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CONCEPTUALIZATION OF THE WORLD IN THE MODERN LINGUISTIC SPACE

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Abstract:

In modern linguistic science, the problem of studying the concept remains one of the most significant and widely debated issues. Concepts form a special system of representations through which a person perceives and interprets the surrounding world. Language reflects not only objective reality, but also the results of human intellectual, spiritual, and social activity. The study of concepts and the linguistic picture of the world is the subject of cognitive linguistics, which examines the relationship between language, thought, and culture.

Keywords:

Linguoculturology, cognitive linguistics, fairy tale, concept, cunning, similarities, differences, concepts, landscape, cognitive linguistics.

Introduction: One of the important areas of cognitive linguistics is the study of the conceptosphere, which represents the totality of a person's mental representations about the world. The conceptosphere reflects cultural, national, and individual features of reality perception that are fixed in concepts as basic units of consciousness. In linguistic studies, the terms "concept," "notion," and "meaning" are often correlated with each other and are sometimes used synonymously. The term "notion" originates from the Latin word conceptus. However, in modern science there is no unified understanding of the essence of the concept, which has resulted in numerous approaches to its definition. Due to the development of cognitive psychology and cognitive linguistics, the terms "concept" and "notion" have become more clearly differentiated and are now regarded as different scientific categories.

The purpose of this article is to analyze modern methods of studying the concept of "wealth" within the framework of various approaches established at the present stage of scientific development. "Concept" and "notion" belong to different fields of science. The term "notion" is mainly used in logic and philosophy, whereas "concept" functions as a term in mathematical logic, cultural studies, and cognitive linguistics. Today, the term "concept" is widely applied in many humanities disciplines. The analysis of linguistic literature demonstrates the ambiguity of linguists' attitudes toward the understanding of the terms "notion" and "concept."

Main part:

Language is one of the most important means of reflecting the mentality, worldview, and cultural values of a people. Through linguistic units, fixed expressions, proverbs, and idioms, national ways of thinking, perceptions of reality, and value systems are transmitted. Language not only records objective reality but also reflects the emotional, cultural, and historical experience of its speakers.

As Yu.N. Koltsova notes, a concept, like a notion, is connected with the reflection of reality in human consciousness; however, it differs in its more complex structure. In addition to rational comprehension of the surrounding world, a concept includes emotional, associative, and evaluative

components. Unlike a notion, which reflects the most essential features of an object or phenomenon, a concept covers a wide range of ideas, experiences, associations, and cultural meanings related to that object. Despite the common origin of the terms “concept” and “notion,” in modern science they are considered different categories. A notion is traditionally associated with logic and philosophy and reflects generalized and essential features of objects and phenomena. A concept, on the other hand, is a broader mental unit that includes national-cultural, emotional, and individual features of perception. N.Yu. Shvedova defines a concept as the content side of a linguistic sign, behind which lies a notion connected with the spiritual, intellectual, and cultural experience of a people. The researcher emphasizes that concepts have historical and social roots and can enter into relations of comparison and opposition with other concepts. Alongside basic concepts, there are also so-called “small” concepts that do not possess the full set of features but still form an integral part of the overall conceptual system of language and culture.A.A. Susov, comparing the notion and the concept of “dog,” shows that the notion includes logically essential features of the object, such as “animal,” “mammal,” and “canine family.” The concept, however, additionally contains associations and emotionally colored representations: “barking,” “being loyal,” “guarding,” “biting,” and others. Thus, a concept is characterized by greater imagery and emotional richness.A concept is viewed as a mental unit of the worldview, combining linguistic, cultural, and value-based knowledge. It is expressed through various linguistic means—vocabulary, phraseology, proverbs, sayings, literary texts, and other cultural elements. Therefore, concepts are studied not only within linguistics but also in the context of national culture. The problem of distinguishing between the terms “concept,” “notion,” and “meaning” remains one of the most relevant issues in modern linguistics. The meaning of a word is a linguistic unit of the semantic space, whereas a concept belongs to the conceptosphere and has a much broader content. Meaning conveys only part of conceptual content, while a concept includes a combination of associations, emotions, cultural representations, and individual experience. Researchers offer different interpretations of the relationship between concept and word meaning. Yu.S. Stepanov views the concept as a “clot of culture” in human consciousness. N.D. Arutyunova, T.V. Bulygina, and A.D. Shmelev believe that concepts are formed on the basis of linguistic semantics. D.S. Likhachev and E.S. Kubryakova argue that a concept arises from the interaction of word meaning with the personal and national-cultural experience of the language user.Thus, a concept acts as a mediator between language, thought, and culture. It represents a complex cognitive structure reflecting both objective reality and subjective human experience. The structure of a concept is much broader than lexical meaning, as it includes not only linguistic features but also cultural, emotional, and associative components.

The Notion of “Concept” in Cognitive Linguistics. One of the central notions in the cognitive sciences within linguistics and linguoculturology is the term “concept.” To date, there is a considerable number of studies devoted to examining the notion of “concept” as a fundamental category in cognitive linguistics. Among the most influential works on the study of concepts are those by J. Lakoff, R.I. Pavilenis, Yu.S. Stepanov, E.S. Kubryakova, N.D. Arutyunova, I.A. Sternin, Z.D. Popova, N.N. Boldyrev, V.I. Karasik, V.A. Pishchalnikova, V.V. Krasnykh, V.A. Maslova, and many others.Within the scope of this article, it is necessary to first consider the etymology of the term “concept.” The word concept is a calque from Latin, where conceptio, -ionis means “notion, combination, system; collection, expression.” The related word conceptio means “connection, sum, collection; verbal expression.” Thus, the key idea emerges: to take something from outside and bring it together, that is, to grasp it mentally. One of the first scholars to introduce the term “concept” into modern humanities was the Russian thinker S.A. Askoldov, who noted that

"a subjective representation is a substitute for the entire generic scope." In other words, the author does not view the concept as an individual representation, but rather as a form of generality; a concept can replace in thought an indefinite number of objects of the same kind.R.I. Pavilenis interprets the concept as "a part of the conceptual system—what an individual thinks about, imagines, assumes, or knows about the objects of the world." He defines the conceptual system as "a constructed system of information (different opinions and knowledge) that an individual has about the real world." In his research, R. Carnap places the concept between linguistic expressions and their corresponding denotata (objects). Thus, alongside real objects, there are also abstract entities—concepts. According to the author, each concept occupies a clearly defined position within a conceptual scheme.V.N. Teliya suggests viewing the concept as information organized and structured in the form of a frame. A frame is a multi-component, complex concept closely related to the notion of a semantic field. S.Kh. Lyapin and V.I. Karasik define the concept as a "multidimensional discrete culturally significant sociopsychological formation in collective consciousness, fixed in linguistic form." Concepts condense collective consciousness, acting as discrete units stored in the national memory of language speakers in verbal form. From this it follows that concepts contain not only individual knowledge and experience, but also knowledge shared by the entire linguistic community; in a sense, the concept represents the collective unconscious of modern society. Z.D. Popova and I.A. Sternin refer to this process as "cognitive interpretation," which "involves a semantic generalization of the obtained results of analyzing the meanings of linguistic units in order to formulate cognitive features represented by certain meanings or semantic components of linguistic units." Therefore, not all aspects of a concept can be studied through language alone. For a more complete description of a concept, it is necessary to consider not only its linguistic objectification but also its mental representation, which allows researchers to examine the semantics of the key word and identify its set of semantic features.When analyzing the meaning of the term "concept" in various lexicographic sources, several different interpretations of this term can be identified.

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