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## THE STRUCTURE OF THE CONCEPT AND THE METHOD OF ITS DESCRIPTION

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What is especially paradoxical about the formation and existence of concepts, is that language itself is not needed. It is needed for the exchange of concepts (thoughts) and their discussion in the process of communication, for which these concepts need to be verbalized. Various means of verbalizing concepts constitute one of the main subjects of study of cognitive linguistics.

In language a concept can be verbalized by individual words and word combinations, phraseological units, sentences and entire texts. To convey a specific concept associated with a stable sensory image, the meaning of a separate word is enough, which activates this image: for example, *apple, house, pen, notebook*, etc. However, with the complexity of the meanings expressed, there is a need to activate additional concepts (knowledge) and use entire word combinations and sentences, such as, for example, *sour apple, to wrinkle from the taste of an apple*. Abstract concepts often require detailed descriptions - scientific or dictionary definitions, text illustrations, for example: assortment - the presence, selection of some goods, objects or their varieties; a rich assortment of fabrics. Often the same concept (meaning) can be conveyed by different linguistic means, for example, the concept of "expectation": by the word (to wait), by the word combination (to wait for a meeting); by the sentence (The trolleybus still does not go; I have been waiting here for a day; When will spring finally come?).

Individual concepts can be conveyed only with the help of a whole text or a series of works by one or several authors, for example, the concepts "English humor/oddity", "owner's feeling". Concepts of this kind are usually difficult to express in one sentence or through a simple definition. They require understanding a large number of situations that reflect certain, interconnected aspects of these concepts.

The main question is whether the concept itself exists as a certain structure that includes such elements that, on the one hand, would allow us to rely on them as knowledge and adhere to some common, unified positions in a particular communicative situation, and on the other hand, would allow, provided that natural language is used, to achieve communication results due to a fairly clear correlation of linguistic units with virtual units associated with human consciousness as such and national mentality as a nationally specific manifestation of this consciousness.

In general, a concept has a complex structure. On the one hand, everything that belongs to the composition of the concept applies to it; on the other hand, the structure of the concept includes what makes it a cultural phenomenon – the initial form (etymology); history condensed to the main features of the content; modern associations; assessments; connotations.

R. I. Pavillionis believes that to master a certain concept means to build a structure consisting of existing concepts as interpreters, or analyzers, of the considered concept, which is “introduced” from an external point of view (i.e. from the point of view of an observer outside the system) into the system of concepts thus constructed.

Having analyzed a huge number of definitions of concepts, we came to the conclusion that a cognitive concept is formed in a person’s consciousness from

- a) his/her direct sensory experience – perception of the world through the senses;
- b) objective human activity;
- c) mental operations with concepts already present in his consciousness;
- d) from linguistic communication (a concept can be communicated, explained to a person in a linguistic form;
- e) through conscious cognition of linguistic units.

Concepts are ideal and are encoded in consciousness by units of a universal objective code (according to N. I. Zhinkin) [1]. These units are individual sensory images that are formed on the basis of personal sensory experience. A concept is born as an image, but it is capable, advancing through the degrees of abstractness, of gradually transforming from a sensory image into a mental one. Thus, the image of cold formed the basis of the concept of “fear”, which is why there are expressions such as – to tremble with fear, tooth will not hit tooth, it is frozen, shivers run down the back, blood will rush to the veins, etc.

And as a result of cognitive-linguistic research, as an applied result, we can offer a description of the corresponding concept as an element of the national concept sphere.

First, the concept consists of layers that differ from each other etymologically,



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historically, temporally and semantically, since it is the result, the collective “sediment” of the cultural life of different eras. In addition, concepts can be personal, age-related (happiness, joy) and national – soul, longing, Motherland. However, the concept also has a special general structure, which includes: 1) the main (actual) feature; 2) an additional (passive, historical) feature; 3) internal (usually not conscious) form. This last, etymological feature, or etymology, is revealed only to researchers, for others it exists indirectly, as the basis on which other layers of meanings arose and are held.

V. I. Karasyk’s point of view on the layers of the concept deserves attention. V. I. Karasyk suggests considering them as separate concepts of different volumes, and not as components of a single concept. The active layer (“the main relevant feature, known to every bearer of culture and significant for him”) belongs to the national concept, the passive layers (“additional features, relevant for individual groups of bearers of culture”) belong to the concept spheres of individual subcultures, the internal form of the concept (“not perceived in everyday life, known only to specialists, but such that determines the external, symbolic form of expression of concepts”) for most bearers of culture is not a part of the concept, but one of the cultural elements that determine it.

There are other points of view on the structure of concepts. The center of a concept is always value, assessment, since the concept serves to study culture, and the basis of culture is precisely the value principle. An indicator of the presence of a value attitude is the use of evaluative predicates. If bearers of culture can say about a phenomenon “this is good, bad, interesting, tiring,” etc., then this phenomenon forms a concept in a given culture. In addition to the aforementioned value element, it includes factual and figurative elements.

Thus, the linguocultural concept as a mental complex includes, in addition to semantic content, a person’s attitude to a particular depicted object, its assessment, and includes the following components:

- 1) universal;
- 2) national-cultural, determined by a person’s life in a certain cultural environment;
- 3) social, determined by a person’s belonging to a certain social stratum;
- 4) group, determined by a linguistic personality’s belonging to a certain age and gender group;
- 5) individual-personal, formed under the influence of personal characteristics – education, upbringing, individual experience, psychophysiological characteristics.

In a broader sense, the structure of a concept can be imagined as a circle, in the center of which lies the main concept, the core of the concept, and on the periphery is everything that is brought by culture, traditions, folk and personal experience.

Summarizing the set of approaches to the structure of a concept, we can therefore name:

- etymological layer and actual layer;
- core and periphery layers.

There is also a point of view that it is impossible to model the structure of a concept in principle.

Researchers differ mainly only regarding the number and nature of the semantic components of the concept:

1. The “discrete whole” of a concept is formed by the interaction of the “concept”, “image” and “action”, fixed in the meaning of a sign.

2. The concept distinguishes between the conceptual and emotional (“experience”) sides, as well as “everything that makes it a fact of culture” - etymology, modern associations, assessments.

3. The linguistic concept is also created by the unity of the value, figurative and conceptual sides.

4. In the semantic composition of a linguistic concept, a conceptual component is distinguished, which reflects its characteristic and definitional structure, a figurative component, which fixes cognitive metaphors that support the concept in linguistic consciousness, and a meaningful component, which is determined by the place occupied by the name of the concept in the linguistic system.

5. Finally, the semantic unity of the concept is ensured by the consistency of its “manifestation as an image, concept and symbol”, where the image is the psychological basis of the sign, the concept reflects the logical functions of consciousness, and the symbol is a general cultural component of the verbal sign.

Of the several heterogeneous components of the concept, the defining element is usually attributed to one.

In addition, any study, for example, of cultural linguistic concepts is, in essence, comparative. The standard for comparison is either available and then approaches the concept that functions in the scientific paradigm, and then units of scientific and everyday linguistic, scientific and religious, etc. consciousness are compared in their linguistic implementation; or this standard is implicit, and then cross-linguistic variants of the corresponding concept are compared: linguoconcept 1 is compared with linguoconcept 2.

There is an opinion that abstracted cultural concepts such as “Duty, Freedom, Happiness, Fate, Life and hundreds of others are symbols, are not concepts.

But the most consistent and convincing seems to be the inclusion of linguocultural concepts among the units of mentality – categories through which the national (ethnic) character is described. The term “mentality”, although marked

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by a certain negative connotation associated with the existence of certain ethnically innate tendencies, nevertheless refers more to the modal specificity of national perception and comprehension of reality. If mentality is a way of seeing the world in general, then mentality is a set of specific cognitive, emotional and behavioral stereotypes nations.

Traditional units of cognitive science (frame, scenario, script, etc.), which will be discussed below, having a clearer structure than the concept, can be used by researchers to build a concept.

So, according to organizational and structural types, the concept can acquire the following modifications:

- mental picture, concept scheme, concept frame, concept insight, concept scenario, kaleidoscopic;
- concept minimum and concept maximum [2];
- nodal and atomic;
- micro- and macro-concept;
- superconcept;
- individual, microgroup, macrogroup, national, civilizational, universal [2];
- group (professional, age, gender) and individual;
- ethnocultural and sociocultural;
- names, and universals; archetypal and invariant.

As a method of describing a concept, we understand the procedures of interpretation, which include knowledge - conclusions. For the first time, the question of method as a question of the content of concepts (although the term "concept" itself was not yet used) arose in the 40s of the 19th century. The question of method was first raised by K. D. Kavelin (1818-1885). When studying folk rites, beliefs, customs, he demanded to find their immediate, direct, literal meaning, what linguists later called the internal form of the word.

For a concept, the associative field with which it is connected is extremely important, therefore, the identification of associative complexes is the main task of describing a concept (Ukrainian: grief oppresses, and conscience eats).

Consideration of cognitive processes of forming understanding of a text requires solving the question of the structures of representation of knowledge that should be used in the analysis. This issue is closely related to the nature of the organization of knowledge in the text.

Currently, researchers have developed several methods for describing and studying concepts: this is the theory of profiling by E. Bartminsky; the theory of vertical syntactic fields by S. M. Prokhorova; the theory of conceptual analysis for identifying deep, explicitly unexpressed characteristics of a name - gestalts (L. O. Cherneiko and V. A. Dolynsky); as well as the theory of vertical context by O. S. Akhmanova.

The description of cognitive structures is devoted to the frame semantics of C. Fillmore, the theory of metaphor and metonymy of J. Lakoff and M. Johnson, the scenarios of R. Schenk and R. Abelson, the frames of M. Minsky, the cognitive prototypes of E. Roche and J. Lakoff, which underlie the linguistic categorization and conceptualization of the world. These cognitive models can be considered as the main mechanism that ensures the processing and preservation of information about the world in human consciousness.

V. A. Maslova suggests describing concepts in this way. Together with R. M. Frumkina, she distinguishes between the core and the periphery of a concept. The core is the dictionary meaning of a certain lexeme. The materials of explanatory dictionaries themselves provide the researcher with great opportunities in terms of the plan for revealing the content of a concept, in identifying the specifics of its linguistic expression. The periphery is subjective experience, various pragmatic components of the lexeme, connotations and associations.

Conclusion. Therefore, to establish the semantic scope of a concept, it is necessary to do the following:

1) determine the referential situation to which a certain concept belongs, and if there is a literary text, this operation is carried out on its basis;

2) establish the place of this concept in the linguistic picture of the world and the linguistic consciousness of the nation by referring to encyclopedic dictionaries; at the same time, the scientist considers the dictionary article to be the core of the concept;

3) use etymology and take into account its features;

4) since dictionary interpretations give only the most general idea of the meaning of a word, and encyclopedic dictionaries - about concepts, it is necessary to analyze a wide variety of contexts: poetic, scientific, philosophical, journalistic, involving proverbs and sayings, etc.;

5) the results obtained should be compared with the analysis of associative connections of the key lexeme (the core of the concept), for example, by studying the concept of "time", we establish its close connection with the concept of "future";

6) if an important concept of culture is chosen for analysis, then it should be repeated many times and interpreted in painting, music, sculpture, etc.

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