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Mental representation or an abstract objectFor other uses, see Concept (disambiguation).A representation of the concept of a tree. The four upper images of trees can be roughly quantified into an overall generalization of the idea of a tree, pictured in the lower image.A concept is an abstract idea that serves as a foundation for more concrete principles, thoughts, and beliefs.[1]Concepts play an important role in all aspects of cognition.[2][3] As such, concepts are studied within such disciplines as linguistics, psychology, and philosophy, and these disciplines are interested in the logical and psychological structure of concepts, and how they are put together to form thoughts and sentences. The study of concepts has served as an important flagship of an emerging interdisciplinary approach, cognitive science.[4]In contemporary philosophy, three understandings of a concept prevail:[5]mental representations, such that a concept is an entity that exists in the mind (a mental object)abilities peculiar to cognitive agents (mental states)Fregean senses, abstract objects rather than a mental object or a mental stateConcepts are classified into a hierarchy, higher levels of which are termed "superordinate" and lower levels termed "subordinate". Additionally, there is the "basic" or "middle" level at which people will most readily categorize a concept.[6] For example, a basic-level concept would be "chair", with its superordinate, "furniture", and its subordinate, "easy chair".Concepts may be exact or inexact.[7] When the mind makes a generalization such as the concept of tree, it extracts similarities from numerous examples; the simplification enables higher-level thinking. A concept is instantiated (reified) by all of its actual or potential instances, whether these are things in the real world or other ideas.Concepts are studied as components of human cognition in the cognitive science disciplines of linguistics, psychology, and philosophy, where an ongoing debate asks whether all cognition must occur through concepts. Concepts are regularly formalized in mathematics, computer science, databases and artificial intelligence. Examples of specific high-level conceptual classes in these fields include classes, schema or categories. In informal use, the word concept can refer to any idea.A central question in the study of concepts is the question of what they are. Philosophers construe this question as one about the ontology of conceptswhat kind of things they are. The ontology of concepts determines the answer to other questions, such as how to integrate concepts into a wider theory of the mind, what functions are allowed or disallowed by a concept's ontology, etc. There are two main views of the ontology of concepts: (1) Concepts are abstract objects, and (2) concepts are mental representations.[8]See also: Direct and indirect realismMain article: Mental representationWithin the framework of the representational theory of mind, the structural position of concepts can be understood as follows: Concepts serve as the building blocks of what are called mental representations (colloquially understood as ideas in the mind). Mental representations, in turn, are the building blocks of what are called propositional attitudes (colloquially understood as the stances or perspectives we take towards ideas, be it "believing", "doubting", "wondering", "accepting", etc.). And these propositional attitudes, in turn, are the building blocks of our understanding of thoughts that populate everyday life, as well as folk psychology. In this way, we have an analysis that ties our common everyday understanding of thoughts down to the scientific and philosophical understanding of concepts.[9]See also: PhysicalismIn a physicalist theory of mind, a concept is a mental representation, which the brain uses to denote a class of things in the world. This is to say that it is literally a symbol or group of symbols together made from the physical material of the brain.[10][11] Concepts are mental representations that allow us to draw appropriate inferences about the type of entities we encounter in our everyday lives.[11] Concepts do not encompass all mental representations, but are merely a subset of them.[10] The use of concepts is necessary to cognitive processes such as categorization, memory, decision making, learning, and inference.[12]Concepts are thought to be stored in long term cortical memory,[13] in contrast to episodic memory of the particular objects and events which they abstract, which are stored in hippocampus. Evidence for this separation comes from hippocampal damaged patients such as patient HM. The abstraction from the day's hippocampal events and objects into cortical concepts is often considered to be the computation underlying (some stages of) sleep and dreaming. Many people (beginning with Aristotle) report memories of dreams which appear to mix the day's events with analogous or related historical concepts and memories, and suggest that they were being sorted or organized into more abstract concepts. ("Sort" is itself another word for concept, and "sorting" thus means to organize into concepts.)See also: Abstract and concrete and Abstract object theoryThe semantic view of concepts suggests that concepts are abstract objects. In this view, concepts are abstract objects of a category out of a human's mind rather than some mental representations.[8]There is debate as to the relationship between concepts and natural language.[5] However, it is necessary at least to begin by understanding that the concept "dog" is philosophically distinct from the things in the world grouped by this conceptor the reference class or extension.[10] Concepts that can be equated to a single word are called "lexical concepts".[5]The study of concepts and conceptual structure falls into the disciplines of linguistics, philosophy, psychology, and cognitive science.[11]In the simplest terms, a concept is a name or label that regards or treats an abstraction as if it had concrete or material existence, such as a person, a place, or a thing. It may represent a natural object that exists in the real world like a tree, an animal, a stone, etc. It may also name an artificial (man-made) object like a chair, computer, house, etc. Abstract ideas and knowledge domains such as freedom, equality, science, happiness, etc., are also symbolized by concepts. A concept is merely a symbol, a representation of the abstraction. The word is not to be mistaken for the thing. For example, the word "moon" (a concept) is not the large, bright, shape-changing object up in the sky, but only represents that celestial object. Concepts are created (named) to describe, explain and capture reality as it is known and understood.[citation needed]Main articles: A priori and a posteriori and Category (Kant)Kant maintained the view that human minds possess not only empirical or a posteriori concepts, but also pure or a priori concepts. Instead of being abstracted from individual perceptions, like empirical concepts, they originate in the mind itself. He called these concepts categories, in the sense of the word that means predicate, attribute, characteristic, or quality. But these pure categories are predicates of things in general, not of a particular thing. According to Kant, there are twelve categories that constitute the understanding of phenomenal objects. Each category is that one predicate which is common to multiple empirical concepts. In order to explain how an a priori concept can relate to individual phenomena, in a manner analogous to an a posteriori concept, Kant employed the technical concept of the schema. He held that the account of the concept as an abstraction of experience is only partly correct. He called those concepts that result from abstraction "a posteriori concepts" (meaning concepts that arise out of experience). An empirical or an a posteriori concept is a general representation (Vorstellung) or non-specific thought of that which is common to several specific perceived objects (Logic 1, Note 1)A concept is a common feature or characteristic. Kant investigated the way that empirical a posteriori concepts are created.The logical acts of the understanding by which concepts are generated as to their form are:comparison, i.e., the likening of mental images to one another in relation to the unity of consciousness;reflection, i.e., the going back over different mental images, how they can be comprehended in one consciousness; and finallyabstraction or the segregation of everything else by which the mental images differ ...In order to make our mental images into concepts, one must thus be able to compare, reflect, and abstract, for these three logical operations of the understanding are essential and general conditions of generating any concept whatever. For example, I see a fir, a willow, and a linden. In firstly comparing these objects, I notice that they are different from one another in respect of trunk, branches, leaves, and the like; further, however, I reflect only on what they have in common, the trunk, the branches, the leaves themselves, and abstract from their size, shape, and so forth; thus I gain a concept of a tree.Logic, 6Main article: Embodied cognitionIn cognitive linguistics, abstract concepts are transformations of concrete concepts derived from embodied experience. The mechanism of transformation is structural mapping, in which properties of two or more source domains are selectively mapped onto a blended space (Fauconnier & Turner, 1995; see conceptual blending). A common class of blends are metaphors. This theory contrasts with the rationalist view that concepts are perceptions (or recollections, in Plato's term) of an independently existing world of ideas, in that it denies the existence of any such realm. It also contrasts with the empiricist view that concepts are abstract generalizations of individual experiences, because the contingent and bodily experience is preserved in a concept, and not abstracted away. While the perspective is compatible with Jamesian pragmatism, the notion of the transformation of embodied concepts through structural mapping makes a distinct contribution to the problem of concept formation.[citation needed]Main article: Platonic realismPlatonist views of the mind construe concepts as abstract objects.[14] Plato was the starkest proponent of the realist thesis of universal concepts. By his view, concepts (and ideas in general) are innate ideas that were instantiations of a transcendental world of pure forms that lay behind the veil of the physical world. In this way, universals were explained as transcendent objects. Needless to say, this form of realism was tied deeply with Plato's ontological projects. This remark on Plato is not of merely historical interest. For example, the view that numbers are Platonic objects was revived by Kurt Gdel as a result of certain puzzles that he took to arise from the phenomenological accounts.[15]Main article: Sense and referenceGottlob Frege, founder of the analytic tradition in philosophy, famously argued for the analysis of language in terms of sense and reference. For him, the sense of an expression in language describes a certain state of affairs in the world, namely, the way that some object is presented. Since many commentators view the notion of sense as identical to the notion of concept, and Frege regards senses as the linguistic representations of states of affairs in the world, it seems to follow that we may understand concepts as the manner in which we grasp the world. Accordingly, concepts (as senses) have an ontological status.[8]According to Carl Benjamin Boyer, in the introduction to his The History of the Calculus and its Conceptual Development, concepts in calculus do not refer to perceptions. As long as the concepts are useful and mutually compatible, they are accepted on their own. For example, the concepts of the derivative and the integral are not considered to refer to spatial or temporal perceptions of the external world of experience. Neither are they related in any way to mysterious limits in which quantities are on the verge of nascence or evanescence, that is, coming into or going out of existence. The abstract concepts are now considered to be totally autonomous, even though they originated from the process of abstracting or taking away qualities from perceptions until only the common, essential attributes remained.Main article: DefinitionismThe classical theory of concepts, also referred to as the empiricist theory of concepts,[10] is the oldest theory about the structure of concepts (it can be traced back to Aristotle[11]), and was prominently held until the 1970s.[11] The classical theory of concepts says that concepts have a definitional structure.[5] Adequate definitions of the kind required by this theory usually take the form of a list of features. These features must have two important qualities to provide a comprehensive definition.[11] Features entailed by the definition of a concept must be both necessary and jointly sufficient for membership in the class of things covered by a particular concept.[11] A feature is considered necessary if every member of the denoted class has that feature. A set of features is considered sufficient if having all the parts required by the definition entails membership in the class.[11] For example, the classic example bachelor is said to be defined by unmarried and man.[5] An entity is a bachelor (by this definition) if and only if it is both unmarried and a man. To check whether something is a member of the class, you compare its qualities to the features in the definition.[10] Another key part of this theory is that it obeys the law of the excluded middle, which means that there are no partial members of a class, you are either in or out.[11]The classical theory persisted for so long unquestioned because it seemed intuitively correct and has great explanatory power. It can explain how concepts would be acquired, how we use them to categorize and how we use the structure of a concept to determine its referent class.[5] In fact, for many years it was one of the major activities in philosophyconcept analysis.[5] Concept analysis is the act of trying to articulate the necessary and sufficient conditions for the membership in the referent class of a concept.[citation needed] For example, Shoemaker's classic "Time Without Change" explored whether the concept of the flow of time can include flows where no changes take place, though change is usually taken as a definition of time.[citation needed]Given that most later theories of concepts were born out of the rejection of some or all of the classical theory,[14] it seems appropriate to give an account of what might be wrong with this theory. In the 20th century, philosophers such as Wittgenstein and Rosch argued against the classical theory. There are six primary arguments[14] summarized as follows:It seems that there simply are no definitionsespecially those based in sensory primitive concepts.[14]It seems as though there can be cases where our ignorance or error about a class means that we either don't know the definition of a concept, or have incorrect notions about what a definition of a particular concept might entail.[14]Quine's argument against analyticity in Two Dogmas of Empiricism also holds as an argument against definitions.[14]Some concepts have fuzzy membership. There are items for which it is vague whether or not they fall into (or out of) a particular referent class. This is not possible in the classical theory as everything has equal and full membership.[14]Experiments and research showed that assumptions of well defined concepts and categories might not be correct. Researcher Hampton[16] asked participants to differentiate whether items were in different categories. Hampton did not conclude that items were either clear and absolute members or non-members. Instead, Hampton found that some items were barely considered category members and others that were barely non-members. For example, participants considered sinks as barely members of kitchen utensil category, while sponges were considered barely non-members, with much disagreement among participants of the study. If concepts and categories were very well defined, such cases should be rare. Since then, many researches have discovered borderline members that are not clearly in or out of a category of concept.Rosch found typicality effects which cannot be explained by the classical theory of concepts, these sparked the prototype theory.[14] See below.Psychological experiments show no evidence for our using concepts as strict definitions.[14]Main article: Prototype theoryPrototype theory came out of problems with the classical view of conceptual structure.[5] Prototype theory says that concepts specify properties that members of a class tend to possess, rather than must possess.[14] Wittgenstein, Rosch, Mervis, Brent Berlin, Anglin, and Posner are a few of the key proponents and creators of this theory.[14][17] Wittgenstein describes the relationship between members of a class as family resemblances. There are not necessarily any necessary conditions for membership; a dog can still be a dog with only three legs.[11] This view is particularly supported by psychological experimental evidence for prototypicality effects.[11] Participants willingly and consistently rate objects in categories like 'vegetable' or 'furniture' as more or less typical of that class.[11][17] It seems that our categories are fuzzy psychologically, and so this structure has explanatory power.[11] We can judge an item's membership of the referent class of a concept by comparing it to the typical memberthe most central member of the concept. If it is similar enough in the relevant ways, it will be cognitively admitted as a member of the relevant class of entities.[11] Rosch suggests that every category is represented by a central exemplar which embodies all or the maximum possible number of features of a given category.[11] Lech, Gunturkun, and Suchan explain that categorization involves many areas of the brain. Some of these are: visual association areas, prefrontal cortex, basal ganglia, and temporal lobe.The Prototype perspective is proposed as an alternative view to the Classical approach. While the Classical theory requires an all-or-nothing membership in a group, prototypes allow for more fuzzy boundaries and are characterized by attributes.[18] Lakoff stresses that experience and cognition are critical to the function of language, and Labov's experiment found that the function that an artifact contributed to what people categorized it as.[18] For example, a container holding mashed potatoes versus tea swayed people toward classifying them as a bowl and a cup, respectively. This experiment also illuminated the optimal dimensions of what the prototype for "cup" is.[18]Prototypes also deal with the essence of things and to what extent they belong to a category. There have been a number of experiments dealing with questionnaires asking participants to rate something according to the extent to which it belongs to a category.[18] This question is contradictory to the Classical Theory because something is either a member of a category or is not.[18] This type of problem is paralleled in other areas of linguistics such as phonology, with an illogical question such as "is /i/ or /o/ a better vowel?" The Classical approach and Aristotelian categories may be a better descriptor in some cases.[18]Main article: Theory-theoryTheory-theory is a reaction to the previous two theories and develops them further.[11] This theory postulates that categorization by concepts is something like scientific theorizing.[5] Concepts are not learned in isolation, but rather are learned as a part of our experiences with the world around us.[11] In this sense, concepts' structure relies on their relationships to other concepts as mandated by a particular mental theory about the state of the world.[14] How this is supposed to work is a little less clear than in the previous two theories, but is still a prominent and notable theory.[14] This is supposed to explain some of the issues of ignorance and error that come up in prototype and classical theories as concepts that are structured around each other seem to account for errors such as whale as a fish (this misconception came from an incorrect theory about what a whale is like, combining with our theory of what a fish is).[14] When we learn that a whale is not a fish, we are recognizing that whales don't in fact fit the theory we had about what makes something a fish. Theory-theory also postulates that people's theories about the world are what inform their conceptual knowledge of the world. Therefore, analysing people's theories can offer insights into their concepts. In this sense, "theory" means an individual's mental explanation rather than scientific fact. This theory criticizes classical and prototype theory as relying too much on similarities and using them as a sufficient constraint. It suggests that theories or mental understandings contribute more to what has membership to a group rather than weighted similarities, and a cohesive category is formed more by what makes sense to the perceiver. Weights assigned to features have shown to fluctuate and vary depending on context and experimental task demonstrated by Tversky. For this reason, similarities between members may be collateral rather than causal.[19]Regarding conceptualisation, the conventional approach, influenced by Giovanni Sartori, treats concepts as precise categories with defined attributes.[20] It uses a "ladder of abstraction" to adjust a concept's generality for clear classification and analytical rigour.[20] In contrast, interpretive approaches view concepts as fluid products of language and social context. These methods analyse how language and a researcher's own positionality shape conceptual meaning in practice.[21]Methodological debates in the social sciences have been addressing how researchers should refine concepts that are misaligned with empirical reality. Emerging methodologies tried to bridge the above-mentioned traditions. For instance, Knott and Alejandro developed a structured four-step process to guide researchers through reconceptualisation when an existing concept is misaligned with their observations.[21] Their approach integrates the conventional need for clarity with a reflexive attention to context to give concepts greater analytical leverage.[22] Specifically, the process involves mapping the attributes of the original concept against the nuances of the empirical case to pinpoint misalignments and systematically build a revised concept.Main article: IdeasthesiaAccording to the theory of ideasthesia (or "sensing concepts"), activation of a concept may be the main mechanism responsible for the creation of phenomenal experiences. Therefore, understanding how the brain processes concepts may be central to solving the mystery of how conscious experiences (or qualia) emerge within a physical system e.g., the sourness of the sour taste of lemon.[23] This question is also known as the hard problem of consciousness.[24][25] Research on ideasthesia emerged from research on synesthesia where it was noted that a synesthetic experience requires first an activation of a concept of the inducer.[26] Later research expanded these results into everyday perception.[27]There is a lot of discussion on the most effective theory in concepts. Another theory is semantic pointers, which use perceptual and motor representations and these representations are like symbols.[28]The term "concept" is traced back to 155460 (Latin conceptum "something conceived").[29]AbstractionCategorizationClass (philosophy)ConceptualismConcept and objectConcept mapConceptual blendingConceptual frameworkConceptual historyConceptual modelConversation theoryDefinitionismFormal concept analysisFuzzy conceptGeneral Concept LatticeHypostatic abstractionIdeaIdeasthesiaNoesisNotion (philosophy)Object (philosophy)Process of concept formationSchema (Kant)Intuitive statistics^ Goguen, Joseph (2005). "What is a Concept?". Conceptual Structures: Common Semantics for Sharing Knowledge. Lecture Notes in Computer Science. Vol.3596. pp.5277. doi:10.1007/11524564_4. ISBN978-3-540-27783-5.^ Chapter 1 of Laurence and Margolis' book called Concepts: Core Readings. ISBN9780262631938^ Carey, S. (1991). Knowledge Acquisition: Enrichment or Conceptual Change? In S. 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Stanford Encyclopedia of Philosophy.Concept at the Indiana Philosophy Ontology Project"Concept". Internet Encyclopedia of Philosophy."TheoryTheory of Concepts". Internet Encyclopedia of Philosophy."Classical Theory of Concepts". Internet Encyclopedia of Philosophy.Blending and Conceptual IntegrationConcepts. A Critical Approach, by Andy BlundenConceptual Science and Mathematical PermutationsConcept Mobiles Latest conceptsv:Conceptualize: A Wikiversity Learning ProjectConcept simultaneously translated in several languages and meaningsTED-Ed Lesson on ideasthesia (sensing concepts)Retrieved from " free encyclopedia that anyone can edit.107,590 active editors 7,027,028 articles in EnglishLobby of the Daily News Building, c.1941The Daily News Building is a skyscraper in Manhattan, New York City. The original tower, completed on July23, 1930, was designed by Raymond Hood and John Mead Howells in the Art Deco style; a similarly-styled expansion, designed by Harrison & Abramovitz, was completed in 1960. The 36-story tower, rising 476 feet (145m), consists of a 14-story printing plant and an 18-story annex. There is a large carved-granite entrance leading to a rotunda lobby with a rotating painted globe (pictured). The Daily News' parent company, Tribune Media, sold the building in 1982, and the newspaper moved out entirely in 1995. SL Green Realty bought the building in 2003 and sold a partial ownership stake to Meritz Alternative Investment Management in 2021. When it opened, the building received mixed reviews and was described as having a utilitarian design. It is a National Historic Landmark and its exterior and lobby are designated city landmarks. (Fullarticle...)Recently featured: HippocampusRed (Taylor Swift album)Sir William Gordon-Cumming, 4th BaronetArchiveBy emailMore featured articlesAboutLucy Beall Lott... that Lucy Beall Lott (pictured) was expected to die in infancy, but later earned master's degrees from Cambridge and London while modeling for Cosmopolitan and Vogue?... that the May1995 Pale air strikes during the Bosnian War were the first offensive operations carried out by the Spanish Air Force since 1957?... that Audrey Hawthorn volunteered as curator while spending more than 20 years establishing a museum of anthropology?... that the origin myth of the Mori polity involved a man appearing from a bamboo shoot?... that the role of Julia Santos was created for Sydney Penny after she was nominated for an Emmy Award for her work in Santa Barbara?... that lyme& cybelle's "Follow Me" was the first of only three songs by Warren Zevon to chart on the Billboard Hot100?... that cycling's governing body ended Chelsea Wolfe's career through a rule change?... that the Canons Regular of St.John Cantius have trained some 2,000 priests in the Extraordinary Form of the Roman Rite of the Catholic Mass?... that the ancient Greek orator Lysias wrote a "Funeral Oration", but may have been forbidden from delivering it?ArchiveStart a new articleNominate an articleOzzy OsbourneOzzy Osbourne (pictured), the lead singer of Black Sabbath, dies at the age of 76.A fighter jet crashes into a college in Dhaka, Bangladesh, killing more than 30 people.In golf, Scottie Scheffler wins the Open Championship.A tourist boat capsizes during a thunderstorm in H Long Bay, Vietnam, leaving at least 36 people dead.Connie Francis, the first woman to reach the top of the Billboard Hot 100, dies at the age of 87.Ongoing: Gaza warRussian invasion of UkrainetimelineSudanese civil wartimelineRecent deaths: Gary KarrClaus PeymannWayne ThomasAndrea GibsonRaymond GuiotFelix BaumgartnerNominate an articleJuly 23: Seventeenth of Tammuz (Judaism, 2024), Birthday of Haile Selassie (Rastafari)Megawati Sukarnoputri reciting the oath of office1921 The first National Congress of the Chinese Communist Party opened in a house in Shanghai.1940 Sumner Welles, U.S. Under Secretary of State, issued a declaration that the U.S. government would not recognize the Soviet Union's annexation of the Baltic states.1982 A helicopter crashed during the filming of Twilight Zone: The Movie in Valencia, California, killing actor Vic Morrow and two child actors.2001 Megawati Sukarnoputri was sworn in (pictured) as the first female president of Indonesia following her predecessor's impeachment.2010 The English-Irish boy band One Direction were formed while auditioning for the 2010 series of the British singing competition The X Factor.John Babcock (b.1900)Sergio Mattarella (b.1941)Olivia Manning (d.1980)Amy Winehouse (d.2011)More anniversaries: July 22July 23July 24ArchiveBy emailList of days of the yearAboutAmlia Rodrigues (23July 1920 6October 1999) was a Portuguese fado singer (fadista). Dubbed Rainha do Fado ('Queen of Fado'), she was instrumental in popularising the genre worldwide and travelled internationally throughout her career. She remains the best-selling Portuguese artist in history. This photograph shows Rodrigues performing at the Grand Gala du Disque Populaire, an annual Dutch gala for popular music, held in 1969 in Amsterdam.Photograph credit: AnefoRecently featured: Atari video game burialSouthern scrub robinC/2022E3 (ZTF)ArchiveMore featured picturesCommunity portal The central hub for editors, with resources, links, tasks, and announcements.Village pump Forum for discussions about Wikipedia itself, including policies and technical issues.Site news Sources of news about Wikipedia and the broader Wikimedia movement.Teahouse Ask basic questions about using or editing Wikipedia.Help desk Ask questions about using or editing Wikipedia.Reference desk Ask research questions about encyclopedic topics.Content portals A unique way to navigate the encyclopedia.Wikipedia is written by volunteer editors and hosted by the Wikimedia Foundation, a non-profit organization that also hosts a range of other volunteer projects: CommonsFree media repository MediaWikiWiki software development Meta-WikiWikimedia project coordination WikibooksFree textbooks and manuals WikidataFree knowledge base WikinewsFree-content news WikiquoteCollection of quotations WikisourceFree-content library WikispeciesDirectory of species WikiversityFree learning tools WikivoyageFree travel guide WiktionaryDictionary and thesaurusThis Wikipedia is written in English. 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A model attribution edit summary is Content in this edit is translated from the existing Chinese Wikipedia article at [[:zh:]]; see its history for attribution.You may also add the template {{Translated|zh|}} to the talk page.For more guidance, see Wikipedia:Translation.1st National Congress of the Chinese Communist PartySite of the 1st Congress in ShanghaiBeginsJuly23,1921(1921-07-23)EndsAugust2,1921(1921-08-02)Location(s)Shanghai and JiaxingNext event2nd National Congress of the Chinese Communist Party (1922)Participants13 representativesActivityFormal establishment of the Chinese Communist Party1st National Congress of the Chinese Communist PartyTraditionalChineseSimplifiedChineseTranscriptionsStandard MandarinHanyu PinyinZhnggu Gngchndng Dyc Qungu Dibio DhuGwoyeu RomatzyhJonggwo Gonqchaandaang Dihitsyh .Chiuangwo Daybeau DahhueyWadeGilesChungkuo Kungchantang Tiyichi Chankuo Taipiao TahuiAbbreviationChineseTranscriptionsStandard MandarinHanyu PinyinY DOf the 13 delegates who attended the congress in 1921, Mao Zedong and Dong Biwu were the only two to also be present at the proclamation ceremony of the PRC in 1949, as pictured here.The 1st National Congress of the Chinese Communist Party was held in Shanghai and Jiaxing between July 23 and August 2, 1921.[1]:252 The Congress established the Chinese Communist Party (CCP). The congress began in a shikumen building of the French Concession area of Shanghai (near present-day Xintiandi in Huangpu District). In early June 1921, Dutch national Henk Sneevliet, also known as Ma Lin, a representative of Comintern, arrived in Shanghai, and urged various Communist cells in the country to get together for a national-level meeting. Russian Comintern representative Nikolski[ru; de] also attended the meeting. At the time, there were 57 members of the CCP.[2] Notably, the two founders of the party did not attend the congress: Chen Duxiu and Li Dazhao.The meeting was put to an end due to harassment from the French Concession police on July 30. The delegates then agreed to move the meeting to a rented tourist boat on South Lake in Jiaxing. The Congress elected Chen Duxiu as Secretary (in absentia), Zhang Guotao as Director of Organization, and Li Da as Director of Propaganda.[2]The General Assembly adopted The First Program of the Communist Party of China, stating that "the Party is to be named the Communist Party of China" and specifying its objectives: "to overthrow the power of the capitalist class[,]" to "eradicate capitalism and private ownership of property[,]" and to "join the Comintern."[3] The Program was not a formal constitution, but described the basics of the Party's program, organization, and discipline.[1]:116Of the 13 representatives who attended the congress in 1921, only two would be present at the proclamation ceremony of the People's Republic of China 28 years later: Mao Zedong and Dong Biwu. Others either became casualties of war in the decades that followed or left the party in one way or another (e.g. by expulsion or defection).The site of the conference in Shanghai was converted into a museum in 1961. The South Lake Revolutionary Museum in Jiaxing, located on a central island of the lake, was constructed in 1959. A complex hosting more exhibits was constructed north of South Lake in 2011, also to commemorate the 1st Congress. The Congress was followed by the 2nd National Congress of the Chinese Communist Party, held in July 1922.[1]:112Li Da (Shanghai)Li Hanjun (Shanghai)Zhang Guotao (Beijing)Liu Renjing[ca; de; ru; zh] (Beijing)Mao Zedong (Changsha)He Shuheng (Changsha)Dong Biwu (Wuhan)Chen Tanqiu (Wuhan)Wang Jinmei (Jinan)Deng Enming (Jinan)Chen Gongbo (Guangzhou)Zhou Fohai (representing Chinese students in Japan)Bao Huiseng[ca; zh] (representing the absent Chen Duxiu)^ a b c Li, Ying (2024). Red Ink: A History of Printing and Politics in China. Royal Collins Press. ISBN9781487812737.^ a b "". Communist Party of China.^ Huang, Yibing (2020). An ideological history of the Communist Party of China. Vol.1. Qian Zheng, Guoyou Wu, Xuemei Ding, Li Sun, Shelly Bryant. Montreal, Quebec: Royal Collins Publishing Group. p.20. ISBN978-1-4878-0425-1. OCLC1165409653.Retrieved from " 3The following pages link to 1st National Congress of the Chinese Communist Party External tools(link counttransclusion countsorted list) See help page for transcluding these entriesShowing 50 items.View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)Chinese Communist Party (links | edit)July 23 (links | edit)Mao Zedong (links | edit)1921 (links | edit)Politburo of the Chinese Communist Party (links | edit)Chinese Civil War (links | edit)Hu Yaobang (links | edit)May Fourth Movement (links | edit)Chen Duxiu (links | edit)Jiang Zemin (links | edit)Hua Guofeng (links | edit)Politburo Standing Committee of the Chinese Communist Party (links | edit)Zhao Ziyang (links | edit)Hu Jintao (links | edit)State Council Information Office (links | edit)Central Military Commission (China) (links | edit)General Secretary of the Chinese Communist Party (links | edit)Hammer and sickle (links | edit)Eight Elders (links | edit)Princelings (links | edit)Chinese Soviet Republic (links | edit)Secretariat of the Chinese Communist Party (links | edit)Shanghai clique (links | edit)National Congress of the Chinese Communist Party (links | edit)Central Committee of the Chinese Communist Party (links | edit)Central Foreign Affairs Commission (links | edit)New Culture Movement (links | edit)16th National Congress of the Chinese Communist Party (links | edit)Constitution of the Chinese Communist Party (links | edit)1st Congress (links | edit)Henk Sneevliet (links | edit)United Front Work Department (links | edit)Chairman of the Chinese Communist Party (links | edit)Zhang Guotao (links | edit)Li Lisan (links | edit)Mount Lu (links | edit)Dong Biwu (links | edit)Zunyi Conference (links | edit)Central Commission for Discipline Inspection (links | edit)Taiwan Affairs Office (links | edit)Propaganda in China (links | edit)610 Office (links | edit)Xi Jinping (links | edit)Bo Gu (links | edit)Zhang Wentian (links | edit)South Lake (Jiaxing) (links | edit)Xiang Zhongfa (links | edit)Publicity Department of the Chinese Communist Party (links | edit)Tsinghua clique (links | edit)Lushan Conference (links | edit)View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)Retrieved from " WhatLinksHere/1st_National_Congress_of_the_Chinese_Communist_Party"Enjoy sharper detail, more accurate color, lifelike lighting, believable backgrounds, and more with our new model update. 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Kort sagt, hvad der i den virksomhedsteoretiske tradition er blevet kaldt tingenes objektive betydninger, og hvis tilegnelse forudstter en sans for tingenes individuelle historie. I lyset heraf er det ikke overraskende, at det har vist sig meget vanskeligt i kognitivistisk eksperimentel spdbrneforskning at operationalisere forskellen mellem perceptuelle og konceptuelle kategorier, og at der ikke kan opns enighed p omrdet. Der er formentlig tale om en regulr blindgyde.(Jens Mammen, marts 2011) Share copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt remix, transform, and build upon the material for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms. Attribution You must give appropriate credit , provide a link to the license, and indicate if changes were made . You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. 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