
**METHODOLOGY OF MODERN COGNITIVE STUDIES:
THEORETICAL FOUNDATIONS OF RESEARCH**

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INTRODUCTION

The transition to a new paradigm of humanitarian knowledge is accompanied by the emergence of integral branches of linguistics – ethno-, socio – and psycholinguistics, linguoculturology and linguoconceptology, cognitive linguistics, discoursology, communicative linguistics, etc. What they have in common is their focus on solving problems from the perspective of the human – language – culture triad. This combination arose due to a number of reasons: the first, due to the urgent need to solve issues of intercultural communication in the context of modern globalization of the world; the second, due to the accelerated development of the humanities and their tendency to integrate, which encourages linguists to complicate the subject of Research; the third, due to the view of language as a means of concentrated understanding of collective experience, which is encoded in all the richness of meanings of words, phraseological units, well-known texts, formula etiquette situations, etc.

Thus, today there is a search for new subjects, objects and methods of analysis, the formation of a terminological apparatus and epistemology, and the delineation of the boundaries of new branches of linguistics. The development of these areas was facilitated by domestic and foreign linguists working in various areas of psycholinguistics (O. Zalevska, Yu. Karaulov, V. Petrenko, L. Sakharnyi), ethnolinguistics (I. Holubovska, M. Dmytrenko, V. Zhaivoronok, N. Sukalenko), sociolinguistics (A. Baranov, A. Vezhbytska, L. Stavytska), linguoculturology (S. Vorkachov, V. Karasyk, O. Levchenko, V. Uzhchenko), cognitive linguistics (S. Zhabotynska, O. Kubriakova, Dzh. Lakoff, O. Selivanova, Ch. Fillmor, L. Cherneiko), linguoconceptology (K. Holoborodko, L. Lysychenko, O. Malenko, V. Maslova, A. Prykhodko, T. Radziievska), discoursology (V. Kononenko, I. Shevchenko) and communicative linguistics (N. Arutiunova, F. Batsevych, T. Kosmeda, O. Morozova, T. Radziievska). The basis of the cognitive direction of research of the Ukrainian language is

the theoretical and practical developments of Ukrainian scientists – cultural scientists, ethnologists, ethnopsychologists, historians, philosophers, anthropologists and, above all, linguists (V. Zhaivoronok, S. Yermolenko, V. Kalashnyk, Ye. Karpilovska, M. Kocherhan, V. Levynskyi, L. Lysychenko, O. Melnychuk, V. Nimchuk, L. Poliuha, D. Rudenko, V. Rusanivskyi, N. Slukhai, N. Sukalenko, V. Uzhchenko and others).

1. Features of cognitive researches in modern linguistics

Cognitive linguistics aims to study language as a means of organizing, processing, and transmitting information. It is based on the study of the conceptual and empirical (based on human experience) base of language categories and concepts. Language forms are studied from the point of view of how they reflect a certain vision of the world by a person and ways of conceptualizing it in speech, general principles of categorization and mechanisms of information processing, taking into account how they reflect all the cognitive experience of a person, as well as the influence of the environment¹.

The birth of the cognitive paradigm in linguistics is associated with the emergence of a new science – cognitology, which studies systems of representation of knowledge, as well as mental processes associated with the receipt, processing, fixation, preservation, organization, accumulation, application and growth of information. The object of this interdisciplinary science, which integrates the efforts of scientists from various fields (psychologists, logicians, philosophers, linguists, psycholinguists, mathematicians, programmers, cybernetics, anthropologists, etc.), is human consciousness and mind². However, in order to transfer knowledge from person to person, it must be "conceptualized in language forms"³. Therefore, for cognitive linguistics, the most important thing is to study the processes of speech processing by a person of existing information about the world.

The term "cognition" refers not only to the process of cognition, but also to the result-knowledge. In contrast to the traditional understanding of cognition as a category of theoretical comprehension (the subject of the study of epistemology), cognition encompasses not only purposeful, scientific knowledge, but also simple, everyday knowledge (not always aware) understanding the world in a person's daily life. This applies to any process (conscious or not) related to obtaining information, knowledge, their

¹ Durand G. Les structures anthropologiques de l'imaginaire. Paris : Dunod, 1997. 536 p.

² Андрейчук Н.І. Антропоцентрична парадигма сучасної лінгвістики: ідеологія і програми досліджень. *Лінгвістичні студії* : зб. наук. пр. Донецьк : ДонНУ, 2008. Вип. 17. С. 273–278.

³ Голубовська І.О. Проблема методології лінгвістичних досліджень у міждисциплінарному висвітленні. *Studia linguistica*. 2012. Вип. 6(1). С. 67–76.

transformation, memorization, extraction from memory, application. This is the perception of the world, observation, categorization, thinking, speech, imagination, and many other mental processes or their totality⁴.

The main difference between the modern scientific paradigm in linguistics and traditional canons (in particular, the structural method) is the view of language not as an unchanging system of rules and laws, a thing in itself, but as a product of human cognition: the principle of studying man in language and language in man is called anthropocentrism. It is embodied in the concept of "semiotic structure of speech, which substantiates the central role of the system of indicators "I – here – now" and the role of anthropocentric metaphor"⁵. Subjectivity in speech is not a new phenomenon. It was the subject of close attention of linguist A. Potebnia in connection with the analogy. The scientist noted that a person can imagine the action of the subject only in human form ("it is raining", as "a person is walking"), and generalized: "the relationship between notions: substance and phenomenon, substance and power or quality, that is, in our language they are expressed only as a likeness of the relationship between ourselves and its actions, in particular, one's knowledge together with the known object"⁶. This approach is close to the ideas of cognitive linguistics.

The peculiarity of the new scientific paradigm is that, unlike descriptive linguistics, descriptivism, cognitive linguistics performs an explanatory function, that is, scientific proper – this position is reflected in the cognitive paradigm as the principle of explanatoricity. Another principle of the new paradigm of knowledge is expansionism, that is, going beyond the language system, which was considered a violation of the norms of linguistic description in traditional Saussure linguistics. The latter is characterized by linguistic isolationism, which did not justify itself as a methodology: attempts to model the functioning of language as a whole immediately revealed that purely linguistic phenomena are based on the sphere of cognitive categories, on the one hand, and extralinguistic knowledge, on the other⁷. The importance of expansionism is explained by the fact that it is impossible to describe the structure of speech as a product of human cognition without going beyond the language system, without taking into account knowledge about perception, memory, human behavior, and the

⁴ Єсипенко Н.Г. Концепт, концептуалізація, концептуальний аналіз. *Вісник Житомирського державного університету імені Івана Франка*. 2011. Вип. 56. С. 77–80.

⁵ Селіванова О.О. Сучасна лінгвістика: напрями та проблеми: підручник. Полтава : Довкілля-К, 2008. С. 234.

⁶ Загнітко А.П. Сучасні лінгвістичні теорії : монографія. Вид. 2-ге, випр. і доп. Донецьк : ДонУ, 2007. С. 119.

⁷ Cognitive linguistics. Speaking of Emotions: Conceptualisation and Expression / eds. A. Athanasiadou, E. Tabakowska. Berlin: Werner Hildebrand, 2008. P. 234.

achievements of other sciences about the human phenomenon. That's why modern linguistic research is interdisciplinary in nature. According to Croft W. and Cruse D.A., modern linguistic research consists in constant correlation of language data with other experimental sensorimotor data, since the method of theoretical research here becomes consideration against a broad background of cultural, sociological, biological and – especially – psychological order⁸.

The key concepts for cognitive linguistics are conceptualization and categorization. Both represent the classification activity of the human brain, but have different tasks. The process of conceptualization is aimed at identifying minimal semantic units of human experience, knowledge structures, and the categorization process is aimed at combining similar or identical units into larger categories⁹. Conceptualization is the comprehension of incoming information, the mental construction of objects and phenomena, which causes the formation of certain ideas about the world in the form of concepts (that is, fixed meanings in the human mind)¹⁰. The main part of these concepts is fixed in the language by the meanings of words, which provides the function of storing and transferring knowledge. Categorization is division of the world into categories, that is, the allocation of groups, classes, categories of similar objects or events (including conceptual categories as generalizations of specific meanings, or concepts)¹¹.

2. Language picture of the world in linguistic studies

The cognitive direction of solving questions in modern linguistics has attracted interest in the concept of the LPW. The appeal of linguists to this problem is explained by an attempt to integrate knowledge about the object of research: unlike its predecessors, who considered the relationship of language and its interaction with other languages, language and its connection with various stages of their own development, language and man, language and its internal structure, language and society, etc., the analysis of language through the prism of the LPW allows us to combine these relationships in the system 'a Human Being – World – Language'¹². The

⁸ Croft W., Cruse D.A. *Cognitive Linguistics*. Cambridge : Cambridge University Press, 2004. P. 123.

⁹ *Cognitive linguistics. Speaking of Emotions: Conceptualisation and Expression* / eds. A. Athanasiadou, E. Tabakowska. Berlin : Werner Hildebrand, 2008. P. 223.

¹⁰ Chafe W. *Toward a thought-based linguistics. Functional approaches to language/ed.* By Sh. Bischoff and C. Jany. The Hague : De Gruyter Mouton, 2013. P. 107–130.

¹¹ Bühler K. *Theory of Language: The representational function of language* / Translated by D. F. Goodwin. Amsterdam : John Benjamins B.V., 2011. P. 165.

¹² Почепцов Г.Г. *Вибрані праці з лінгвістики : монографія*. Вінниця : Нова книга, 2013. С. 189.

main issues of studying the LPW include: the way the world is reflected in individual and collective consciousness, the role of verbal means in this reflection, the way information about the world is stored and transmitted.

The idea of the possibility and necessity of reconstructing the overall picture of the world and its varieties (scientific, philosophical, etc.) was expressed not so long ago. The idea of the existence of a special linguistic worldview was formulated by V. Humboldt as a scientific and philosophical problem at the beginning of the XIX century. The scientist assured: "Different languages are for the nation the organs of their original thinking and perception"¹³. These ideas were originally developed in the works of native researchers of the XIX century, representatives of the psychological direction in linguistics, O. Potebnia, D. Ovsianynko-Kulykovskiy. In the twentieth century, the study of the LPW is carried out within the framework of the hypothesis of linguistic relativity (L. Vaisherber, B. Vorf, E. Sepir, etc.). One of the founders of the doctrine of the LPW is also considered to be a German scientist of the XVIII century Y.-H. Herder, who expressed the opinion that language is connected with the culture of the people, constantly developing and improving in the process of its development. In Ukrainian linguistics, LPW issues are developed by I. Holubovska, V. Ivashchenko, L. Lysychenko, Zh. Sokolovska, N. Sukalenko and others.

A variety of approaches brings to life new notions that structure, intersect or border with the notion of LPW: scientific picture of the world, naive LPW, national language picture of the world – NLPW (I. Holubovska, etc.), value picture of the world, scientific and artistic picture of the world (V. Ivashchenko), etc. The continuation of the traditions of the linguo-psychological approach in matters of linguistic and conceptual pictures of the world, their interaction in onto – and phylogeny, prompted L. Lysychenko to appeal to the notion of a pre-linguistic picture of the world (PPW), which is the "source and material" for the CPW and the LPW. Another difference is the nonverbal nature of PPW and partially verbal CPW. Therefore, it seems that the CPW has a symbolic character and contains formed concepts about the universe (in the form of partially verbalized or otherwise encoded units – diagrams, drawings, formulas, frames, etc.). The PPW contains not concepts, but representations, syncretic images, gestalts, as well as what can be called the "memory of centuries" – archetypes, the social unconscious, everything that affects our perception of the world and the formation of the CPW and the naive LPW. Both of these pictures determine the features of the LPW of different peoples. The connection and mutual influence of different worldviews is also obvious.

¹³ Левицький В.В. Основи функціональної лінгвістики. Ніжин : Редакційно-видавничий відділ НДПУ, 2004. С. 43.

The LPW is understood as representation of objects, phenomena, facts, situations of reality, value orientations, life strategies and behavior scenarios in language signs, categories, speech phenomena, which is a semiotic result of conceptual representation of reality in ethnic consciousness¹⁴. I. Holubovska offers the following definition: "by the linguistic image of the world, we understand the interpretation of reality that exists in the language, which can be explained/revealed in the form of a group of views on the world. These can be views fixed in the language itself, in its grammatical forms, words, clichéd texts (for example, proverbs), or through implicit forms and texts"¹⁵.

The problem of the essence of the LPW is in the center of linguists' attention. The uncertainty of the boundaries of the term "language picture of the world" makes it difficult to study the nature of this word, which is perceived differently in the circle of related notions. Andreichuk N.I. distinguishes the concept of the image of the world (model of the world), the LPW and the CPW: "the image of the world (or model of the world) can be spoken of as a real layer of our psyche, our consciousness, which determines the features of our behavior – attitudes, assessments, attitudes to the world, and also reflects certain average knowledge about its structure"¹⁶. However, if the image of the world is the cognitive formation, the model of the world that allows us to think about the world, reflect on it in the process of interpretation, then the linguistic picture of the world is somewhat fundamentally different, it is a data system that allows us to describe the specified environment and talk about it. The LPW is the brainchild of linguists, and not an integral given of our psyche, realized in the form of a model of the world¹⁷. Yesypenko N.H. identifies CPW with the scientific picture of the world. The opinion that it is excessive to use two terms to denote "the same reality of thought" is also defended¹⁸.

The differences between the image of the world (IW) and the LPW, despite everything, are also recorded in diachrony: "IW is a dynamic notion that develops not only for people of one generation, but also for an individual, it is predetermined by existence, and therefore, a changing and redrawing reality. The LPW is more conservative, it imitates us from

¹⁴ Голубовська І.О. Проблема методології лінгвістичних досліджень у міждисциплінарному висвітленні. *Studia linguistica*. 2012. Вип. 6(1). С. 67–76.

¹⁵ Ibid.

¹⁶ Андрейчук Н.І. «Мова» культури і мовні знаки. *Мовознавчий вісник* : зб. наук. пр. / МОН України. Черкаський нац. ун-т імені Богдана Хмельницького; відп. ред. Г. І. Мартинова. Черкаси, 2010. Вип. 11. С. 16–19.

¹⁷ Єсіпенко Н.Г. Концепт, концептуалізація, концептуальний аналіз. *Вісник Житомирського державного університету імені Івана Франка*. 2011. Вип. 56. С. 77–80.

¹⁸ Ibid. Р. 30.

previous generations and preserves the experience of people who speak the same language, has been existing for thousands of years (despite all the dynamics of its own evolution). It captures the experience of the past and "imposes" on us, being mainly a "naive picture of the world", certain ideas that differ from the scientific picture of the world and even contradict it to a certain extent – at least somewhat "lag behind" it"¹⁹.

The question of the nature of the LPW is one of the most relevant today. Most researchers identify the naive and the linguistic pictures of the world, contrasting them with the scientific one. Levytskyi V.V. points out the predominantly pre – scientific nature of the LPW, citing the words of O. Potebnia: "almost everything specific in language is the fruits of mythical thinking, that is, pre-scientific thinking, which has become the pre-basis of poetic thinking, which in turn, distinguishes scientific thinking, because it already involves analysis and criticism. Thus, the word from the myth, as it is by its nature, passes into the category of objects of study"²⁰. This opinion is shared by Selivanova O.O., noting that the LPW does not stand in the same row with special pictures of the world (chemical, physical, etc.), it precedes them and forms them. Because a person is able to understand the world and oneself thanks to the language in which socio-historical experience is fixed – both universal and national²¹.

However, some scientists consider this division illogical, because the language picture is a reflection in the iconic form of natural language of both scientific and naive knowledge, which is accordingly projected onto the conceptual picture of the world. On the one hand, this is quite a valid remark, since specific narrowly scientific terms also form part of the language matter. On the other hand, the meanings and notions, which are under them, are known only to a small part of society, are not widely used and mostly do not affect the overall processes of conceptualization of the world. Therefore, unless there is a "breakthrough" in science and these terms have not acquired popular science status, it is hardly possible to talk about the rooting of the concept in the ethnic consciousness. Chafe W. opposes the juxtaposition of naive and scientific pictures of the world, pointing out the lack of arguments in favor of the fact that "there must necessarily be a fundamental difference between concepts – scientific concepts and concepts

¹⁹ Мізін К. Точки дотику культурної лінгвістики і лінгвокультурології: теоретичні підвалини та методологічний інструментарій. Людино- й культурознавчі пріоритети сучасного мовознавства. Напрями, тенденції та міждисциплінарна методологія : колективна монографія. Переяслав-Хмельницький, 2019. С. 71–85.

²⁰ Левицький В.В. Основи функціональної лінгвістики. Ніжин : Ред.-видавн. відділ НДПУ, 2004. С. 90.

²¹ Селіванова О.О. Сучасна лінгвістика: напрями та проблеми : підручник. Полтава : Довкілля-К, 2008. 712 с.

– verbal meanings, that it is necessary to talk about two different conceptual levels of consciousness. Consistently separating deep scientific concepts from approximate everyday ones is an impossible task, since everyday notions develop the necessary measure of depth and accuracy"²². At the same time, the researcher agrees that everyday notions may lag behind scientific ones and even come into conflict with them.

Selivanova O.O. puts a completely different meaning in understanding the scientific picture of the world, considering it as a result of categorization of the world by a carrier of naive consciousness. The scientist defends the opinion that it is inappropriate to contrast naive and scientific worldviews at the current stage, since in the consciousness of the average carrier of modern culture, which is influenced by educational institutions and mass media, naive and scientific ones are intertwined in the strangest way and are not subject to distinction²³. Therefore, at the present stage, the existence of naive consciousness in its pure form is impossible. However, it is also impossible to completely free yourself from the existing elements of consciousness through the narrow specialization of modern science. Therefore, at the present stage, the existence of naive consciousness in its pure form is impossible. However, it is also impossible to free yourself completely from the existing elements of consciousness through the narrow specialization of modern science. So, speaking today about naive consciousness, we must oppose it not with scientific, but with professional consciousness.

In connection with the study of the LPW, the notion of language personality is important. Durand G. distinguishes two main types: 1) standard language personality, which reflects the average literary norm of the language; 2) non-standard language personality, which combines two opposite levels of speech culture: higher, that is, writers, masters of the artistic word, who create cultural texts, and lower, that is, native speakers, tend to use profanity that is not included in cultural texts²⁴.

It seems that the nature of the LPW depends on the object of research: if the features of the LPW are studied on the material of oral folk art or everyday representations of ordinary native speakers, then we can talk about the naive (everyday) nature of consciousness, but if the object is texts of different styles, which combine artistic, poetic, scientific and philosophical generalization, then the postulation of the naive nature of the LPW is a false leveling of the intelligence of the brightest representatives of the ethnic group. For such a

²² Chafe W. *Toward a thought-based linguistics. Functional approaches to language/ed.* By Sh. Bischoff and C. Jany. The Hague : De Gruyter Mouton, 2013. P. 107–130.

²³ Селіванова О.О. *Сучасна лінгвістика: напрями та проблеми* : підручник. Полтава : Довкілля-К, 2008. С. 265.

²⁴ Durand G. *Les structures anthropologiques de l'imaginaire.* Paris : Dunod, 1997. P. 99.

person in the LPW, the current scientific outlook is syncretically recognized as a linguo-creative mission. We consider N.I. Andreichuk's opinion about the different functional orientation of scientific and linguistic pictures of the world to be appropriate in this regard: "Changes in the LPW are influenced not only by new knowledge about the world, but also by the fluid conditions of everyday life, the emergence of new realities that require their verbalization and thereby inclusion in the LPW"²⁵.

The question of the relationship between the notions of LPW and CPW is also solved ambiguously. Zahnitko A.P. unites them into one whole²⁶. Most researchers consider the CPW to be wider than the LPW. Scientists claim that CPW is "more universal and common to peoples with the same level of knowledge about the world"²⁷.

Instead, the LPW reveals the peculiarities of reflecting this knowledge by different peoples. There are different opinions about the nature of the correlation between the dynamics of CPW and LPW. Some scientists consider the CPW more mobile, others hold the view that the LPW is more dynamic than the CPW. The CPW is constantly changing, because human knowledge of the world is not devoid of errors, while the language picture of the world still retains traces of these errors for a long time. Today, the following areas of description of the LPW are relevant: linguoconceptology, prototypical semantics, ethnocentric conception of semantic primitives, system-lexicographic studies of national-specific naive models of the world, ethnopsycholinguistic and linguoculturological researches. Despite the variety of approaches and directions of studying the LPW and CPW, scientists have come to general conclusions about their features. It points out the epistemological nature of the LPW: practical knowledge acquired by individual individuals turns into a collective asset, a collective experience with the help of language. The article emphasizes the axiological nature of the LPW, which permeates both naive, scientific, and all other pictures of the world and is primarily aimed at finding a sample, stereotype, and standard. Reference, orientation of the subject to certain patterns, stereotypes – this is the unifying principle, the common structural principle that connects together the processes of perception, cognition and the

²⁵ Андрейчук Н.І. Антропоцентрична парадигма сучасної лінгвістики: ідеологія і програми досліджень. *Лінгвістичні студії* : зб. наук. пр. Донецьк : ДонНУ, 2008. Вип. 17. С. 275.

²⁶ Загнітко А.П. Сучасні лінгвістичні теорії : монографія. Вид. 2-ге, випр. і доп. Донецьк : ДонНУ, 2007. 219 с.

²⁷ Cognitive linguistics. Speaking of Emotions: Conceptualisation and Expression / eds. A. Athanasiadou, E. Tabakowska. Berlin : Werner Hildebrand, 2008. 444 p.

language picture of the world²⁸. Selivanova O.O. also adds that the picture of the world includes not only the reflection of objects of the real (or imaginary) world, but also the position of the subject of reflection. Moreover, since a person's reflection of the world is not passive, but active, the attitude to objects is not only generated by them, but can also change them. Therefore, it is natural that "the system of socio-typical positions, attitudes, assessments is reflected in a significant form in the system of the national language and participates in the construction of the LPW"²⁹. It is noted that the LPW has a dynamic character. It reflects changes in the CPW and, at the same time, itself affects the nature of these changes. The LPW develops, reflecting changes in the knowledge of the world.

The logic of the CPW consists in the possibility of moving from one concept to another, defining some concepts through others, building new concepts on the basis of existing ones, as well as the ability to assimilate abstract notions due to logic, which can be conceptualized only through language, and not from actual experience³⁰. However, logic does not limit the CPW only to concepts of a subject-notional nature. Thanks to the language and features of the human psyche, linguo-creative transformation of the CPW occurs by interpretive understanding of the primary system of concepts in the structures of language consciousness. Therefore, it can be argued that the LPW is richer in associative connections and potencies of the language sign than the primary conceptsphere, limited by a set of basic concepts that, however, are able to develop and enrich themselves. Modern conceptualization of the world takes place in two opposite directions: the definition of concepts obtained empirically (the direction of CPW – LPW), and the knowledge of the essence of concepts through their linguistic expression (the direction of LPW – CPW)³¹. Hence the two main functions of the LPW: (1) denoting the main elements of the conceptual picture of the world and (2) explication by means of the CPW language. To this we can also add a third function noted by Pocheptsov H.H. – the enrichment of the conceptsphere due to the formation of new onomatopoeitic (phraseological) concepts that are more complex in structure³². Therefore, based on the postulates of cognitive linguistics, where language is considered as one of the most important cognitive abilities of a

²⁸ Croft W., Cruse D.A. *Cognitive Linguistics*. Cambridge : Cambridge University Press, 2004. 356 p.

²⁹ Селіванова О.О. *Сучасна лінгвістика: напрями та проблеми* : підручник. Полтава : Довкілля-К, 2008. С. 213.

³⁰ Chafe W. *Toward a thought-based linguistics. Functional approaches to language*/ed. By Sh. Bischoff and C. Jany. The Hague : De Gruyter Mouton, 2013. P. 107–130.

³¹ Почепцов Г.Г. *Вибрані праці з лінгвістики* : монографія. Вінниця : Нова книга, 2013. С. 165.

³² *Ibid.* P. 112.

person, we qualify the LPW as an ideal-material dynamic formation that functions in the mentality of society and reflects the system of orientations and relations of a person in the world and to the world, motives, assessments, directions for the search for a sample, stereotype, standard (axiological function); promotes the acquisition and ordering of knowledge about the world—that is, it serves as a "bridge" between the pre-language and conceptual pictures of the world (cognitive and epistemological functions); accumulates in language units the experience of an individual and a nation (cumulative function); it serves as a medium for communication, a condition for creating discourse (communicative function); it is a source for enriching knowledge about the world (creative function).

3. Specifics of linguistic study of a concept with an abstract name

Access to the conceptual level is carried out through the keyword – the name of the concept, which conveys "the content of the concept most fully and most adequately"³³. It is known that vocabulary is divided into concrete and abstract. Semasiologists do not agree on the identity of the semantic structure of these two types of words. Therefore, approaches to their study differ due to the peculiarities of the nature of these names: concrete words are addressed to the surrounding world, abstract words – to human consciousness. The categories of abstractness and evaluation, according to Chafe W., play a special role in understanding the linguo-creative activity of a person in language. The progress of human thought is particularly noticeable "in such operations on signs and with signs, which are aimed at creating abstract vocabulary as such one, generalizing and systematizing the experience of a person at a fairly high level of its development"³⁴. The existence of abstract vocabulary, according to the scientist, is intended to fix names for the most relevant and significant concepts in the picture of the world, and therefore in order to provide a description of the world of the highest degree of complexity. Modern scientists also emphasize the exceptional importance of abstract concepts for the spirituality of the nation, calling them "boundary concepts" because like all philosophical categories, they are aimed at clarifying the circumstances of human life as such – on the verge of being and non – being. Abstract vocabulary has a special denotative component: if the referent of a particular name is an object, and the abstract name is an imaginary situation, then the list of all situations that make up the denotation of an abstract name is almost inexhaustible.

³³ Bühler K. *Theory of Language: The representational function of language* / Translated by D. F. Goodwin. Amsterdam : John Benjamins B.V., 2011. 518 p.

³⁴ Chafe W. *Toward a thought-based linguistics. Functional approaches to language* / ed. By Sh. Bischoff and C. Jany. The Hague : De Gruyter Mouton, 2013. P. 125.

The values of specific names can be disclosed in two ways: 1) language tools – a list of features of objects designated by these words (thematic series); 2) non-linguistic means – by direct indication of the subject (intensive definition)³⁵. An abstract name can also be interpreted in two ways: 1) by language means – through a synonymous series as a set of word-features; 2) non-linguistic means – by reproducing a certain non-linguistic situation as a correlate of the speech syntactic chain of signs³⁶. However, researchers claim that the names of abstract concepts are a "headache for lexicologists and lexicographers": because of their "fluidity", "kaleidoscopic" ideas about them change from a person to person (I. Holubovska, V. Ivashchenko, L. Lysychenko, N. Sukalenko). It is believed that the mental existence of abstract categories in everyday, linguistic consciousness is mainly intuitive, these notions do not have discursive representation here.

The main feature of an abstract name is that the invariant meaning common to all native speakers is significantly less than its variable part, derived from the experience of an individual. Variable understanding of an abstract name is manifested in the fact that the speaker owns these signs unconsciously, because of one's belonging to a language collective. For it, the meaning of the word is equal to its use. Durand G. develops the idea of Chafe W. that the attitude of a native speaker to an abstract name is based on those ideas about a certain abstract essence that have developed in this culture and are transmitted by tradition, in particular through language. Therefore, discursive thinking is inferior in this case to non-discursive thinking – figurative, sensual³⁷. The subjectivity of the perception of abstract concepts is also proved by the fact that native speakers do not relate equally to the same reference situation, for example, a situation that reflects the notion *JOY* can be interpreted as *HAPPINESS*, *PLEASURE* and *ENTERTAINMENT*. Hence the lack of agreement on the use of these words, ranging from eternal philosophical and ending with banal family issues. The insufficiency of dictionary definitions and the multiplicity of their interpretation indicate the need to attract encyclopedic knowledge when studying abstract concepts. In contrast to philosophical concepts-terms that are defined and filled only as a result of inclusion in the theory that acts as the limit of their meaning, cultural concepts as limit concepts (T. Snitko's term) are semantically filled by going over the meanings and senses available

³⁵ Croft W., Cruse D.A. *Cognitive Linguistics*. Cambridge: Cambridge University Press, 2004. P. 225.

³⁶ Голубовська І.О. Проблема методології лінгвістичних досліджень у міждисциплінарному висвітленні. *Studia linguistica*. 2012. Вип. 6(1). С. 67–76.

³⁷ Durand G. *Les structures anthropologiques de l'imaginaire*. Paris : Dunod, 1997. P. 165.

in the corresponding cultural paradigm³⁸. Therefore, the analysis of an abstract name should include encyclopedic information from various areas of its use (religious, philosophical, scientific, artistic and poetic, everyday, etc.).

According to Andreichuk N.I., the specifics of non-referential words lies in the fact that the ideas that have developed in a certain culture about a particular non-material essence behind each of these words are reflected, first of all, in language and can be expressed during the analysis of the most commonly used contexts of the word, and not as a result of the analysis of the properties of reality itself, devoid of material ontology³⁹. The researcher insists on studying the predicative compatibility of a non-reference name.

Since the specific weight of the sublogical part of a concept with an abstract name exceeds the logical one, it is proposed to study it by combining methods of conceptual analysis of the compatibility of the name of a concept and an associative experiment.

The method of conceptual analysis of an abstract name is based on a literal reading of the predicative-attribute compatibility, as a result of which we obtain *gestalts*, implicatures of the predicative-attribute compatibility of an abstract name as hidden projections of an abstract essence on a specific phenomenon, visible physical forms of the metaphysical, abstract substance. Identification of *gestalts* is a tactic of analysis, and the strategy is description of the structure of language knowledge, in the invention of sign content images. The associative experiment will help to organize the hierarchy of images identified through conceptual analysis. The choice of a predicate for a name also indicates the axiology of the concept. The source of such information is the stylistic status of the predicate containing the implicit estimate.

CONCLUSIONS

The theoretical basis of the research is the ideas of cognitive linguistics, linguoculturology and linguoconceptology, which focus on the cognitive and cumulative functions of language, the conditionality of conceptualization and categorization by mental, ethno-cultural, historical, geopolitical and intralingual factors. The key aspects in the work are the controversial linguistic notions "language picture of the world" and "concept". Taking into account different views on the notion of "language picture of the world", in the study, the language picture of the world is understood as an ideal-material dynamic formation that functions in the mentality of society and

³⁸ Андрейчук Н.І. Антропоцентрична парадигма сучасної лінгвістики: ідеологія і програми досліджень. *Лінгвістичні студії* : зб. наук. пр. Донецьк : ДонНУ, 2008. Вип. 17. С. 278.

³⁹ Андрейчук Н.І. «Мова» культури і мовні знаки. *Мовознавчий вісник* : зб. наук. пр. / МОН України. Черкаський нац. ун-т імені Богдана Хмельницького; відп. ред. Г. І. Мартинова. Черкаси, 2010. Вип. 11. С. 19.

reflects the system of orientations and relations of a person in the world and to the world, motives, assessments, directions for the search for a sample, stereotype, standard (axiological function); promotes the acquisition and ordering of knowledge about the world – that is, it serves as a "bridge" between the pre-language picture of the world and the conceptual picture of the world (cognitive and epistemological functions); accumulates in language units the experience of the individual and the nation, its "being-in-the-world" (cumulative function); it serves as a medium for communication, a condition for creating discourse (communicative function); it is a source for enriching knowledge about the world (creative function). The term "concept" is a tool for describing the LPW. As a scientific notion, it has no unambiguous interpretation: some consider it a scientific construct, while others postulate its ontological or linguistic status. A concept is a set of meanings integrated by the original idea embedded in the internal form of a word; a reduced reflection of the angles of understanding and experiencing this idea by ethnic consciousness. A special feature of the concept is its semantic variability, the difference in ideas among native speakers, due to the fact that the source of knowledge about it is not direct experience, but the language picture of the world, which determines the identification of the speaker with a certain language community.

SUMMARY

The article is dedicated to theoretical foundations of methodology of current cognitive studies. The investigation is aimed to found out features of cognitive researches in modern linguistics and to define language picture of the world in linguistic studios as well as specifics of linguistic study of a concept with an abstract name. Abstract names has been determined to capture the most important concepts of collective consciousness related to the value picture of the world and the meaning of human life. A concept is considered to be an objectively existing mental entity that exists in individual and collective consciousness as a fragment of the image of the world due to the cognitive ability of a person.

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