

CONCEPT AS THE FUNDAMENTAL PRINCIPLE OF WORLD MODEL FORMATION

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Положин М. Concept as the Fundamental Principle of World Model Formation; кількість бібліографічних джерел – 5; мова англійська.

Abstract. The article deals with ways means of and functioning of linguistic and conceptual world models, forming the basis of concept as quantum of structured knowledge about the objects and phenomena of the world around. World model as image, which has never been and is not a mirror image, but only the original opinion and designing its contours accordingly to logic of worldview and creed of participants of verbal communication. A thesis is accentuated, that concept is realized not only in a word, but also in a word combination, phrase, expression, discourse and text with participation of its following components: common to mankind, national-ethnic and personal. Consequently, the system of social and typical positions, attitudes, values, etc. find a sign reflection in the system of national language and takes an active part in the formation of linguistic world model.

Unlike linguistic, conceptual world model is its integral global image, that is the result of the whole human activities, which arise during his or her contact with the world around. With adequate knowledge of reality a person or a collective in which he or she lives, obtains the idea about it, that is, fixes a certain world view or its models in its consciousness, that includes not only the represented objects, but the position of the subject that renders them. Therefore, conceptual world model is imprinted itself in the whole totality of contents of a certain language.

The above-mentioned world models constantly change depending on individual peculiarities of a human being as he or she may render both conceptual and linguistic world models, that are based on individual comprehension of world around.

The description comes an end with the conviction that though conceptual and linguistic world models correlate, they remain to be ethnically specific. This specificity is considered in the availability or absence of some concepts, their valuable orientation, hierarchy, system of connections, etc.

Keywords: concept, model, naive world model, scientific world model.

Problem statement. As a result of constant interaction of a human being with the world around in his or her sensory-visual image of objects and phenomena of reality, that is preserved and reproduced in the consciousness of every native speaker outside an immediate influence on organs of sense, a portrayal arises of some phenomenon through one, which is more concrete and striking, by means of a language expression, a figurative word use, etc. Therefore, within the space of last decades one of the most important problems of cognitive linguists became finding adequate ways and means of integral world image representation, the concepts of which are constantly formed, changed and made more precise. The task of every language researcher is in the necessity of following those changes, that all the time occur within the sphere of human knowledge and positively influence it through the conspicuous extension of conceptual contents.

The analysis of the previous research. Concepts render linguistic (verbal) and non-linguistic representation through both language and non-language expressions. As it is known, there is no direct approach to the study of conceptualization. It may be obtained via language, as it is accepted to believe, that linguistic and other semiotic types of behavior explicitly and render conceptual information. The analysis of studies, in cognitive linguistics enabled revealing several points of view concerning the correlation of linguistic and conceptual representations.

One of such points of view does not make difference between semantic and conceptual representa-

tions. Thus, e.g. for R. Jackendoff terms «semantic structure» and «conceptual structure» mean one level of representation [Jackendoff 1993, p. 95]. Advancing an opinion the availability of only one level of mental representations under the title «conceptual structure», within which linguistic, sensory and motor information are combined, R. Jackendoff suggests a theory, according to which semantic structures may be subset of conceptual structures which proved to be verbally expressed [Ibid., p. 17–18]. According to this theory an affirmation is advanced, that the rules of accordance map a direct connection between syntactic and conceptual structures, and the rules of inference and pragmatism are the patterns of conceptual structures, formed on their basis. This point of view is shared by E. Sweester [Sweester 1997, p. 136–166].

Another group of scholars is of another opinion, affirming that conceptual and linguistic representations simply cannot coincide [Lang 1991, p. 138]. They insist on clear delimitation of these two notions, asserting that conceptual and linguistic structures are units of different phenomena and levels.

The object of the article study is ways and means of rendering linguistic and conceptual world models.

The subject of the research is comparative aspect of the world models under study.

The research objective is to establish interrelations, interconnections and interactions between linguistic and conceptual world models as well as to trace the influence on one another, **aimed** at their perfection.

Attaining this aim envisages the execution of the following basis tasks:

- to describe the history and state of affairs in concept studies;
- give a detailed characteristic of the notion «world model»;
- making more precise the definitions of linguistic and conceptual world models:
- to distinguish between the features of naive and scientific world models;
- to exemplify the peculiarities of representing the meaning and use of words, phrases and patterns serving the source of knowledge about the contents of concepts and the situations of their lack.

The material of the study are the scholarly views of different authors and examples extracted from both English and Ukrainian lexicographic sources.

Methods of the study include: acquaintance with up-to-date scholarly problems relating to conceptology, world models the analysis and comparison of lexicographic examples from the aforementioned languages.

The methodological basis of the study is based on scientific theoretical views of recent concept publications by home and foreign linguists.

The newness of the research is in the fact that it is the first:

- to describe different components of world models in English and Ukrainian;
- to establish common and distinctive features inherent in conceptual and linguistic components in the languages under research;
- to initiate the study of intraconceptual value and changes occurring in different languages;
- lay the foundation of the comparative world model study;
- to broaden the outlook of linguistic and conceptual studies.

Theoretical significance of the article is defined by contribution, it has made in the present theory of concept and world model studies.

Practical value of the study consists in the fact, that new phenomena of linguoconceptual and world model analyses, may be used in the process of further scholarly problem learning of conceptology, conceptualization and linguistic world model varieties.

The account of the basic material. The term *world model* borrowed from physics in the late 19th – and early 20th, and since the 60s of the last century it began to be considered in semiotics during the study of primary modelled systems (language) and secondary ones (myths, religions, folklore, poetry, cinema, pictorial art, architecture, etc.).

For some time past one of the most important scholastic problems of cognitive linguistics became finding adequate ways and means of the integral world model image, the concepts of which are constantly formulated, degenerated and more precise. Therefore, in due course both the quantity and scope of their contents have been noticeably enlarged.

The formation of world model is the result of conceptualization, that is the definition and working out the conception of something. «Concept as an information bit of structured knowledge and world model» are interdependent, interstipulated and inseparable from one

another. Learning then at the present stage of linguistic development is essential for understanding the processes of categorization and representing varieties of knowledge [Lakoff 1986].

Of considerable importance is the fact that concept is much wider notion than a lexical meaning, fixed in dictionaries. Convincing enough looks a cognitive understanding of concept as an instrument of identification in the individual or collective consciousness of native speakers, which enables taking into account abundance of associations and sense transformations. A. Wierzbicka considers concept as an ideal object, available in our consciousness. In her opinion, concept is a full ownership of a word sense inherent in an average native speaker, an elementary cultural formation that is rendered to the spheres of a human being [Wierzbicka 1985, p. 115].

On this reason we arrive at a conclusion that concept is a certain information pertaining both objective and subjective aspects of its consideration by the representatives of different languages and cultures. It includes notion, but is not exhausted only with it, enclosing the whole contents of the word: denotative and connotative, which render the idea of some native speakers and cultures about the objects and phenomena that underlie a word in all diversity of its associative connections. They cover the meanings of a great number of lexical units. A cultural level of every language personality is accumulated in concepts. A concept itself is realized not only in a word, but also in a word combination, phrase, expression, text and discourse. Conceptual world models from the representatives of different epochs, social and age groups, branches of scientific knowledge, etc. may not coincide. And vice versa, people who speak different languages under some conditions may have close conceptual world models, and those who speak only one language – different. Thus, the following components interact: common to mankind, national ethnic and personal.

A world model is a reality inherent in human consciousness who makes its creation the aim of his or her life on the way of improving it in any adequate way. An artist, a poet, a philologist, a philosopher-theoretician, a natural scientist are engaged in it, each in its own way. This world model and its design are in the centre of each personal intellectual life.

The notion of the world model, including linguistic is formed on learning human conception about the world. If a world is a human being and surroundings in their interactions, then a world model is the result of the rehash of the information obtained about them. Though, hearing a word model, we mean, first of all, a thing that we can see, have within eyesight or concretely imagine. However, in fact, its essence is not the model that represents the world, but the world perceived in the form of a model by a human being. Therefore, the world model may be more precisely called with names: «knowledge», «erudition», «scholarship».

It is noteworthy to remark, that a world model is not a simple set of «photographs», objects, processes, properties etc. as it includes side by side with the image of anything the position of the subject towards

different objects, which is also a reality as the objects themselves. As the image of the world in human consciousness is not passive but active, the aim of its study is concentrated on finding ways and means of its perfection. Consequently, it follows, that the system of social and typical positions, treatments, evaluations finds a sign image within a national language and takes an active part in the world model formation.

The *linguistic world model* is that part of conceptual, which is fixed with ethnic language means and may be revealed in language units of different levels. They are stepping-stones of formation and conveying human knowledge about the world around and the important object of cognitive research. The aggregate of this knowledge, fixed in language form that in different linguistic theories is called: «linguistic intermediate world», «linguistic world representation», «linguistic world model». The most widespread native term is the latter.

The linguistic world model is closely connected with conceptual. Being formed, it is reflected in human consciousness as a secondary world existence fixed and realized in a special material form-language. One and the same language, one and the same social and historical experience forms different linguistic world models among the members of a certain society. This gives good reason for affirmation about the availability of the generalized, national language world model. Different languages afford world models only some specificity, a certain national colouring which is explained by the differences in culture and traditions of the peoples.

Besides, a linguistic world model is a general cultural acquirement of a language community. It is clearly structured and has many levels. It is the linguistic world model that stipulates communicative behavior, understanding outer and inner human life, reflects the way of the language and thinking reality, peculiar for a certain epoch with its spiritual, intellectual, cultural and national values.

Between the conceptual world model as the reflection of reality and the linguistic one as the fixation of this reality there are complicated, not fully defined mutual relations. As it is known, with the rise of the terms «conceptual» and «linguistic» world models investigators try to establish relationships, interconnections and interactions among them and also clear up how one is reflected and influences another. It is noteworthy, that different types of thinking take an active part in forming the conceptual world model.

Language is also the fact of culture, its component, inherited from the previous generations. As human culture is verbalized in language, it accumulates key concepts of culture, converting them into sign personification: words, phrases, expressions. The world model formed with language is a subjective image of objective world, having the features of people's worldview, that is realizing anthropocentrism, which transfixes the whole language.

Nowadays there are the following trends in world studies: 1) typological research (Slavic, Germanic, etc. world models); 2) study of the language world model in the aspect of reconstructing people's spiritual culture; 3) the image of separate language aspects: language

world model in English and / or Ukrainian vocabulary, word formation, in the mirror of metaphors, etc. On the ground of the fact, that the way of world conceptualization, inherent in language is partly universal and partly national-specific, the language world model may be investigated' by means of:

1) a detailed study of characteristic concepts for a certain language (of the type soul, boredom, will, conscience, once, etc.);

2) the study of special connotations for universal concepts;

3) the description of the integral «naive» view of the world because language represents a certain conception and realizes its own conceptualization of the world around.

The available meanings in the language form a unitary system of world perception, on the basis of which one may single out naïve physics, space and time, physiology, moral-ethnic component.

The units of a natural language acquire additional meanings stipulated by the appliance to a certain culture. Thus, in language consciousness of the representatives of English culture the word «head» is not only a mouthpiece of meaning «the upper part of the body», but also a verbal symbol, the centre of intellect, of higher value, e.g.: *a clear head* – *світла голова, ясний розум*; *the head and front of* – *верх, найголовніше, найсуттєвіше* (шекспірівський вислів, цитата із *Отелло*); *at the head* – *на чолі*; *to go about with one's head in the air* – *пишатися, задаватися, задирати ніс*. In Ukrainian language phrases: *рукою подати, два кроки; одна нога тут, друга там; робити щось у кого-небудь за спиною і т. ін.* contain a body metaphor, that is, giving a meaning to the world with the help of human experience. Hence, it follows that our conceptual system depends on physical and cultural experience, immediately connected with it.

As the bounds between conceptual and linguistic world models seem to be unsteady the perception of reality by a human being is not deprived of mistakes and erroneous thoughts. While the conceptual world model is constantly changed and repainted, the linguistic one keeps tracks of mistakes and leads astray for a long time. It testifies to the fact that the role of language consists not only in rendering information, but, first of all, in inward organization and accumulation of the things spoken about. Something like «space of meanings» comes into being, that is, fixing in language the knowledge about the world, where the national and cultural experience interweaves without fail. It is the way that the world of separately taken language is being formed, that is the linguistic world model as the totality of knowledge about the world, embodied in the vocabulary, phrase, grammar and discourse.

Solving the problem of correlating conceptual and linguistic world model, linguists try to trace how the formation of different concepts occurs. They single out a great number of basic cognitive categories including concepts, which are universal because they reflect the unique for all the recipients cognitive process. Space, time, number, friendship, hostility belong to such universal concepts.

In the life of modern man the linguistic world model precedes the conceptual one and forms it because it is able to adequately perceive the world around and himself or herself owing to language. It is in language that social and historical experience – both common to mankind and peculiar, national are fixed. On the one hand, the conditions of human life and material world that surrounds them determine the consciousness and behavior are reflected in language in general and, first of all in meaning and grammar forms. On the other one, a human being perceives the world preferably through the forms of one's mother tongue, which immediately determines the structures of thinking and human behaviour.

The term *language world model* is a peculiar metaphor, because in reality specific features of a singular in which unique social and historical experience of a national community is fixed, form some other, unrepeated world model for their native speakers, different from the available, but only a specific «colouring» of this world, the attitude towards it, stipulated with the national significance of objects, phenomena, processes and selective taking them into consideration.

As world model is the basis part of one's views, its modern researchers concentrate their attention on the language as a constituent of culture, which we inherit together with its instruments. Human culture is verbalized in language, accumulating key concepts of culture, obtained in sign embodiment. Formed with language, world model is a subjective image of the objective world as it is the exponent of the worldview inherent in a human being, that is anthropocentrism which transfixes the whole language. In such a case concepts are like bunches of national and cultural ideas, cultural centres. Studying them helps to reveal peculiarities of people's world outlook, to represent conceptual and national-ethnic world model. World model is reflected in the content essence of the ethnic language. Its analysis help to understand what national cultures differ in, how they add one another at the level of world culture.

Any interpretation of the notion linguistic world model cannot pretend to reach the absolute truth, as it not an absolutely existing realia but: abstraction that is used for clarification of theoretical and accomplishment of practical tasks. Its manifestation may be the following varieties:

1) *naive language world model* as the natural reflection of perception ways and conceptualization, when basic concepts form a unique system of views, original collective philosophy. Which are obtruded as obligatory to all language speakers. To put it otherwise, a national language world model is the result of the world around image of the daily (language) consciousness of a concrete community;

2) *scientific world model* – new knowledge obtained in the process of fundamental or applied scientific research and fixed on the carriers of scientific information in the form of report, scientific work, message about scientific achievements, monographs, scientific discovery, etc.

Among numerous publications dealing with the study of linguistic world model, one may consider

dominant confrontation of two notional systems – scientific that are used in logic, physics, psychology, etc., which form scientific world model and the so-called «naive» («naive logic», «naive physics», etc.) that form «naive world model». The image of the world, fixed in everyday speech in many essential details differs from scientific world model. Conceptual world model in modern linguocognitive studies was called conceptual structure or system: it is that mental level or organization in which the totality of all human concepts and their well-regulated association are concentrated.

Available designations are correct due to the fact, that they demonstrate different properties of the notion «model» as e.g. the property of visibility, «system» or «structure» as the properties of systemic or structural organization and «model» as property of not mirroring, but the character of representation in the form of a certain scheme-model. Even a thought came into being that there was no such a phenomenon as the objective world. The idea about the world was born as a result of interaction with it and reproduced in different ways in the thoughts of those who characterized it [Varela, Thompson, Rosh 1993, p. 40–41].

The discrepancies in mental processes it stipulated with indisputable fact that perception of the world around is not mirror image equal for all people. The way, the world is represented, depends on the subject, that forms his or her look at it, cultural traditions, social stereotypes, the level of intellectual development, enlightenment and, finally, mental peculiarities as well as dispositions. In other worlds, simultaneous description of one and the same situation or equal objects may be represented in different ways. Some details of this description may coincide, however, not seldom essential differences come into being. The most important among them are, firstly, desire to attract attention to any individual aspect or detail of the situation depending on what a human being considers the most important for himself or herself at a certain time, secondly, differences in stereotypes, which either coincide or do not in the memory of a concrete person. One and the same situation may be not only perceived by different people as funny, instructive, undesirable, impossible, which demands interference or avoiding, however, described in a different way depending on individual peculiarities of an observer and has or her perceptual tasks. J. Fodor, who studied the language of thought, marked, that conceptual structure must be as rich and developed as to be able to operate not only essences, expressed with language but also those connotation, which generalize the results of extralinguistic experience [Fodor 1975, p. 156].

Foreign linguists agree that the basis of the conceptual world model consists of the following components:

- 1) language knowledge;
- 2) extralinguistic knowledge, that is erudition, scholarship, acquaintance with objects or a situation;
- 3) general background knowledge.

Conceptual world model is its integral global image, that is the result of the whole human activities, which comes into being during its contact with the world

around. Getting acquainted with reality, a person or a collective gets the idea about it, that is fixes in consciousness a certain world model that includes not only represented objects, but also the position of the subject that represents them. Therefore, conceptual world model is the whole totality of contents of a certain language.

Conceptual world model is considerably richer than language, as it is the thing that a collective or a person imprints in his or her memory. It may be represented with the help of spatial (top-bottom), temporal (day-night, winter-summer), quantitative, moral, ethnic and other parameters. The location, traditions, nature, landscape, upbringing, education and other social factors influence its formation. It may be integral, mythological, religious, philosophical, physical and simultaneously reflect a certain fragment, that is, to be local, e.g., gender world model. Conceptual world models in different peoples may be equal due to the preference of the signs of community in their thinking.

At this, not a single type of knowledge is leading here, that is the influence and integrating of all their varieties of a necessary condition for the process of understanding and comprehension of the world around by man. Only covering all the types of knowledge received and redone over again by a human thinking in totality makes up conceptual world model, which is simultaneously individual, personal and social. In the complicated process of modelling of objective reality in our consciousness the following two models interweave: conceptual (in the narrower understanding-local) and linguistic (in the narrower understanding-verbal) [Полужин 1999, с. 194].

Language world model may acquire different forms depending on the ethnos and spheres of communication. As the additional worldview occurs through verbal models, then language models are as connotative sources of knowledge, comprehension of reality and supplementing a well-known sphere of knowledge, correct and make it precise. In other words, the basic content element of language world model is a semantic field and conceptual-constants of consciousness.

The majority of scholars today emphasize the thesis about continual connection of both world model-linguistic and conceptual. The reason for such an affirmation is the fact, that linguistic world model is not only a constituent of conceptual but also takes an active part in its formation. Conceptual world model manifests itself through linguistic. These models change depending on individual peculiarities of man as data medium of «linguistic» world models, that are based on individual comprehension of the world around.

In linguistic cognitology which studies the problem of rendering the properties and peculiarities world images in human consciousness that manifests itself in language, the terms «conceptual world model» and «linguistic» world model are basic. As an interdisciplinary science linguistic cognitology took up and worlds and word combinations, meaning special notions of any branch of knowledge, giving them their own interpretation.

The description of models belonging to the fragments of linguistic world model and their confronta-

tion is the task, which many researchers aim at. The confirmation of this are linguistic and culturological studies dealing with national originality both at the present stage and in retrospection as far as the reconstruction of archaic ideas about the world embodied in language at different historical stages of its development.

Any interpreting the notion of language world model cannot pretend to be absolutely truthful as it is not an objective realia, but a speculative (abstract) structure that is used by its author for solving theoretical and practical tasks. Although the aim of every researcher may somewhat be different, taking into account one's own personal interests, however, the overwhelming majority of them share the opinion that national language world model includes verbalized cognitive basis as «the structured totality of knowledge and ideas, the speakers of common language are imparted and the same national and cultural mentality.

National and language world model is the result of its representation with everyday consciousness of a concrete language community (ethnos). Unlike it, individual national world model is the result of its representation by an everyday consciousness of an individual – a native speaker of some language.

World model today becomes one of the central notions in such humanitarian subjects as philosophy, culturology, ethnography and others. Every natural language represents a certain way of perception and organization (conceptualization and categorization) of objects and phenomena of the world around. Available in it meanings are grouped in a certain unique system of views, an original collective philosophy which is obtruded as obligatory for all the speakers of a separate language. World model represents naive ideas about the inner human life, it accumulates the experience of self-observation (introspection) of many generations. Therefore it serves as a reliable guide to that world. Besides, every man has his or her own special unrepeated knowledge of life.

World model is structured with categorial, classificational schemes, that are studied by the history of mentality. Every human being forms the network of ideas – the framework of world model. The sum or intersection of different networks are determinant features of their mentality. As world model consists of concepts and connections among them, it was called conceptual world model.

Concepts as global units, quantum of structured knowledge are encoded in human consciousness with units of universal subject code, that are formed on the basis of personal experience. At the beginning the images are concrete, however they may abstract away and from sensory be converted into mental. A number of concepts still preserve their sensory nature, e.g.: *sweet, sour, table, stool, spoon, fork*, etc. Unlike a notion, a concept has no clear structure, rigid structure and mutually situated layers.

Conceptual features are let one know through language semantics. The meaning of words, phrases, schemes, sentences, texts serve the source of knowledge about contents of both the one and the other con-

cepts. The latter are represented with words, though the whole totality of speech instrumental does not give the whole model of concept. A word with its meaning is only a part of concept, therefore the necessity of learning the synonymy of a word arises as well as texts which in totality reveal the contents of concept.

There are cases when there is concept but a lexeme for its verbalization lacks, which leads to lacuna formation. E. g., in Ukrainian we have «*молодята*», but there is no «*старята*». There are also cases when we have concepts in Ukrainian but have no words denoting them, e. g. «*банановод*».

An ethnic community exposes the image of a certain standardization, as a result of which concepts become general national, group and individual. The totality of concepts in the collective consciousness of ethnos was called «*conceptosphere*» as a set of categorized, belaboured, standardized concepts in human consciousness.

Some concepts, are peculiar to only one ethnos and therefore non-equivalent vocabulary is possible (that cannot be translated), e. g. English *Micky Mouse*, *Midas touch*, Ukrainian «*молодецтво*», «*черговик*», etc. However, a great number of conceptospheres of different ethnoses coincide, giving the possibility of translating from one language into another.

Conclusions. More and more researches in the sphere of the humanities nowadays are aimed at studying the specificity of representing the world around in human consciousness. Cognitive linguistics and linguistic culturology study society in the light of language, the native speaker of which is a personality, a group or a community of individuals, the attention of which is concentrated not only on the objects but also on the subjects of communication. Such an approach leads to the possibility of singling out linguistic world model representing the idea about the reality fixed with language means. Studying linguistic world model gives

the key to comprehending its cognitive model (from Latin cognition – knowledge, inquest acquaintance), which contains not only objective knowledge, but also a set of stereotyped ideas. By the intercession of linguistic world model we receive access to human ideas and mentality. However, both linguistic world model and scientific one do not mirror being in the totality of all manifestations, but are only a part and at the same time the key to rendering reality in human consciousness, their essence, cognitive world model and accordingly conceptosphere of a nation.

Concepts are verbalized by means of lexemes, phrases and expressions, as a result of which linguistic world culture arises as elaborated by centuries-old human experience and realized by means of language nominations, rendering everything available as integral many-sided world in its structure and connections of its parts, that are regulated with language and represent, firstly, a person, his or her material and intellectual vital activity, and secondly, everything that surrounds him or her: space and time, living and inanimate nature, sphere, formed myths by man and socially stipulated connections. Conceptual and linguistic world models though they correlate but still remain ethnically specific. Thin specificity is considered in the availability or absence of different concepts, their valuable orientations, connection systems, etc.

The origin of language world model in human consciousness of every native speaker is also worth mentioning. From the very childhood a person, without thinking over, familiarizes himself or herself and at the same time the system of relations as well as accents, that define conception, e. g. about politeness, gender discrepancies, national stereotypes reflected in language expressions. The idea of language world model is heuristic in character as it gives the possibility of obtaining new knowledge, reveal properties and regularities, unknown before, etc.

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КОНЦЕПТ ЯК ПЕРШООСНОВА УТВОРЕННЯ КАРТИН СВІТУ

Анотація. У статті йдеться про шляхи й способи виникнення й функціонування мовної та концептуальної картин світу, в основі яких знаходиться концепт як квант структурованого знання про предмет і явище навколишньої дійсності. Картина світу розглядається як образ, який ніколи не був і не є дзеркальним відображенням, а тільки своєрідним баченням і конструюванням його контурів відповідно до логіки світосприйняття і світорозуміння учасників словесного спілкування. Наголошується про те, що концепт реалізується не тільки у слові, а й словосполученні, фраземі, вислові, дискурсі та тексті з участю загальнолюдських, національно-етнічних і особистісних компонентів. Звідси випливає, що система соціально-типових позицій, ставлень, оцінок і т. ін. знаходить знакове відображення в системі національної мови й бере активну участь у формуванні мовної картини світу.

На відміну від мовної концептуальної картини світу – це цілісний глобальний її образ, що є результатом усієї діяльності людини, яка виникає під час її контакту з навколишньою дійсністю. Адекватним пізнанням реальності люди-

на або колектив, у якому вона проживає, отримує уявлення про неї, тобто закріплює у своїй свідомості певну картину світу або її модель, що містить не тільки зображені об'єкти, а й позицію суб'єкта, що їх відтворює. Тому концептуальна картина світу – це відкладена в пам'яті вся сукупність змісту певної мови.

Зазначені картини світу постійно видозмінюються залежно від індивідуальних особливостей людини, оскільки вона є носієм як концептуальної, так і мовної картин світу, що ґрунтуються на індивідуальному осмисленні навколишньої дійсності.

Отже, робиться висновок про те, що концептуальна й мовна картини світу взаємопов'язані, проте вони є етнічно специфічними. Ця специфічність убачається в наявності або відсутності тих чи тих концептів, їхньої ціннісної орієнтації, ієрархії, системи зв'язків і т. ін.

Ключові слова: концепт, картина світу, мовна картина світу, концептуальна картина світу, наївна картина світу, наукова картина світу.

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