

**APPROACHES TO THE STUDY OF THE CONCEPT,
ITS TYPES AND CLASSIFICATION**

This article deals with the term “concept”. It studies the main definitions of the concept, the main approaches to its study. The article focuses on the classifications and the types of the concept.

Key words: concept, classification, types of the concepts, idiomatic concepts, general concepts, ethnoconcepts, universal concepts, simple and complex concepts, primary and secondary concepts

У даній статті зосереджено увагу на дослідженні поняття «концепт», основних підходах до вивчення концепту. Розглядаються класифікації концепту та його типи.

Ключові слова: концепт, класифікація, типи концептів, ідіоматичні концепти, загальні концепти, етноконцепти, універсальні концепти, прості та складні концепти, первинні та вторинні концепти

Today the term “concept” is widely used in many fields of humanitarian sciences such as literature, philosophy, linguistics, psychology, cultural studies. It is a basic term in cognitive linguistics. Many researchers study the concept [1; 2; 5; 7; 9; 10; 11]. This term has many definitions, as it is one of the main units in the study of the ethnolinguistic picture of the world as a variant of the content plan.

According to V. I. Karasyk, the **concept** is the main unit of linguistic and cultural studies, where it is considered as a “multidimensional semantic formation in which value, image and conceptual aspects are distinguished” [3].

In modern linguistics there are three main *approaches* to the study of the term “concept”:

- linguo-cognitive

Proponents of the approach (O. Kubryakova and her school) understand the concept as a unit of operational consciousness that reflects the fact of reality [4]. The approach considers the main issues of conceptualisation and categorisation, the essence and structure of the concept, types of concepts and ways of presenting knowledge [6].

- linguo-cultural

Representatives of the second approach (V. Lapin, N. Arutyunova, etc.) consider this concept to be a “cultural gene”, which is part of the “cultural genotype”, which is more or less characterised by ethnosemantic specificity [6]. The linguistic and cultural approach to understanding the term consists in recognising it as the main unit of culture, its focus.

- semantic

Proponents of the semantic approach (T. Bulygina, M. Alefirenko) consider the concept a unit of cognitive semantics, the purpose of which is to “study not only the content of linguistic signs, but also their biotope” [6].

It follows from what has been said that a concept is a mental unit, an element of consciousness that plays the role of a mediator between culture and language. Cultural information directly enters the mind, where it is filtered, processed, systematized and created in the form of a concept, in response to the choice of language means that convey information in a specific communication situation for the realisation of a specific communication goal. The concept as a cultural phenomenon is a verbal or written representative of a typical situation, covering the initial manifestations of cultural formations expressed by the objective meaning of words to denote various spheres of human life. A whole set of terms can consist of textual and graphic images, even if they are not reduced to any image or caption below them [6].

There are some classifications of concepts by different scientists:

O. Selivanova divides concepts into idiomatic concepts, general concepts, ethnoconcepts and universal concepts. *Idiomatic concepts* are characteristic of individual consciousness. *Generally accepted concepts* are characteristic of a certain group (for instance, scientists of a certain profession). *Ethnoconcepts* are characteristic of all representatives of the ethnic community. *Universal concepts* are known to all mankind and are presented in different languages [8].

O. Kubryakova divides concepts into simple and complex ones. *Simple concepts* are presented in one word. *Complex concepts* are represented by a phrase or a sentence. Primary and secondary concepts are also distinguished. *Primary concepts* are the original concepts, the essence of which cannot be analysed. *Secondary concepts* are the concepts derived from primary ones [4].

Thus, the concept is one of the main units in the study of the ethnolinguistic picture of the world as a variant of the content plan. It is the main unit of linguistic and cultural studies, where it is considered as a multidimensional semantic formation in which value, image and conceptual aspects are distinguished. There are some classifications of concepts. The concepts are divided into idiomatic, general, ethnoconcepts and universal concepts. Also they are divided into simple and complex concepts, primary and secondary concepts. In linguistics there are three main approaches to the study of the term “concept”: linguo-cognitive; linguo-cultural; semantic. All approaches complement each other. They demonstrate the essential features of concepts – their conceptual, value and image components, dynamism, discursive conditioning, variability and thematic fixity.

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