

# Conceptual Theory and Typology

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**Abstract:** The concept contains the generalized content of a multitude of linguistic forms that combine a variety of observed phenomena and phenomena from the Ideal world, precisely in those spheres of human life that are predetermined by language and unthinkable without it.

**Keywords:** Conceptual theory and typology, scientific views of scientists, concept.

**Introduction:** Since the essence of the concept is defined as a multifaceted, complexly organized, multilevel phenomenon of a mental nature, and the concept itself is the core of scientific research in various cognitive sciences, the formation of an independent theory of the concept was predetermined.

The beginning of this theory is associated with the name of S. A. Askold-Alekseev. At the dawn of the 20th century, the researcher defined the concept as a "vague something" that arises in the mind of a native speaker in response to certain stimulus words. The main function of concepts, in his opinion, is the function of substitution. "A concept is a mental formation that replaces a multitude of objects of the same kind in the process of indefinite thought" [1, 269]

However, it would be wrong to imagine that a concept is always a substitute for real objects. "It can be a substitute for some aspects of the subject or actual actions, such as the concept of "justice." Finally, he can be a substitute of various kinds... purely mental functions. Such are, for example, mathematical concepts" [2, 270].

Attention to the psychophysical capabilities and peculiarities of human linguistic consciousness was formed already at the turn of the XX - XXI centuries. A.G. Lisitsin sees in the concept a "mental phenomenon" as "the primary representation stimulating the generation of words" [3, 91].

## METHODS

In addition, D.S. Likhachev identified four main levels of the meaning of a word, and the last two, characterized

by extreme variability, which hides the key to the main wealth of the dictionary of the Russian language, form concepts. The third level includes concepts as some substitutions of meanings, "substitutes" hidden in the text, and the fourth level includes concepts separate from the meanings of words that depend on each other, forming some kind of integrity. The researcher called the last level the "conceptosphere" and in this definition approaches the understanding of the "life" of the V.V. concept. Kolesov, who calls the zero and fourth stages of the material embodiment of the concept "Logos".

Moreover, V.I. Karasik uses in his works the conceptually synonymous concept of "value dominants", by which he means "the most essential meanings for a given culture, the totality of which forms a certain type of culture, supported and protected in language" [4,168].

An equally relevant approach to the concept was outlined back in the 1980s by R.I. Pavlenis. The researcher considers concepts as some abstract entities that carry the objective content of the thought process, which, in turn, can be transferred from one individual to another without loss, this is something common to all or most native speakers of natural language. A concept is a part of a conceptual system that is a continuously constructed system of information (opinions, knowledge) about the actual or possible world that an individual possesses [5, 280].

## RESULTS

As you can see, each of the directions has its own defining point of view on the concept. The

psychological field, trying to figure out the ways of thinking of a person as a reasonable representative of the terrestrial biosphere, develops semantic primitives that form a metalanguage. The linguistic and cultural direction develops the cognitive content of a particular language, determined by the cultural and historical factors of the development of this people. Representatives of the logical field study the logic of linguistic representation of concepts. In the semantic-cognitive approach, attention is paid to how, with what lexical units, a person pronounces the acquired life experience, converting the quanta of knowledge into words. The necessity, logic, and validity of all these approaches in the study of the concept is obvious. This multidimensional nature emphasizes the complex, multilevel organization of the concept as a cognitive mental unit. It seems to us that an extremely important point is that these directions not only do not contradict, but enter into a complementary relationship with each other. And it becomes quite obvious that there is a need to develop a unified integrative approach to the study of the concept.

N.F. Alefirenko understands the concept of "unity of ingherent and adherent associations", forming an integral semantic formation. The concept is a direct "source of the semantic structure of the linguistic sign, which is formed in the process of linguistic objectification of the concept". A concept is not identical to a concept, but collectively it forms the semantic and constructive core of any conceptual space. The wide structural range of the concept (from generalized visual rituals to logical concepts and from the surface to the deep layers of encoding meaning) forms it as a suprasystem element that serves as a kind of "internal form" of this system, "holding all three system-forming dimensions (paradigmatics, syntagmatics, epigramatics) and thereby forming the concept in the process of linguistic creative thinking." in his fourth dimension" [6, 84]. That is, the concept has a dynamic nature and the ability to develop, therefore, its layered structure is the result of the verbalization of cultural life of different eras.

Based on the analysis of existing scientific points of view and approaches, we propose, as the most acceptable, the following definition of the concept. A concept is a universal phenomenon, a multilevel and non-rigid mental formation of linguistic consciousness based on an image; the concept is directly dependent on the culture and way of life of a given people and reflects the linguistic and cultural experience of an individual, a linguistic collective and a nation as a whole; it can be verbalized by any unit of language.

## DISCUSSIONS

The issue of the typologization of concepts is still one of the relevant, but not definitively settled and therefore controversial, theoretical issues of cognitive linguistics. The typologization can be based on a variety of aspects of the manifestation of concepts: their multilevel, multi-layered structure; belonging to human consciousness and thinking; cognitive and accumulative properties; the ability to verbalize in language or exist latently; the place and method of primary verbalization (speech situation, oral folk art, artwork), etc.

Thus, Z.D. Popova and I.A. Sternin, speaking about the existence of concepts in the minds of native speakers, regardless of whether they are implemented in the language or not (with the exception of purely national, specific ones), distinguish objectified and latent concepts based on verbalization. Based on the same sign of verbalization and the principle of concept organization, V. A. Maslova distinguishes between the simplest, usually represented by a single word, and complex concepts represented by a phrase or sentence [7, 50].

Lexical, phraseological, word-formation, and syntactic concepts are also distinguished by the method of representation. A special place in this series is occupied by the onomastic concept as "a special unit of onomastic knowledge that defines the semantics of a proper name in general, knowledge about an onomastic fragment of reality".

Cultural concepts can be objectified in various ways in language and linguistic consciousness, they represent creative acts of artists of the word (through artistic texts) or the people, presented either simultaneously, as condensed as possible, or stretched over time. Structurally, they cannot have rigid boundaries based on the fact that they express the history, philosophy, culture, way of life, and art of a certain people. They are diffused in culture, and in themselves, as in a drop of water, they reflect the entire "ocean" of people's life. That is why they should be considered as a "mental formation with fuzzy boundaries".

Universal, national, or ethnic, group, and individual concepts are distinguished by their speakers. In this regard, an important point (especially in intercultural dialogue) is the identification of emotional concepts, in particular, A. Vezhbitskaya wrote a lot about the "regulation" of behavior, including emotional behavior, using the "cultural scripts" existing in each culture. [8, 416]

The latter type includes concepts of abstract names of social morality, which, as a rule, do not have permanent fixed associates, "unfolding" either in the form of a mental picture, or in the form of a frame, scheme or

scenario.

## CONCLUSION

So, let's note that all of the above types of concepts overlap and complement each other in many ways, thereby confirming the complexity of this phenomenon as a concept. However, the cultural concept identified by most linguists is formed only if there is a special image rooted in culture, capable of absorbing numerous cultural and linguistic connotations. Solving the question of the existence of a concept is impossible without studying the problem of the relationship and juxtaposition of the concept and the image, their taxonomic relations. In modern science, an image is an extremely broad concept used in various paradigms of knowledge. In our study, we will limit ourselves to the humanitarian field.

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