Concept is an Object of Philosophical Research in Linguistics

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ABSTRACT

The problem of conception stems from the way people think, and the analysis of thought has a long tradition in classical philosophy, which was addressed by such philosophical scientists as Kant, Hegel and Frege. Although these philosophers did not explicitly use the term "concept," they put forward ideas that reflected it.

Keywords: Concept, philosophical concept, problem of concept, scientific discussion, thinking, imagination.

INTRODUCTION

The classical epistemological problem in philosophy revolves around how general knowledge is formed. Although sensory perception is undoubtedly the main source of knowledge, it tends to provide accurate information. One of the approaches to solving the problem of how to develop general concepts and the paradigm proposed by Kant. He suggests that "general knowledge arises from a set of sensory experiences (feelings) that are a priori (without relying on the study of facts) classified into categories (purely rational ideas)" (Stern 2002). Kant (2017) believes that "the transcendental schema exists only in the realm of thought and serves as the basis for concepts, while it is also somehow related to emotional information. "In other words, this scheme combines elements of cognitive structure and sensory perception. Kant (2004) argues that this mediocre representativeness should be, on the one hand, intellectual, and on the other, emotional. This is a transcendental scheme" (Kant 2004). In this way, a transcendental

schema is similar to a concept that acts as a medial structure: it represents a form of thinking, but it also includes basic phenomena such as feelings and experiences.

Another approach to the problem of general knowledge is offered by Hegel through his concept of "imagination." Hegel (1956) introduces the concept of the intelligentsia as a theoretical spirit, and considers the activity of the intelligentsia as a process of cognition. Intellectual cognition goes through three stages: contemplation, imagination and thinking (Hegel 1956).

Along with such classical thinkers as Kant (2004, 2017), Hegel (1956) and Frege (2005), scientists such as modern French philosophers Deleuze & Guattari (1998), as well as Russian philosophers Neretina (2009), Sagatovsky (2011), Knigin (1999), Markova and Khlopov made a great contribution to the construction of a philosophical interpretation of the concept. They define philosophy as the art of formulating, inventing, and producing concepts and are the first among philosophers to place the concept of "concept" at the center of philosophical problems.

According to Deleuze & Guattari (1998), all philosophers, from Plato to modern thinkers, were engaged in creating concepts. In French, the terms "concept" and "notion" do not differ from each other; However, Deleuze & Guattari (1998) undoubtedly defined "concept" a meaning more consistent with its generally accepted definition." They revived this concept in modern philosophical discourse, emphasizing that philosophy works with concepts. They emphasized the main characteristics of concepts, including their ambiguity, individuality, multidimensionality, and the impossibility of existing within a single discourse. However, these French philosophers do not define what a "concept" is; instead, they reveal some characteristics that help us form a general understanding of this phenomenon. In addition, they ignore the historical context in which philosophical thought is primarily related to the concept itself. This particular control may be caused by their critical attitude towards classical philosophy.

MATERIALS AND METHODS

A concept in philosophical knowledge can be understood as an idea, a set of meanings, or a potential phenomenon encompassing

humanity, the world, and culture, especially the role of a person in a cultural context (Stern 2002). To illustrate this multifaceted interpretation of the concept, we explore the history of philosophical thought and create what can be called a philosophical "portrait" of the concept. Our purpose is not to provide a chronological overview of philosophical theories or to trace the progressive evolution of thought. On the contrary, we strive to emphasize the unity of various ideas that are consistent with each other, paying attention not to the linear development of philosophical knowledge, but to its interrelationship. Therefore, it is very important to demonstrate changes in the understanding of the concept, as well as to identify common features in different interpretations.

Translator Zenkin (1998) notes that in the work of Deleuze & Guattari, the term "concept" was the most difficult to translate. Realizing that the traditional translation of the word "concept" does not fit into the context, Zenkin (1998), contrary to established tradition, leaves the "concept" without translation, and in the following word tries to find comparisons (not equivalents) that will help the Russian–speaking reader better understand the essence of the term "concept", interpreted by Deleuze and Guattari: "concepts - absolute spatial forms like crystals" (Zenkin 1998).

The main features of the concept, often hidden in the metaphorical language of philosophical texts, can be described as follows:

1. The general nature of the concept, that is, it includes the author's thought and, thus, embodies (a poetic device consisting in giving inanimate objects the properties of living beings), such as Aristotle's concept of substance or Kant's a priori;
2. Non-discursive concept: despite personal opinion, the concept of a deep idea does not fully meet the limitations of any particular expression;
3. The relationship between a concept and a problem, allowing these concepts to overlap and be consistent within the same problem. (Zenkin 1998)

Among Russian philosophers, Neretina (2009) made a major contribution to the development of conceptual problems. In 1999, he published the work *Tropes and Concepts*, in which the author analyzed a conceptual idea in medieval philosophy. He published his article 'The concept' in the *Encyclopedia of Epistemology and Philosophy of Science* in 2009. Neretina (2009) defined this concept, noting an important attempt at philosophical understanding of this phenomenon in Russian literature. He provided a detailed overview on this topic in philosophy. The emergence of a new phenomenon in theoretical knowledge naturally raises questions about its definition. Although the problem has been formulated, it still requires further study and research. However, Neretina's approach is based on linguistic understanding and considers the concept as a speech unit that facilitates understanding in the process of communication. He connects this concept more with language than with consciousness (Neretina 2009).

In addition to the encyclopedia of epistemology and philosophy of science, it is important to mention the latest philosophical dictionary, released in 2001. In this dictionary, Minsk sociologists and philosophers Abushenko & Katsuk (2001) defined the phenomenon of the concept. Although their interpretation differs from the one presented here, there is no clear difference between a "concept" and a "concept." Also, the content of the concept provides important information about its ontological basis (Abushenko & Katsuk 2001).

French philosophers view a concept as individual and multidimensional, consisting of elements that can function as concepts on their own. It is structurally ambiguous and does not depend on any speech. Their understanding of the concept is characterized by the "continuity of a finite number of components," including absolute and relative aspects. In this context, the concept resembles the concept of "idea", in which the speaker tries to establish clear boundaries around the mental structure (Deleuze & Guattari 1998).

Tomsk philosopher Knigin (2009) developed the concept of "idea," which is closely related to the philosophical interpretation of the term. His understanding of the formation of an idea is

related to the mechanism of retention (delay, retention or retention of something) (Knigin 1999).

The connection between the "word" and "retention" defines the idea as a primary phenomenon. The term "retention" is taken from the work of Husserl (2011), who defined it as a form of "primary memory" that preserves, enhances and expands any perception (phenomenon) (Husserl 2011).

The study of the views of philosophers, including both the classical tradition and modern ideas, shows that since the Middle Ages philosophical thought has increasingly focused on the idea of a concept. The inclusion of a conceptual idea in philosophy leads to difficulties. It involves the study of the essence of concepts, their connection with consciousness and language. A simple criterion for distinguishing between a concept and a concept is as follows: if we can clearly define a term, we are dealing with a concept; if not, then it is just a concept. Shoshin (1994) calls the terms "constructions", which are similar to the clarity of concepts compared to the vagueness of concepts. He argues that "concepts and constructions arise as a result of the joint efforts of a particular society (culture). Although the design requires definition, the concept can be understood without them. Thus, differences in how different people interpret a concept within the same culture are inevitable and lead to the need for precise definitions" (Shoshin 1994).

The theoretical concept and the concept itself can be characterized as follows: the "concept" has a strict structure and clearly indicates the main features of the subject. On the contrary, the concept includes a "mixed set" of memories, experiences, personal encounters, associations and representations, which leads to a more ambiguous structure. The concepts are based on general principles, while the concepts are based on individual experiences that are unique to each individual. In addition, they differ significantly in nature: concepts are perceived not only abstractly, but also directly experienced. They represent two different forms of thinking. Although a concept is a concrete form of thinking that can be expressed, the concept is subjective and individualistic and characterized by its ambiguity, making it impossible to

definitively define it. It seems that the concept serves as a subjective and objective presentational structure. It is present both in the human mind and in the language of the cultural group. A concept is a basic way of thinking that is primarily related to everyday experience. However, it should be noted that conceptual thinking is inherent not only in everyday life, but is also systematically present in the exact sciences. This becomes evident in the early stages of the development of any new field within a scientific discipline. As the field develops, the conceptual framework becomes more stable, and concepts become clearly defined entities.

In the 20th century, a new field of research appeared in Russian linguistics - the concept of a concept. This idea has gained importance in fields such as cognitive linguistics, psycholinguistics, and cultural linguistics. Until recently, the term "concept" was practically absent in philosophical dictionaries and encyclopedias (Surzhanskaya 2011).

Modern linguistic research on the concept often ignores the conclusions obtained as a result of the philosophical interpretation of its essence. Some publications do not take into account any traditions that go beyond the linguistic point of view, which leads to the conclusion that the term "concept" appeared in 1928. However, Askold's work, published in the same year, begins with the remark that "the question of the nature of general concepts or concepts called universals in medieval terminology is an age-old question that has been ignored for a long time." Other scholars argue that philology is not the only science related to this concept; rather, philosophy serves as the fundamental scientific paradigm from which linguistics and its various branches give rise to this term. Summarizing the rich and diverse philosophical interpretations of the concept, it can be determined that "in philosophy, a concept is characterized as a comprehensive set of properties of an object" (Askold 1997).

RESULTS AND DISCUSSIONS

Philosophical dictionaries define the concept and reveal its properties in detail. So, in the well-known dictionary "the newest

Philosophical dictionary" the following definition of the concept is given: "the concept (comes from the Latin word "conceptus", meaning "concept") denotes the essence of the concept, its semantic meaning, abstract from the specific linguistic form in which it is expressed. In scientific knowledge, a minimal set of concepts is organized and hierarchically structured to form a conceptual framework. The process of defining desired concepts and understanding their interrelationships is central to conceptualization. Each concept occupies a separate and fundamental position within this framework and can be further improved on other levels by affecting elements at the same level. Concepts in a single conceptual framework do not necessarily have to be directly related to each other, but should contribute to the overall consistency of the framework. In general, concepts provide a holistic way of perceiving and constructing reality. This gives them a certain ontological "richness that distinguishes them from simple cognitive tools that make it easier to move between theoretical levels without any ontological significance."

With the help of conceptualization, concepts can be "placed" in a system of constructions ideally related to empirical research in a scientific context. They rely on broader systems of metacognition, presenting themselves in a clear theoretical framework. In postclassical scientific methodology, concepts are considered not only from the point of view of their functional role in scientific cognition, but also as the main elements forming various forms of disciplinary knowledge (scientific, theological, philosophical). In this context, concepts were considered as "generators" of philosophical products. This perspective has been reinforced by post-structuralist philosophy, especially the nomadology of Deleuze and Guattari (1998), where concepts are no longer considered simply as a means of cognition, but are elevated to the level of the "beginning of philosophy."

Philosophy as a creative act of concept formation cannot be reduced to: 1) thinking (because thinking arises as a result of conceptual creativity); 2) reflection (this is not unique to philosophy) or 3) communication (which leads only to consensus without creating new concepts). The essence of this process is characterized by several features: 1) The creation of concepts that

bear an imprint on the philosopher. Concepts are related to symbols. 2) The concept synthesizes its own elements, while at the same time representing a "fragmented set" where each component can be considered as an independent cluster with its own history. This cluster demonstrates endoconsistency – the integral undifferentiation of various components and exoconsistency-the relationship with other clusters located in the same conceptual plane.

A concept (from the Latin "conception," meaning understanding or a special idea) is a structure that forms a specific point of view or interpretation of an object, phenomenon and processes, representing a central idea or constructive principle embodying a certain concept within the framework of theoretical knowledge. It serves as the main way of developing, organizing and applying disciplinary knowledge, combining science, theology and philosophy as the main fields developing within the framework of the European cultural tradition. The conceptual dimension of theoretical knowledge primarily reflects the paradigmatic "picture" of this knowledge, which defines its subject and rhetorical style. This aspect defines the relevant areas and ways of expressing the systems of concepts that arise as a result of the development of the "generative" idea."

CONCLUSION

The etymological origin of the concept is clearly shown, the semantic essence of the concept is revealed. The hierarchical structure and interrelation of concepts are explained in detail. The theoretical and practical significance of the concept is shown. The role of the concept in postclassical methodology is highlighted. The role of the concept in philosophical thinking is based on the views of Deleuze & Guattari (1998). The concept was interpreted not only as a means of cognition, but also as the beginning of philosophy which are the concepts related to empirical research. The properties of the concept of endoconstructivity and exoconstructivity are revealed, and the differences between the concept and thinking, reflection, and communication are shown. In general, the definition is quite perfect and philosophically and methodologically developed. He fully revealed not only the

essence of the concept, but also its place in the history of philosophical thought. Especially its interpretation in postmodern philosophy, as well as the provision of other concepts related to the concept, increased the value of the definition.

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