

DOI <https://doi.org/10.30525/978-9934-26-039-1-50>

ANALYSIS OF APPROACHES TO UNDERSTANDING THE NOTION OF «CONCEPT» IN MODERN LINGUISTICS

Terniievskaya Y. Y.

*Lecturer at the Department of Theory and Practice of Translation
Luhansk Taras Shevchenko National University
Starobilsk, Luhansk region, Ukraine*

Today one of the main and most relevant units of scientific research in the field of linguoculturology and cognitive linguistics can be considered a concept, which is the mental essence, an integral part of the reflection of human spiritual culture and depth of the world understanding. The concept also reflects the picture of the world, and the national picture of the world in particular, which reflects social norms, values and views that are similar for most peoples of the world, but different for each ethnic group.

The most relevant recent studies concerning the concept and conceptosphere are the works of Y. Borysova, Z. Verdieva, M. Mamych, L. Nizhehorodtseva-Kyrychenko, N. Mekh, Z. Popova, O. Selivanova, Z. Sokolovska, Y. Stermin, L. Strochenko and others. However, there is no clear definition of the notion «concept» yet, and there is no single approach to its understanding so far. In this regard, the aim of the article is to analyze the existing approaches to understanding the notion of «concept» and to formulate our own vision of this phenomenon.

According to the results of theoretical research, it can be considered that the concept acts as a complex multifaceted phenomenon and is associated with cognitive processes and culture, and the ways of concepts presenting in language are different [3]. Being a basic category of conceptual semantics, the concept is the ideal essence, which develops in the human mind in the form of a global, in some way organized multi-substrate mental unit. The concept can be considered a multidimensional idealized formation, which embodies the culturally determined ideas of a certain people about the world and can be materialized with a system of language means [12].

Let us consider the approaches to the study of the analyzed phenomenon in more details. In foreign science, the concept is mostly correlated with the linguistic meaning [4]. On the other hand, there is an opinion that it is more appropriate to understand the concept as a link that connects the linguistic meaning and the real world [2].

Scientist O. Bieliaievska distinguishes two approaches to the concept definition. According to the first, the concept is the most generalized mental construct that can be verbalized by a large number of language units. According to the second approach, the concept is considered as a conditional mental unit that is a part of the conceptual structures that underlie the semantics of language units [1].

The scientist R. Pavilionis considers conceptual structures as a system of knowledge about the world, which takes place at the non-verbal and verbal levels. According to his theory, individual meanings or concepts are the separate components of conceptual structures. Accordingly, in this approach, the concept is the objective content of the mental process, a certain abstract formation that can be transmitted from one person to another and is something common to most native speakers [7].

In general, according to E. Smith and D. Medin, our mental world would seem chaotic without concepts. These are the concepts that give the constancy to it, as they reflect the notions of similar objects and phenomena and the relationships between them, which are later expressed in language in certain ways. Concepts allow a person to see and understand more than is simply expressed in the information transmitted [10].

In the psycholinguistic approach, the concept is seen as an imaginary formation that resembles an established and typical image and can replace this image. Thus, O. Zalevska defines the concept as «the basic perceptual-cognitive-affective formation of dynamic nature, which functions spontaneously in the cognitive and communicative activity of the individual and is subject to the principles of mental life of the person, due to which it differs from notions and meanings by some parameters» [13, p. 34].

Works that reveal the syncretic nature of the concept are the result of the integration of scientific knowledge. In particular, Y. Stepanov understands the concept as the center of culture in the human mind, in the form of what the culture enters the mental world of a person, and person, respectively, enters the culture [11]. Thus, a person is not separated from the cultural environment, which determines the model of his or her worldview. This author's understanding of the concept emphasizes that not only culture is reflected in the human mind, but also a person, in turn, can influence the culture.

Researcher V. Karasyk considers the concept as a «mental projection of the elements of culture», emphasizing that culture defines the concept [6, p. 13]. The author clearly separates cultural concepts from cognitive ones, emphasizing that cultural concepts are collective meaningful mental formations that fix the uniqueness of each culture, and cognitive concepts are

individual meaningful mental formations that structure them and represent the surrounding reality.

Thus, from the point of view of cognitive linguistics, the movement goes from person to culture, while from the point of view of linguoculturology, the movement goes from culture to person, ie vice versa [5]. The linguocultural concept reflects not only the collective experience of the people (objective, ethnic mentality, general features), but also the individual experience of its separate representatives (subjective mentality, individually significant features) [9].

In linguistic investigations, in particular, in the research of A. Prykhodko, the concept is considered as a multidimensional mental formation, which consists of conceptual, figurative and perceptual and value (valorative) components [8]. *The conceptual component* denotes the connection of the concept with the denotation (meaning). At the same time, one should take into account the scientist's comment that «every concept is based on a notion, but not every notion has its conceptual correlate» [8, p. 21]. *The figurative component* includes those knowledge, images and associations that are associated with a particular denotation in the consciousness. The concept is identified due to the presence of some value individual or ethnocultural connotations, which are layered on images and associations [8]. However, the most important is *the value component*, which includes ethnopsychological, sociodiscursive and linguocultural connotations, expressing the collective subconscious, which is formed with the participation of sociodiscursive factors, that enters the linguistic consciousness and becomes a «deeply internalized valorative of each member of the linguistic and cultural team» [8, p. 21].

Thus, concepts are the complex entities, minimal units of structured knowledge, which are characterized by some structure and cognitive features, although they do not have clearly defined boundaries. The concept as an element of consciousness summarizes the study of language and thinking, language and culture. The complexity and multidimensionality of the concept gives rise to a large number of definitions that reflect the connection between language and thinking, culture and society. The analyzed approaches allowed us to formulate the following definition of the concept: the concept is a semantic category that verbalizes a particular cultural context with all the variety of accompanying meanings, ideas and associations. It is an element of the conceptual picture of the world not only of individual language but also of a language society. The concept can be described by dynamism, the ability to expand, transform and reproduce the human experience.

References:

1. Belyaevskaya, E.G. (2007). Kontseptualnyy analiz: modifitsirovannaya versiya metodov strukturnoy lingvistiki [Conceptual analysis: a modified version of the methods of structural linguistics]. In *Kontseptualnyy analiz yazyika: sovremennyye napravleniya issledovaniya: sb. nauch. tr. [Conceptual analysis of language: modern destinations of research: coll. of scient. papers]*. Kaluga : Eydos [in Russian].
2. Cruse, D. A. (2000). *Meaning in Language. An Introduction to Semantics and Pragmatics*. Oxford : Oxford University Press.
3. Evans, V. A (2007). *Glossary of Cognitive Linguistics*. Edinburg. URL: <https://www.vyvevans.net/glossary-of-cognitive-linguistics>.
4. Jackendoff, R. (1984). *Semantics and Cognition*. Cambridge : The MIT Press.
5. Karasik, V.I. (2006). Opredelenie i tipologiya kontseptov [Definition and typology of concepts]. In *Etnokulturnaya kontseptologiya: mezhvuzovskiy sb. nauch. tr. [Ethnocultural conceptology: interuniversity coll. of scient. papers]*, 1, 14-20 [in Russian].
6. Karasik, V.I., Slyishkin, G.G. (2005). Bazovyye karakteristiki lingvokulturnykh kontseptov [Basic characteristics of linguocultural concepts]. In *Antologiya kontseptov [Anthology of concepts]*, Vol. 1, 13-15 [in Russian].
7. Pavilyonis, R.I. (1983). *Problema smysla. Sovremennyy logiko-filosofskiy analiz yazyika [The problem of meaning. Modern logical and philosophical analysis of language]*. Moscow: Mysl [in Russian].
8. Prykhodko, A.M. (2008). *Kontsepty i kontseptosystemy v kohnityvno-dyskursyvniy paradyhmi linhvistyky [Concepts and conceptual systems in the cognitive-discursive paradigm of linguistics]*. Zaporizhzhia : Premier [in Ukrainian].
9. Serova, I.G. (2007). Kontseptualnyy analiz v lingvokulturologii: metody i vozmozhnosti [Conceptual analysis in linguoculturology: methods and possibilities]. *Voprosy kognitivnoy lingvistiki [Issues of cognitive linguistics]*, 1, 15-23 [in Russian].
10. Smith, E., Medin, D. (1981). *Categories and Concepts*. Cambridge, Mass. : Harvard University Press.
11. Stepanov, Y.S. (2007) «Ponyatie», «kontsept», «antikontsept». Vektornyye yavleniya v semantike [«Notion», «concept», «anti-concept». Vector phenomena in semantics]. In *Kontseptualnyy analiz yazyika: sovremennyye napravleniya issledovaniya: sb. nauch. tr [Conceptual analysis of language: modern destinations of research: coll. of scient. papers]*. Kaluga: Eydos [in Russian].

12. Terkulov, V.I. (2010). Kontsept v performativnom lingvalnom bytii cheloveka [The concept in the performative lingual existence of a person]. *Visnyk Kyivskoho natsionalnoho linhvistychnoho universytetu. Seriya Filolohiia* [Bulletin of Kyiv National Linguistic University. Philology series], 14 (1), 178-188 [in Russian].

13. Zalevskaya, A.A. (2003). Yazyikovoie soznanie: voprosyi teorii [Linguistic consciousness: issues of theory]. *Voprosyi psiholingvistiki* [Issues of psycholinguistics], 1, 30-35 [in Russian].

DOI <https://doi.org/10.30525/978-9934-26-039-1-51>

COVID-19 В ПОЛІСЕМІОТИЧНИХ ТЕКСТАХ АНГЛОМОВНОЇ СОЦІАЛЬНОЇ РЕКЛАМИ

Ткачук-Мірошниченко О. Є.

кандидат філологічних наук,

доцент кафедри мови та стилістики

Інституту журналістики

Київського національного університету імені Тараса Шевченка

м. Київ, Україна

Рік 2020 увійде в історію як рік безпрецедентних викликів для людства, які вимагали швидких та ефективних антикризових рішень. Жодна сфера життєдіяльності не уникла впливу COVID-19. Потреба в інформуванні про нову повсякденну реальність та заохочення до дотримання нових правил, як то добровільна самоізоляція, соціальна дистанція, гігієна тощо, сприяли створенню соціальних рекламних текстів з теми COVID-19.

В умовах епідемії COVID-19 у 2020 році англomовні соціальні рекламні тексти були мотивовані глобальною стратегією – спонукання до швидких змін старої та дотримання нової моделі соціальної поведінки через стратегію інформування про новий вірус та його наслідки.

Проте інформаційне завзяття ЗМІ з експлуатацією страхів (fear sells/ fear-mongering) та нагнітанням панічних настроїв (panic mongering), підкріплених статистикою смертей та візуальним компонентом (так званий «pandemic porn») [6] переросло в інфодемію (від англійського *infodemic: a tsunami of information, a rapid and far-reaching spread of both accurate and inaccurate information about something, such as a disease. As facts, rumors and fears mix and disperse, it becomes difficult to learn essential*