*

*Сондықтан концепт адамның ойындағы әлем, ол концептуалдық жүйе құрайды, ал осы жүйе адамзаттың тілінде сөздерімен кодталады.*

*Кілтілі сөздер: концепт, термин, ұғымы, семантика, концепт саласы, когнитивтік лингвистика.*

*В последние годы в гуманитарной отрасли научного знания все больше внимания уделяется вопросам соотношения языка и культуры, языка и национального менталитета, языка и национального сознания. В связи с этим переосмысливаются и объект исследования, подходы и методы описания и изучения языка. Все больше внимания уделяется исследователями такой категории как концепт. Несмотря на широкое распространение, какое данное понятие получает в сфере научных исследований, сам термин «концепт» как таковой до настоящего времени не получил однозначного толкования. И связано это с тем, что исследователи, представляя различные отрасли научного знания, выделяют и считают определяющими различные признаки этого объекта.*

*В настоящее время следует признать, что именно концепт является ключевым понятием когнитивной лингвистики. Однако, несмотря на то, что понятие концепт можно считать для современной когнитивистики утвердившимся, содержание этого понятия очень существенно варьирует в концепциях разных научных школ и отдельных ученых.*

*Дело в том, что концепт – категории мыслительная, ненаблюдаемая, и это дает большой простор для ее толкования. Категория концепта фигурирует сегодня в исследованиях философов, логиков, психологов, культурологов, и она несет на себе следы всех этих внелингвистических интерпретаций.*

*Этот термин, хотя и прочно утвердился в современной лингвистике, до сих пор не имеет единого определения, хотя исследованием концепта плодотворно занимаются многие известные ученые: Н. Д. Арутюнова, А. П. Бабушкин, А. Вежбицкая, Е. С. Кубрякова, С. Е. Никитина, В. Н. Телия, Р. М. Фрумкина и др.*

*Таким образом, можно утверждать, что термин концепт в лингвистике и старый, и новый одновременно. Еще в 1928 году известный ученый С. А. Аскольдов опубликовал статью «Концепт и слово», но до середины прошлого века понятие концепт не воспринималось как термин в научной литературе.*

*Концепт является культурным феноменом хранения, разработки и накопления информации, возможно, его универсальной дефиницией является самая короткая логическая характеристика: концепт – это конструктивное понятие хранения и накопления информации по языковой картине мира. Следовательно, концепты представляют мир в голове человека, образуя концептуальную систему, а знаки человеческого языка кодируют в слове содержание этой системы.*

*Ключевые слова: концепт, термин, понятие, концептосфера, семантика, когнитивная лингвистика.*

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