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Article

The Concept and its Distinctive Features in Linguoculturology. Principles for the Study of Concepts Across Different Languages

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Abstract: The problem of the human dimension in language became one of the central issues in linguistics at the turn of the twentieth and twenty-first centuries. Among the processes currently taking place in the field, one can undoubtedly identify a gradual yet consistent shift in the scientific paradigm, prompted by the recognition of the fundamental truth that language cannot be fully comprehended without taking into account the figure of its creator and user. This figure simultaneously embodies that of the observer, who becomes the primary object of cognitive-communicative analysis of speech activity. Nevertheless, there also exists the principle of the reversibility of the observer's position. Its essence lies in the fact that, when examining any given.

Keywords: Concept, notion, education, material, cunning.

1. Introduction

The Concept as a Linguoculturological Category: In contemporary linguoculturology, the concept is regarded as a fundamental unit of the worldview through which culturally significant meanings and social values are articulated. In other words, a concept is a mental construct that consolidates, within collective consciousness, information about elements of culture. It possesses a complex internal structure. According to V. I. Karasik, each concept comprises at least three components: the notional (cognitive), the figurative, and the axiological.The notional component encompasses the core rational content of the concept—a set of essential features or recognized properties. The figurative component includes culturally conditioned metaphors, symbols, and prototypical images associated with the concept. The axiological component reflects the evaluative and emotional attitudes of cultural bearers toward the phenomenon in question; thus, a concept encodes the positive or negative value attributed to it within a given culture. Consequently, concepts function as repositories of cultural meanings and values, ensuring their transmission through language and literature from one generation to another.The concept constitutes one of the key categories across various domains of knowledge, including philosophy, linguistics, psychology, and the arts. It is a complex and multidimensional phenomenon that resists unequivocal definition. A concept may be interpreted as a mental model or abstract representation formed on the basis of experience, knowledge, and perception. It enables individuals to organize information, classify objects and phenomena, and interpret the surrounding world. Concepts may be universal (e.g., "tree") or individual, shaped by personal experience.Several types of concepts can be distinguished: **Concrete concepts**, associated with observable objects and phenomena (e.g., "car," "table"). **Abstract concepts**, referring to ideas that cannot be physically perceived (e.g., "freedom," "love"). **Social concepts**, formed within cultural and social contexts and reflecting collective representations (e.g., "justice," "power").Dialectics

suggests that any object is inherently richer than the sum of the features, properties, and parameters identified in it by the subject. If language reflects a particular vision of the world, then the representation of the observer's position within it corresponds to the general subjectivity of the meanings encoded therein. The same phenomenon may be interpreted and described in different ways, through diverse linguistic means, thereby introducing various nuances and attributes that contribute to the accumulation of knowledge.The phenomenon of "knowledge" is not only the object of epistemology but also one of the central concerns of cognitive linguistics. Its interpretation through conceptual structures entails a new approach to understanding strictly linguistic categories such as "meaning," "sense," "notion," "category," and, of course, "concept." As a fundamental unit of both conceptology and linguoculturology, the concept is characterized by ambiguity and interpretative inconsistency. This is reflected in the fact that the term "concept" itself is not firmly established as the sole designation for mental formations. It is often used synonymously with terms such as "stereotype," "archetype," "prototype," "mentefact," "symbol," "gestalt," "cultureme," and "logoepisteme," among others.Such terminological diversity testifies not so much to a lack of consensus regarding the nature and functions of the concept as to the richness of its attributes and properties, repeatedly uncovered by the researcher as subject-observer. For the same reason, the phenomenon of the concept has not yet received an unequivocal and internally consistent definition. Even authoritative sources, such as A Brief Dictionary of Cognitive Terms, offer a rather diffuse description, defining the concept as "an operational meaningful unit of memory, the mental lexicon, the conceptual system and the language of the brain (lingua mentalis), and of the entire worldview reflected in the human psyche." In this definition, one abstract notion is explained through others that are even less determinate. A similar observation applies to the near-classical definition proposed by the cognitive scholar Monika Schwarz, who describes the concept as "an elementary mentally organized unit performing the function of storing knowledge about the world in an abstract format."Scholars most frequently emphasize such characteristics of the concept as knowledge, culture, psychology, and evaluation, which serve as the foundation for various definitional models. Researchers often adopt a synthetic approach, combining at least two of these features within a single definition and thereby highlighting the multilayered nature of the concept. Regardless of theoretical orientation, linguists do not limit themselves to a single property of the concept. Ultimately, its leading attribute is recognized as a certain ideal principle—knowledge, information, psyche, or mentality—an energetic aura that bridges the national language and the national worldview.A. Wierzbicka defines the concept as "an object from the realm of the 'Ideal' that has a name in language and reflects culturally conditioned human perceptions of the 'Real' world." The ideal nature of the concept, together with its principal features, allows it to be regarded as a phenomenon of a syncretic order.One important direction within linguoculturology is the study of the conceptosphere—the phenomenon of the mental world, representing the aggregate of a people's (and an individual's) views of reality, embodied in minimal units known as concepts.The terms "concept," "notion," and "meaning" are often treated as equivalents. The word "notion" is a calque of the Latin conceptus. However, scholarly perspectives diverge in defining "concept," resulting in a multiplicity of interpretations within linguistics. Cognitive psychology has distinguished the concept from the notion, and at present these terms are more clearly differentiated. The objective of the present article is to analyze contemporary methodologies for investigating the concept of "wealth" within various approaches established at the current stage of scientific development."Concept" and "notion" belong to different disciplinary traditions. The term "notion" is primarily used in logic and philosophy, whereas "concept" functions as a term in mathematical logic and cultural studies and has become a central category in modern cognitive linguistics. Today, the term "concept" is widely employed across numerous humanities disciplines. As noted by Yu. N. Koltsova, "concept," like the term "notion,"

reflects a form of lived reality within the human psyche.The definitional model "concept ≡ epistemic formation" is grounded in the recognition of the informational origins of human knowledge and experience, synthesizing empirical, logical, epistemological, cognitive, and other forms of activity. Accordingly, a concept may be understood as "everything we know about an object," or as "information about what an individual knows, thinks, or imagines about objects the content represented by cognitively basic subsystems of thought and knowledge."

2. Conclusion

Concepts play a crucial role in cognitive processes. They enable us to: Construct logical inferences and reasoned arguments. Simplify the perception of complex information.Communicate effectively with others through shared terms and ideas.The concept is an indispensable element of human cognition and worldview. Understanding its nature and structure allows for a deeper comprehension of the processes occurring within consciousness and significantly enriches our interaction with the surrounding real

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