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THE RELATIONSHIP BETWEEN LINGUOCULTURAL SCIENCE AND COGNITIVE LINGUISTICS

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Abstract. This article examines the role of quantity as a linguistic category and the signs of number association. It also explains the importance of quantitative words in text creation.

Keywords: quantity, thinking, degree, measurement, concept, cultural linguistics.

Introduction

Since the end of the last century, the systemic-structural and static paradigm has gradually given way to a functional, cognitive, and dynamic paradigm. This paradigm restored to man the status of the measure of all things, as well as his central position in the universe. The anthropocentric paradigm shifted the researcher's focus from the object of cognition to the subject, prompting scholars to analyze man within language and language within man.

Within the framework of the anthropocentric paradigm, a number of directions and trends have taken shape in modern linguistics. The most widespread of these are cognitive linguistics and linguoculturology.

Cognitive linguistics studies language as a mechanism for encoding and transforming information. Its aim is to understand the processes of perception, categorization, and classification of the world. It also seeks to understand how knowledge accumulates and which systems ensure the effective use of information in various types of activity.

Literature analysis and methodology

Linguoculturology is a field that emerged at the intersection of linguistics and cultural studies; it examines the relationship between language and culture, as well as their mutual influence. Many scholars believe that cognitive linguistics and linguoculturology develop within a single scientific framework referred to as the “cognitive federation of sciences” (as defined by E.S. Kubryakova). The emergence of cognitive science is associated with a symposium held in 1956 at the University of Massachusetts. At this symposium, scholars concluded that there existed a science studying the processes of perception, memory, learning, planning, and inference formation. The term “cognitive science” encompasses a range of disciplines that jointly study the processes of acquiring, processing, storing, using, and organizing knowledge, as well as the formation of these structures in human consciousness. Cognitive science is linked to mathematics, logic, philosophy, anthropology, and linguistics, each of which holds particular significance within the cognitive paradigm.

The two principal directions of the anthropocentric paradigm — cognitive linguistics and linguoculturology — are characterized by such notions as “language–man,” “concept,” and “worldview.”

In cognitive linguistics, a concept is understood as a system of knowledge reflected in human consciousness. A concept is a discrete unit of consciousness by means of which the process of thinking is carried out. It functions as a unit for storing knowledge.

Concepts are units of the conceptual system in which information about the world is accumulated.

It should be noted that part of conceptual information is expressed through language in a particular way. However, another part of it exists in consciousness in the form of images, schemas, pictures, and other forms. Therefore, the dyad "language–man" in cognitive linguistics is transformed into the triad "language–man–consciousness."

In linguoculturology, as in cognitive linguistics, conceptual research plays an important role. However, whereas the subject of cognitive linguistics is the cognitive concept, linguoculturology studies the linguocultural, or cultural, concept. A linguocultural concept is a formation possessing cultural, mental, and linguistic characteristics. It is a condensation of culture formed in human consciousness, through which culture penetrates a person's inner world.

A concept is a "bundle" of representations, notions, and associations that function together with a word. It is recognized that a cultural concept is a multidimensional mental formation. The connection between a linguocultural concept and the means of its verbal expression is noted in all research within this field. Thus, the dyad "language–man" in linguoculturology is transformed into the construct "language–man–consciousness–culture."

Recently, the question of distinguishing between cognitive and linguocultural concepts has been actively debated. For instance, the Russian scholar G.G. Slyshkin identifies the following distinctions:

1.For a cognitive linguist, one concept corresponds to one linguistic unit; for a linguoculturologist, a concept is realized through a series of linguistic units.

2. For a cognitive linguist, a specific concept corresponds to every word; in linguoculturology, only units of cultural significance are recognized as concepts.

According to Yu.V. Babaeva, a linguocultural concept is a structure of consciousness in which social values are concentrated. Its central element is always a value.

Results

Cognitive linguistics pays particular attention to the types of concepts, their systemic organization, and their interrelations. Linguoculturology, in turn, seeks to identify the most significant values of society.

S.G. Vorkachev notes that linguoculturological research is aimed at identifying the regularities of mental representations and providing their typological description.

Cognitive linguistics distinguishes such types of concepts as structure, frame, scenario, and others.

The result of linguoculturological research is not dictionaries of words but dictionaries of concepts — the basic notions of culture.

The structure of a cognitive concept comprises:

- a core (the most vivid images),
- a periphery (abstract features),
- an interpretive field (inferences and knowledge).

V.I. Karasik proposes viewing the cultural concept as a multidimensional formation comprising:

- a conceptual (notional) component,
- a figurative component,

• a value component.

Conclusion

The conceptual side involves description and comparison with other concepts. The figurative side is related to perception through the senses. The value side is important both for the individual and for society.

At the end of the twentieth century, the term “worldview” became widespread in linguistics. It is understood as a holistic image of the world formed in human consciousness through the process of cognition. In a narrower sense, it refers to the body of knowledge within a particular science. Accordingly, such notions as the “biological worldview,” the “physical worldview,” and the “linguistic worldview” are distinguished.

In conclusion, it can be said that the study of the linguistic worldview is one of the important tasks of linguistics.

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