

LINGUOCULTURAL STUDY OF THE CONCEPT IN MODERN LINGUISTICS

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I. V. Palashevskaya stated that concepts are the basic units of culture in the mental world of a person, including information about the actual or possible state of things in the world (that is, what a person thinks, knows, guesses, imagines about the objects of reality). Concepts unite the entire paradigm of the world, from the perception of the world and everyday life as elements of the conceptual image of the world to the scientific interpretation reflected in the concepts. Therefore, the concept is a semantic formation that includes subjective meanings and generally accepted traditional meanings, that is, all potential semantic content of a cognitive object or event.

According to R. M. Frumkin, the use of the term "concept" is related to the expansion of the subject area of semantics and its interaction with other disciplines. "We consider the change of directions behind this expansion to be more important than the interpretation of meaning as an abstract essence, to the study of the concept as a mental essence in the first place".

Studying the works of various authors who clearly state that they are engaged in conceptual analysis shows that conceptual analysis is in no way a specific method (method, technique) of explaining concepts. It would be more correct to say that related works are united by a relatively common goal, and as for the ways to achieve it, they turn out to be completely different. It should be noted that significant differences exist not only in the arsenal of research methods (that is, in what counts as an analysis), but primarily in what counts as a result in certain works.

Expressing her attitude to cognitive linguistics, the Russian researcher L.V. Pravikova writes: "If it is not what motivated cognitive linguistics, its emergence (the study and research of thinking, perceptual activity and cognition), but its research in the system of language levels from the point of view of the place of its subject, this branch of linguistics deals with the research of the meaningful parameters of the language. These are directions such as cognitive semantics, logical semantics, frame semantics, which, in turn, mean the study and observation of informational aspects of speech activity in categories and categorization, concepts and conceptualization, metaphors and metaphorization, reference and perception.


The scientist makes his opinion about this more specific and distinguishes Russian cognitive linguistics from other similar directions abroad as follows: "Cognitive linguistics in Russian linguistics has its own clear direction of development. If in foreign linguistics the cognitive direction appeared in connection with the study of different conventional semantics, then in Russian linguistics cognitive ideas, in our opinion, were revealed in connection with research

in the field of nomination (naming). In this theory, the relationship between form and content in language was interpreted at the semasiological and onomasiological levels.


G. G. Slisshkin emphasizes that the concept does not belong to either the cultural or the linguistic sphere, or both at the same time. A concept is a mental unit, an element of consciousness. It is the human mind that plays the role of mediator between culture and language. The study of the relationship between language and culture would not be complete without this connecting element. Information about culture enters the mind, it is filtered, processed, systematized. Consciousness is responsible for the selection of linguistic tools that use this information in a given communicative situation to realize certain communicative goals. A concept is a unit designed to connect scientific research in the field of culture, consciousness and language, it belongs to consciousness, is defined by culture and defined in language.

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