

UOT-811.11-112

Səhifə: 105-109

<https://doi.org/10.59849/2663-8967.2024.2.105>

Aysel Hasanova
Azerbaijan Institute of Theology
e-mail: ayselgasanova@ait.edu.az

TYPOLOGY OF CONCEPTS IN MODERN LINGUISTICS

XÜLASƏ

Məqalə müasir dilçilikdə anlayışların tipologiyasının müəyyənləşdirilməsinə həsr edilmişdir. Bu problemə müxtəlif baxışlar verilir, ən məşhur təsnifatlar təsvir edilir, linqvokulturologiyanın əsas terminlərinin mənası açılır: “konsept”, “konseptosfera”, “mentallıq vahidi”. Burada konsepsiya operativ yaddaş vahidi, insanın reallıq haqqında mədəni şəkildə müəyyən edilmiş spesifik fikirlərini əks etdirən psixi leksikon kimi qəbul edilir.

Açar sözlər: konsept, koqnitiv dilçilik, mədəniyyətşünaslıq, struktur, tipologiya, milli dil, mental vahid.

Abstract: The article's main goal is to define current linguistics' term typology. The most well-known classification, the definition of fundamental concepts—"concept," "conceptual sphere," and "the mental unit"—is the subject of the diverse points of view on this matter. The purpose of the essay is to convey and explain this intricate idea of unit mentality. The goal of the research is explored in all of its forms and is determined by integrating information expressed both verbally and nonverbally in the conceptual domain.

S.A. Askoldov-Alexeyev used the term "concept" for the first time in 1928. Concepts, such as "plant," "justice," and "mathematic concepts," are mental formations that serve as stand-ins for an infinite number of subjects, behaviors, and mental functions that share the same genesis in thought processes. "The nature of generic terms or concepts—referred to as universals in medieval terminology—is an old subject that is on the waiting list, but its key point is barely touched upon. The overall idea that constitutes the awareness act is still of a very mysterious magnitude, and the nature of the concepts is similarly mysterious [1]. Even though these remarks were made more than 80 years ago, they remain crucial.

Examining the nature of concepts is important in modern linguistics, because it presents us with the realization that there are many different points of view.

The terms "concept" and "formed part of the conceptual machinery of lingvoculturology, semantics, and cognitive science. In science, the term "consolidation" is associated with a certain degree of boundary ambiguity, arbitrary usage, and confusion with terms that have similar meanings or linguistic forms [9:75].

Two approaches are taken in the analysis of the term "concept" in current research:

1. In accordance with the gnosiology of idea (viewed from the perspective of the concept's genesis, "location," correlation with reality, and modes of presentation).

2. In accordance with the notion typology (as seen from the perspective of a particular science or discipline, explaining its conceptual framework and requirement for this term) [13: 17].

Concerning the first direction, all points of view on this definition of “concept” in scientific literature can be combined in the following:

- concept is the content of the notion which accretes the volume gradually developing and updating different semantic features in the speech (narrow understanding);

Concept "expresses" meanings associated with the "national color" and the ways in which language serves as a tool for thought and communication (broad understanding)

Concepts can be classified according to their standardization (individual, group, and national) as mental formations. They can be categorized into conceptions, schemes, notions, frames, etc. according on their content. Concepts can be represented by lexemes, phrase combinations, free

word combinations, syntactic constructions, texts, and even groups of texts based on language expression (Z.D. Popova).

According to E.C. Kubryakova, "concept is examined as a nexus between thinking and language; as a unit of consciousness and an information structure which reflects the human experience"; "as an intentional function from the possible world to its objects"; "as a basic perceptive-cognitive-affective formation of dynamic character which functions spontaneously in cognitive and communicative activity of an individual and which subordinates to regularity of mental life of a person"; "a unit of language thought" (T.A. Fesenko); "a complex mental unit which turns different sides during the process of mental activity updating... its equal features and layers"; any distinct mental entity that replicates the goal of the actual or ideal world and is stored in language speakers' national memories as a cognized verbal designated substratum (A. P. Babushkin); "the object's knowledge from the "Reality" world transformed into the "Ideal" world's knowledge" (A. Vezhbitskaya); and so on [13: 18–19].

A concept is an aspect of the mind, a mental unit. The human mind serves as a bridge between language and reality. Cultural data enters the mind, gets filtered there, gets overdone, and gets systematized: "Something like a clot of culture in a human mind;... something by means of which a person... himself enters the culture" [Arutyunova 1993: 3] is what concepts are. They exist in the human mind (in the mental world) in the form of "bundles" of notions, knowledge, associations, and emotional experience. Concepts are both conceived and are also experienced. [15: 40, 42].

D.S. Likhachyov coined the term "conceptosphere" for scientific usage, based on concepts used by B.Y. Vernadskiy, such as "biosphere," "noosphere," and so forth. The conceptosphere is a pure mental sphere made up of concepts. Concepts can then be expressed as ideas, notions, frames, scripts, gestalts (more or less sophisticated mental images of outer space), abstract essences that generalize different aspects of outer space, and mental pictures. Additionally, the conceptosphere possesses cognitive classifiers that support a clear, comprehensive, and adaptable conceptosphere structure [12: 61–62].

D.S. Likhachyov asserts that "the richer the nation's culture, the richer the national language's conceptosphere... The national language's conceptosphere has many distinct variations that are categorized and manifest themselves in various ways. [11: 5,9].

Regarding the concept as a cultural fact, Y.S. Stepanov distinguishes three elements, or three "layers," of the concept: 1) the primary, urgent feature; 2) one or more secondary, "passive" features that are no longer urgent and are "historical"; 3) the internal form, which is typically unconscious and imprinted in the outside, word form [15:46–54]. Concepts have distinct layers, and within these layers, they have distinct realities for members of the respective society. Furthermore, as concepts are expressed differently in various cultural contexts, it is appropriate to take into account, for instance, how the notions of "family," "marriage," and "wife" are portrayed in Tatar, English, and Russian cultures, among others.

The researcher encounters an uneven representation of units when comparing notions unique to various national cultures [16: 134]. A lacunarity, or the lack of distinct features and units in one system relative to another, is the extreme form of asymmetric unit representation. Figuratively speaking, these are "unfilled gaps" in a matrix that can be broadly classified into the following varieties: 1) Absent in one of the cultures of actuals comprehension peculiar to the other culture (object, anthroponomical, historical, and cultural): "kokoshnik," "shilling," "Komsomol meeting"; 2) absent in one of the cultures of comparing the comprehension of objects, illogisms, which were not caused by the needs of people but may be invented or created [5]; 3) unimportant for one of the characteristics that are named in the culture to which it is urgent: in English, fair play refers to following the rules; in Russian culture, generosity is a particular trait of the national character. Since the lingvocultural peculiarities exist here, it would be erroneous to discuss lacunarity as of the object absence in the previous instance. The distinctive feature that is considered separately is known as the ethnospecific quality. Everything in the language is idiomatic, according to I.E. Anichkov [2]. We find V.M. Savitskiy's

theory of the linguistic continuum and the degree of idiomaticity of a language unit to be quite intriguing in this context [14]. As a result, three categories of ideas stand out: 1) Specific sociocultural and ethnocultural notions that convey the quirks of the respective culture; 2) General concepts whose cultural details are implied and necessitate searches for cultural associations; and 3) Universal concepts, which lack cultural specifics. Let's look at what is meant by "concept." S.G. Vorkachev highlights the subsequent elements: 1) all of the information that is important for communication, including its paradigmatic, syntagmatic, and word-forming relationships, 2) every pragmatic detail of the language sign; 3) the word's cognitive memory, which is its semantic properties related to its original destination and the language's system of spiritual values (i.e., the cultural and ethnic component that reflects the linguistic picture of its informants' world) [7: 66–70].

When taken as a whole, concepts encompass lexemes, whose meanings constitute both the mental content of the national language and the informants' "naïve picture of the world." When used narrowly, concepts include the limited set of semantic formulations that define a particular culture's bearers and serve as a key to comprehending the national psyche. Distinct languages contain distinct symbols for metaphysical notions like soul, truth, liberty, pleasure, and love, which are mental essences with a high degree of abstractness. A sign's function is to presuppose the use of its figurative object content in order to represent its abstract content.

Words alone, word combinations, phraseological components, phrases, and texts can all be used to verbalize concepts. It is sufficient to represent a tangible idea by linking a consistent sensory impression with the meaning of a different word that evokes the same image; nonetheless, complete word combinations and sentences are employed to further complicate the expressed meanings. Often, multiple linguistic expressions can convey the same ideas. Some concepts require knowledge of a large number of scenarios that reflect the interrelated features of such concepts, thus they are expressed with the aid of the entire text or a row of works by one or more writers.

The lexical and phraseological levels are where verbalization is mostly supplied. The lexical level uses entirely distinct nominative strategies to objectify the world phenomena. The language's lexical material "directly" reflects bits of extralinguistic reality, and vocabulary research in the language turns out to be technological. Concepts are organized as follows: Layers of etymology and urgency (Y.S. Stepanov); center and outskirts (Z.D. Popova and others).

The organizational and structural types are as follows: concept-minimum and concept-maximum (A. Vezhbetskaya); concept-scheme, concept-frame, concept-insight, concept-scenario, kaleidoscopic (A.P. Babushkin, Z.D. Popova, and others); micro- and macroconcept; superconcept; individual, microgroup, macrogroup, national, civil, and universal (G.G. Slyishkin, V.I. Karasik); ethnocultural and sociocultural (G.G. Slyishkin); names, uniques, and universals; archetype and invariant (S.T.Vorkachev).

The major categories of a notion are denoted by the following:

- cultural concept (S.T.Vorkachev, V.I. Karasik, T.V. Matveyeva);
- lingvocultural concept (V.I. Karasik, N.V. Rappoport);
- cognitive concept (E.S. Kubryakova, Z.D. Popova, S.T.Vorkachev);
- emotional concept (A. Vezhbetskaya); • scientific concept (T.V. Matveyeva) [13: 19-22].

It is simple to conclude that different authors from the past ten years have not arrived to a consensus on how to grasp the notion based on the classification of the substantial and structural aspects that has been offered [16].

The idea as a mental formation in the human mind is the doorway to the conceptsphere of society and, ultimately, to the culture. Thus, lingvocognitive and lingvocultural approaches to the study of the concept are not mutually exclusive. The idea as a cultural unit is a preoccupation on the shared experience that becomes the individual's own. Stated otherwise, the distinction between these approaches lies in their unique vectors: the lingvocognitive concept represents the path from the individual's mind to the culture, while the lingvocultural concept reflects the path from the culture to the individual's mind. As stated in [9: 117; 16: 58], "at the same time, we understand that the differentiation of the motion outside and the motion inside is the researchers' hook and in reality

the motion is an integral and multidimensional process." This difference is comparable to the generative and interpretative models of communication. After summarizing the perspectives of the scholars on the idea, we can conclude that the concept is understood within the framework of the lingvocultural approach as a multidimensional mental formation that consists of figurative, intellectual, and value elements. The cultural component differs from the other aspects used in the contemporary science of conditional mental units in that, despite being multidimensional, the priority of the value relation to the imaging object is typical for the concept. The process of generalizing the findings of experimental reality cognition to the boundaries of human memory and their relationship to previously taught value dominants that are reflected in religion, ideology, art, and other forms is known as concept creation.

The process of selecting and utilizing specific language tools that, in the message sender's view, are able to make this notion more active in the addressee's mind is known as concept functioning. As a result, concepts are created in the mind, are shaped by society, and are objectified through language.

References

1. Vezhbitskaya A. Comprehension of cultures through the key words. Moscow, Slavic culture languages, 2001 – 288 p
2. Stepanov Y.S. Constants. Dictionary of the Russian literature. The experience of the researches. M. School "Languages of the Russian culture", 1996. – 288 p
3. Popova Z.D., Sternin I.A. Language and national picture of the world. – Voronezh: "Istoki" Publishing, 2002. – 318 p.
4. Askoldov S.A. Concept and the word. // Russian literature. Anthology. Moscow: Academia, 1997.- 271 p.
5. Byikova G.V. Lacunarity as category of lexical systemology: Author's abstract of dissertation of the candidate of philological sciences. – Rostov-on-Don, 2004. – 16 p.
6. Vorkachev S.G. Comparative ethnosemantics of the teleonomnous concepts "love" and "happiness" (RussianEnglish parallels). – Volgograd: Peremena, 2003. – 164 p.
7. Savitskiy V.M., Kulayeva O.A. Linguistic continuum conception. – Samara: STC Publishing, 2004. – 178 p
8. Anichkov A.P. Study of idioms and semantics // Linguistics questions. 1992. – №5.
9. Karasik V.I. Language circle: person, concepts. Discourse. – M.: Gnosis, 2004. – 390 p.
10. Prokhorov Y.E. Searching for the concept. M., 2008. - 176 p.
11. Babushkin A.P. Types of concepts in the lexical and phraseological semantics of the language. – Voronezh: Voronezh University Publishing, 1996. – 104 p.
12. Fatkullina F.G. Category of destructiveness in the modern Russian language. Diss.... Prof. the topic of degree work. Sciences. - Ufa, 2002, 323 p.
13. Savitskiy V.M., Kulayeva O.A. Linguistic continuum conception. – Samara: STC Publishing, 2004. – 178 p
14. Boldyirev N.N. Cognitive semantics: Course of lectures on the English philology. – Tambov: Tambov University Publishing, 2001 – 123 p.
15. Demyankov V.Z. Notion and concept in fiction and in the scientific language // Linguistics questions. 2001. № 1. P. 35-47.
16. Likhachev D.S. Conceptosphere of the Russian language // Russian literature: Anthology. - M.: Academia, 1997. – 196 p.

Айсель Гасанова

Типология концептов в современной лингвистике

Резюме

Статья посвящена определению типологии концептов в современном языкознании. Приведены различные взгляды на этот вопрос, описаны наиболее известные классификации, раскрыто значение основных терминов лингвокультурологии: «концепт», «концептуальное пространство», «единица ментальности». Это понятие считается активной единицей памяти, ментальным словарем, отражающим конкретные, культурно обусловленные представления человека о действительности.

Ключевые слова: *концепт, когнитивная лингвистика, лингвокультурология, структура, типология, национальный язык, единица ментальности.*

Çара tövsiyə edən: *Azərbaycan İlahiyyat İnstitutu*

Rəyçilər: *dosent Aytən Allahverdiyeva
fil.ü.f.d. Pərvin Bayramova*