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Мамекова С.К., Туртаева Р.Н., Кожанов С.Н., Назарова А.Н. Виды концепта в современной лингвистике

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Kinds of concept in modern linguistics

В современной лингвистике концепт представляет раздел понимания (сознания), который определяется словом (фразеологизм, составное слово и т.д.) поэтому наибольший научный интерес представляется концептом, представляющим наиболее важные элементы национального политического понимания

Ключевые слова: концепт, лингвистика, язык, образование, наука

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In modern linguistics the concept represents consciousness unit (mental unit) which designated by the word (the phraseological unit, the compound name, etc.), thus the greatest interest for science is represented by the concepts representing the most important elements of national political consciousness

Key words: concept, linguistic, language, education, science

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Research of values in language is inseparably linked with the term "concept" (a linguacultural concept, a cultural concept) which is localized in consciousness (mental structure) that allows to draw a conclusion that "the world of values is localized in consciousness" [Babayeva, 2004, p. 35].

"Concept" (from armor. *conceptus* – the content of concept) is one of actual terms of modern linguistics which is investigated along with "discourse", "a world picture", etc. for the purpose of identification of emotional, world outlook and intellectual aspects of the intentionally plan of the personality reflected in the language phenomena now.

In linguistic science there is no uniform definition of the term "concept", to there are some reasons:

- "concept" is, in fact, the interdisciplinary term, it is used by the whole complex of sciences, including the different directions of linguistics;
- complexity, multidimensionality of the phenomenon standing behind this term;
- a capture different scientists for a basis of a definition of this term's one aspects.

In the Short dictionary of the cognitive terms "concept" is defined as operational substantial unit of memory, a mental lexicon, conceptual system and language of a brain (*lingua mentalis*), all picture of the world reflected in human consciousness.

According to A.P. Chudinov, in modern linguistics the concept represents consciousness unit (mental unit) which designated by the word (the phraseological unit, the compound name, etc.), thus the greatest interest for science is represented by the concepts representing the most important elements of national political consciousness. Set of such concepts Chudinov forms a political concept sphere in which the political culture of the nation concentrates [2009, p. 94].

Value of a concept is much wider than value of the lexeme (term) designating this concept as the maintenance of a concept consists not only of conceptual, but also emotional, valuable, cultural and historical and figurative components.

Concept is researches by the cognitive science, and lingua-cultural science. Respectively, in cognitive linguistics an object of research is the cognitive concept, and in a lingua-cultural science an object of research is the linguacultural or cultural concept. In a lingua-cultural science the concept is considered as a "cultural and mental and language" element, some kind of "a culture clot" in consciousness of the person, in the form of what the culture is included into the mental world of the person, that "bunch" of representations, associations, knowledge, concepts which accompanies the word [Stepanov, 2001, page 40].

G.G. Slyshkin represents distinctions between a cognitive concept and a linguacultural concept as follows:

- 1) to a cognitive concept there corresponds one language unit; the lingua-cultural concept has to be implemented by means of a number of language means;
- 2) in cognitive linguistics to each word there corresponds the concept; in a lingua-cultural science concepts are limited number of culturally significant units – abstract essence [Slyshkin, 2004, page 22].

At lingua-cultural approach to a concept an indispensable condition for its formation is the valuable attitude towards the objects reflected in consciousness of the person. In a lingua-cultural science the concept is such structure of consciousness in which society values are recorded. The linguacultural concept is opposed to a lingua-cognitive concept on valuable fullness. The cognitive linguistics considers a concept as

structure of the organization of knowledge and seeks for representation conceptosphere in the form of definitely the ordered set of concepts. In the center of a linguacultural concept value surely settles down. Thus each linguacultural concept is also cognitive as it is commensurate with certain structures of consciousness. The cognitive linguistics in details investigates types of concepts, their interrelations and the system organizations of concepts whereas lingua-cultural science directed on identification of valuable reference points of society [Babayeva, 2004, page 110-111].

V. I. Karasik considers a cultural concept as multidimensional semantic education and allocates its conceptual, figurative and valuable parties. Thus the conceptual party of a concept is understood as language fixing of a concept, its structure, designation, a definition, the description, comparative characteristics of this concept in the relation to these or those concepts which never exist separately. The figurative party of a concept includes acoustical, visual, flavoring, tactile signs of the phenomena, subjects, events, in this or that look reflected in consciousness of the person. The valuable party – finds importance of this mental component for an individual and collective [Karasik, 2004, page 154].

Valuable part of a cultural concept distinguishes it from a cognitive concept [Svetonosova, 2006, page 46].

Allocation of a valuable picture of the world by V. I. Karasik along with a language picture of the world and definition of the following provisions by which it is necessary guided when studying a valuable picture of the world in language by it is important for our research:

- the valuable picture of the world in language consists of universal and specific parts. Thus the specific part of a valuable picture of the world presented by various nominative density of objects, various estimated qualification of objects, various compatibility of values;

- the valuable picture of the world is presented in language as the interconnected estimated judgments which correspond to the moral, religious, legal codes standard by judgments, traditional folklore plots;

- between estimated judgments the relation of inclusion and associative crossing that helps to establish valuable paradigms of the corresponding culture (from concrete type of the relation to senior is observed and younger the type of the relation to property, competition etc. is removed);

- the valuable picture of the world includes the most considerable for concrete culture valuable dominants, meanings which in total and form the certain type of culture kept and supported in language;

- the valuable picture of the world in one language culture appears as non-uniform education as different social groups possess various (contradictory) values;

- the valuable picture of the world is traced both in collective, and in individual consciousness [Karasik, 1996, page 5].

Concepts are defined by T.A. Svetonosova as the complex (cultural and mental and language) units presenting to value in individual and social consciousness [Svetonosova, 2006, page 53].

According to G.G. Slyshkin, philosophical category of values and linguistic category differ in the following parameters:

– philosophers consider value as super empirical essence and in a separation from creative efforts of the individual. Whereas for lingua-culturologist the value of an empiric, is measured, changeable in time and is specific in space;

– in the philosophical theory of value the praksilogicheskyy category of usefulness isn't considered. For a lingua-cultural science language mechanisms of an objectification of axiological and phraseological categories are identical;

– the philosopher is interested in the value, a lingua-culturologist – a conceptual figurative embodiment.

– the philosophy mainly considers positive values whereas the attention of linguists is constantly paid both to values, and to anti-values. In linguistic researches negative values quite often are even more attractive, than positive values [Slyshkin, 2004, page 27-28].

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