

## Modern Linguistic Perspectives on World Conceptualization

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**Abstract:** *In contemporary linguistic science, the issue of studying the concept remains one of the most significant and widely debated topics. Concepts form a unique system of representations through which people perceive and interpret the surrounding world. Language reflects not only objective reality, but also the results of human intellectual, spiritual, and social activity. The study of concepts and the linguistic worldview is a central focus of cognitive linguistics, which examines the relationship between language, thought, and culture.*

**Keywords:** *Linguoculturology, Cognitive Linguistics, Fairy Tale, Concept, Cunning, Similarity, Differences, Conceptual Landscape*

### 1. Introduction

One of the important areas of cognitive linguistics is the study of the conceptual sphere, which represents the totality of human mental representations about the world. The conceptual sphere reflects cultural, national, and individual characteristics of reality perception, fixed in concepts as the basic units of consciousness. In linguistic studies, the terms “concept,” “notion,” and “meaning” are often correlated with one another and are sometimes used synonymously. The term “notion” originates from the Latin word *conceptus*. However, in modern science there is no single understanding of the essence of the concept, which has led to the emergence of numerous approaches to its definition. Owing to the development of cognitive psychology and cognitive linguistics, the notions of “concept” and “notion” have become more clearly differentiated and are now regarded as distinct scientific categories [1-6].

The purpose of this article is to analyze modern methods of studying the concept of “wealth” within various approaches established at the present stage of scientific development. “Concept” and “notion” belong to different scientific disciplines. The term “notion” is mainly used in logic and philosophy, whereas “concept” functions as a term in mathematical logic, cultural studies, and cognitive linguistics. Today, the term “concept” is widely applied in many гуманитарных sciences. An analysis of linguistic literature demonstrates that linguists have differing views regarding the understanding of the terms “notion” and “concept” [7-12].

### 2. Methodology

The present study is based on a qualitative and descriptive research design aimed at analyzing the theoretical distinction between the linguistic terms “concept” and “notion” in modern cognitive linguistics. The research adopts a comparative-analytical approach to examine different scientific interpretations of these terms in linguistic, philosophical, and cognitive studies.

The material of the study includes scientific literature, monographs, and articles by both domestic and foreign scholars dealing with cognitive linguistics, semantics, and linguocultural studies. Particular attention was given to works that define the structural, semantic, and cultural characteristics of concepts and notions.

The analysis was conducted through conceptual analysis and interpretation of linguistic data. This

involved identifying key semantic components, comparing definitions provided by different scholars, and examining examples illustrating the usage of the terms “concept” and “notion” in linguistic theory.

In addition, a comparative method was used to distinguish between logical (notional) and culturally embedded (conceptual) representations in language. The study also applied an interpretative approach to reveal the cognitive and cultural dimensions of concepts as reflected in language.

### **3. Results and Discussion**

Language reflects the worldview and way of thinking of a people, as well as the values and beliefs embedded in linguistic constructions and expressions. As noted by Yu.N. Koltsova, the term “concept,” like the term “notion,” reflects a form of human psychological reality. However, a concept also expresses emotional reflection in addition to the rational representation of the surrounding world. In this respect, the terms “concept” and “notion” do not always coincide structurally. Notions possess a simpler structure, whereas concepts contain a larger number of components. Unlike notions, concepts include not only essential and necessary features but also secondary and associative ones [13-19]. A concept expresses not merely the totality of an object’s characteristics, but also the representations, knowledge, associations, and experiences connected with it. Thus, the differentiation between a concept and a notion becomes clear. A notion reflects only the most general and significant features of objects and phenomena. Historically, the terms “concept” and “notion” are doublets, since the Russian word *ponyatie* is a calque of the Latin *conceptus*. Nevertheless, in modern scientific and non-scientific usage these terms differ considerably [20-24]. N.Yu. Shvedova defines a concept as the semantic aspect of a verbal sign behind which lies a notion — an idea that fixes the essential intellectual properties of realities and phenomena, as well as the relationships between them. Such a notion belongs to the mental, spiritual, or socially significant sphere of human existence and is shaped by the collective experience of a people. A.A. Susov, comparing the concept “Dog” with the notion “Dog,” points out that the notion includes such features as “animal,” “vertebrate,” “mammal,” and “domesticated.” The concept “Dog,” however, also includes associative and emotional characteristics such as “to bark,” “to have a tail,” or “to be able to bite.” Therefore, a concept possesses emotional and expressive coloring and is associated with different ideas, images, and knowledge. Unlike a notion, which passes through individual consciousness, a concept requires complex means of expression, including emotions, sympathies, antipathies, and even conflicts [25-30]. A notion represents the set of basic recognized features of an object, whereas a concept is a mental unit of the worldview that contains linguistic and cultural knowledge, representations, and evaluations. Phraseological, lexical, and other linguistic means express concepts in various ways. The problem of differentiating between notion, meaning, and concept remains an актуальной task of modern linguistics [30][31].

### **4. Conclusion**

By comparing the basis, content, and scope of these phenomena, their differences can be identified. The basis of a notion is formed logically, while the basis of a concept appears through sublogical formations. A notion exists independently of national specificity and is expressed through logical thinking, whereas a concept is a nationally specific mental formation that reflects human values and experience. It is widely recognized that a concept is expressed through a sign. This raises important questions: Which is primary — the sign or the concept? Does every word possess its own concept? If every word has a concept, how many concepts can a polysemantic word contain? According to many scholars, the sign is primary in relation to the concept. While a word realizes itself in speech, a concept manifests itself in culture. Therefore, concepts are often studied through

proverbs, idioms, clichés, and literary works. Researchers emphasize that concepts are closely connected with culture. The content of a concept represents the ethnocultural code of a nation. The dichotomy between concept and word meaning is one of the most significant issues in contemporary linguistics. Both concept and meaning reflect objective and subjective reality and can be studied from the perspectives of linguistics, logic, psychology, semiotics, and philosophy.

Modern scholarship identifies three major approaches to the relationship between concept and word meaning. Yuri Stepanov defines a concept as “a clot of culture in human consciousness,” through which culture enters a person’s mental world. Another group of scholars, including Nina Arutyunova and Alexander Shmelev, argues that semantics forms the concept. Representatives of the third approach, such as Dmitry Likhachov and Elena Kubryakova, believe that a concept arises not directly from word meaning, but from the interaction between meaning and the national and personal experience of the language speaker. Thus, the concept functions as an intermediary between language and reality. It represents the potential meaning of a word and contains a complex of associative images. In comparison with lexical meaning, the concept is broader, more multidimensional, and cognitively richer. The structure of a concept is significantly more complex than the lexical meaning of a word, since it includes cultural, emotional, evaluative, and associative components. Consequently, the concept belongs to the conceptual sphere, while meaning belongs to the semantic space of language. Basic concepts do not exist separately from other mental units. Around them there are accompanying or “minor” concepts that may lack some of the important features typical of major concepts, such as deep historical roots, stable traditional usage, or clear social evaluation. Nevertheless, these smaller concepts remain part of the main conceptual system and create the semantic environment necessary for the existence of the central concept. A.A. Susov, comparing the concept and the notion of “dog,” demonstrates the difference between them. The notion “dog” includes logically defined characteristics such as animal, vertebrate, mammal, member of the canine family, viviparous, and domesticated creature. The concept “dog,” however, contains a broader and more associative set of features: barking, having a tail, loyalty, or the ability to bite. Therefore, a concept possesses emotional and expressive coloring and is connected with individual ideas, knowledge, and associations. A notion represents the set of basic characteristics of an object, whereas a concept is a mental unit of the worldview that combines linguistic, cultural, and evaluative elements. Concepts can be expressed through various linguistic means, including vocabulary, phraseological units, proverbs, and idioms. Unlike notions, which are formed through logical thinking, concepts are closely connected with culture, national experience, and personal perception of reality. The problem of distinguishing between the terms “concept,” “meaning,” and “notion” remains relevant in modern linguistics. A notion is based on logical thinking and is independent of national specificity, while a concept has a national and cultural nature and reflects human experience and values. The meaning of a word is only a part of the concept and cannot fully convey all of its content. Different scholars interpret the relationship between a concept and word meaning in different ways. Yuriy Stepanov described a concept as a kind of “cultural concentration” in human consciousness. Other researchers believed that concepts are formed through semantics, while some argued that concepts emerge from the interaction between word meaning and the personal and national experience of language speakers. Thus, the concept acts as an intermediary between language and reality. In cognitive linguistics, the term “concept” occupies a central position. It has been studied by scholars such as Djordj Lakoff, Yelena Kubryakova, and many others. The term originates from the Latin word *conceptio*, meaning “notion,” “unity,” or “system.” Its main idea is connected with gathering and comprehending different elements of human experience. S.A. Askoldov was among the first scholars to introduce the term “concept” into the humanities, interpreting it as a generalized representation capable of replacing numerous objects of the same type. R.I. Pavilenis defined a concept as part of an individual’s

conceptual system that includes knowledge, assumptions, and perceptions about the world. V.N. Telia associated the concept with frame-based knowledge organization, while Владимир Карасик considered it a multidimensional culturally significant formation of collective consciousness. Therefore, a concept preserves not only individual human experience but also collective knowledge and cultural memory of a nation. For a complete understanding of a concept, it is necessary to analyze both its linguistic expression and the mental and cultural foundations behind it.

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