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EMOTIONAL CONCEPTS IN THE RUSSIAN SPEECH

Abstract: The article under discussion reveals emotional concepts in the Russian speech. The authors of the article think that linguistic scholars are most interested in emotional concepts and their verbalisation in a particular language, the culturally determined reflection of an ethnos' view of the nature of emotions in linguistic units, the study of which will reveal the connection between language and the mentality of a given people.

Key words: emotional concepts, people, verbalisation, linguoculture, research, linguistic unit, reflection, classification, speech, dictionary, concept.

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Introduction

Linguoculturology is a young science the model of which is still in the process of formation. To solve its problems, it is necessary to choose a conceptual apparatus capable of providing a precise definition of the subject and object of research and establishing connections between them. The creation and justification of this apparatus is currently being actively developed.

At the present stage of development of linguistic thought, anthropocentric orientations focusing on a human being, a carrier of language, on various spheres of human activity, on his inner world and psychological state are gaining popularity and relevance. The identifier of the internal state of the subject is emotions, which permeate all aspects of human life and are reflected in all levels of his language. In this regard, there is a growing interest in the study of emotions, the verbalization of emotions (linguistics of emotions) and emotive concepts as representations of the emotional experience of a particular linguo-society.

Main part

Concept is one of the most used general scientific terms in modern linguocultural studies.

Nevertheless, the meaning of this term for scientific research needs to be clarified. The analysis of reference books and theoretical studies shows that the understanding of the term is divergent.

Let us group the definitions of the term according to the criterion of highlighting special properties of the corresponding concept in encyclopedic reference books.

The definition of the concept as "the theory of a concept, the same as meaning" is given in a number of reference books: "Philosophical Encyclopedic Dictionary" [12, p.83] and Dictionary of Logic [3, p. 148]. The "Great Encyclopedic Dictionary" defines a concept as "the semantic meaning of a name (sign), i.e. the content of a concept, the scope of which is the subject (denotat) of the name".

The fact that "in natural language, the concept is understood as an abstract content" is noted in the Dictionary of Logic. It brings the concept closer, as these terms define "a holistic totality of the object's properties" [3, p. 91].

"Modern Dictionary of Philosophy" [11, p.665] and "Linguistic Encyclopedic Dictionary" [10, p. 384] define the terms "concept" and "meaning" as phenomena of the same order, considered in different

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systems of relations: meaning is considered in the linguistic system, while a concept is considered in logical relations and forms used in linguistics and logic [10, p. 384].

Similar definitions of the concept are provided by the Philosophical Dictionary. This dictionary defines a concept as a mental image, a concept, a common thought, which is somewhat different from the definitions in other reference books [13, p.p.167].

Note that the term "concept" is common in all dictionary definitions discussed above. Let us highlight the basic meaning of this term on the basis of the same reference books. In the first place, a concept contains an inseparable connection with language, is fixed in linguistic forms, encapsulates meaning. Also, a concept is a way of generalisation of phenomena and objects. It generalises and mentally singles out objects of certain classes according to a set of specific features. A concept is a defined system of knowledge. It is an abstraction, which imitates the separation of the concept from reality, but in fact, it allows a deeper knowledge of reality, highlighting and exploring its essential sides [13, p. 351].

The question of the definition of the concept is not new to science, having been raised for the first time in the medieval debates "on universals". L. Weisgerber, W. von Humboldt, A. A. Potebnya and other scientists worked on this question. S.A. Askoldov-Alexiev's work "The Concept and the Word" is devoted to this problem. It marked the beginning of a new conceptual-cultural direction in science. The author approaches the concept in a mental-activity way, describing it either as a projection of the general mechanism of action over concreteness, or as an action of mental processing (analysis and synthesis) of concreteness, or as a link between the concept and representations [1, p.p.272-274]. In his opinion, the main function of the concept is substitution; this enables the scholar to divide the concepts into artistic and cognitive ones, which differ from each other in the complexity and nature of the generalised material. A concept is represented in a language by multiple meanings of a word, according to S. A. Askoldov-Alexiev.

S. Stepanov approaches the theory of "concept" from the position of cultural studies. He calls concepts "clots of culture in a person's linguistic consciousness", believing that they are mental entities that bear the imprint of the spiritual image. Concepts are considered by the scientist as objects of emotion, they can be not only comprehended, but also experienced [7, 1997: 41].

When emotions are signified in consciousness, they acquire their own content, being represented in emotional representations or cognitive images, which include exteroceptive and interoceptive components, signaling to the subject about changes in his inner world in terms of the significance for him of the surrounding persons, objects, phenomena and events [2, p.161]. A person's ideas about his or her inner world form in the consciousness an emotional conceptsphere that consists of a system of dynamically developing thought constructs - emotional concepts.

Due to the incomplete definition of the term "concept", one of the controversial issues in its study

is the typology of concepts. They are usually typologised a) structurally-semantically (lexical, phraseological); b) discursively (scientific, artistic, everyday); c) sociologically (universal, ethnic, group, individual) [4, p. 55].

As for emotional concepts, at first glance, it seems logical to refer them to the category of universal ones, because emotions are the "central part that makes representatives of different ethnos more or less similar to each other" [6, p.87]. At the same time, it is established that emotional concepts are characterized by ethnospecificity, which is caused by "the individual emotional trend and the national index of a given culture. At the same time, emotional concepts are predetermined by the varying nature of manifestation of "multidimensional interactions" of culture, language and emotions [6, p.p.86, 87].

A. A. Wierzbicka believes that each language imposes its own classification on the emotional experience of a person. [9, p.334] This allows one to consider emotions to be a "taxon of culture": their concepts, having "material exponents in language" [6, p.19], show at the same time national-cultural specificity.

H. A. Krasavskiy defines emotional concepts as a structural and semantic formation that has a lexical and/or phraseological verbalisation and is ethnically and culturally conditioned. They are based on a conceptual basis and, in addition to the concept itself, include its image and cultural value. Emotional concepts functionally substitute the objects of the world for a person in the process of reflexion and cause a person's biased attitude. [4, p. 60]. Among the factors determining the belonging of the emotional concepts to an ethnic group, Krasavskiy mentions traditions, customs, mores, peculiarities of everyday life, stereotypes of thinking, behaviour patterns, etc. These factors are historically formed throughout the development, formation of the ethnos [4, p. 74]. The basis of emotional concepts is an emotional concept, which is formed on the basis of perceptual images of the real world and captures the signs of emotionally saturated phenomena. Since emotional concepts are mental entities, they can also be interpreted as a special form of meta-regulation of mental processes, based on the sign representation that provides a generalized, abstract, socially developed categorization and organization of information about emotional experiences in the system of interconnected linguistic meanings [5, p.p.54- 55].

Finally, a distinctive feature of emotional concepts is their intelligibility, because emotions, as it is known, are inaccessible to direct visual observation and represent "a disembodied and difficult to comprehend abstraction" [8, p.83].

The given understanding of the essence of the emotional concept as the culturally marked verbalised meaning with which a native speaker endows his emotions, allows to distinguish in it conceptual, figurative and value. The given understanding of the essence of the emotional concept allows to distinguish its conceptual, figurative and value aspects, the explication of which assumes the use of various methods of linguocultural analysis.

The emotional concept is an "ethnically, culturally conditioned, complex structural and

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semantic, usually lexically and/or phraseologically verbalized formation, based on the conceptual basis, including in addition to the concept, image, evaluation and cultural value, and functionally replacing to a person during reflection and communication similar objects (in a broad sense), causing a biased attitude to them" [4, p. 60]. Like any other concept, the emotional concept is a mental unit (of a high degree of abstraction), performing the function of metapsychic regulation and reflecting in the language consciousness the centuries-old experience of introspection of ethnic groups in the form of universal and culture-specific ideas about emotional experiences.

Emotional concepts in different languages represent concepts that are not identical in their content, due to the fact that they reflect different in their essence and nature the realities inherent in a particular national and cultural environment.

Thus, emotions are the most multifaceted and complex phenomenon of human life, which are the object of study of different sciences and interdisciplinary areas of anthropocentric paradigm, such as psychology, linguistics, cognitive science, psycholinguistics, ethnopsycholinguistics, emotiology, etc.

The most interesting for linguistics are emotional concepts and their verbalisation in this or that language, culturally determined reflection of ethnos' idea of the nature of emotions in linguistic units, the study of which will reveal the relationship of language with the mentality of the people.

Conclusion

In modern linguistics, scientific research carried out within the framework of philological conceptualism is recognised as a priority. Its basic term is the concept - a complex structural and semantic formation, which does not have an unambiguous interpretation among scholars today.

Within the framework of linguocognitive approach a concept is understood as a mental unit, which reflects knowledge and experience of a person, formed by him as a result of conceptualization of reality. Proponents of the cognitive direction include in the content of the concept only the basic categorical signs of the denoted in abstraction from concrete and estimated. Identification of a concept is observed.

Proponents of the linguocultural direction believe that the concept is much wider: the content of the concept includes not only categorical features of the denoted, but also all accompanying cultural and background information.

Thanks to emotions we can penetrate deep into the inner world of a person, describe the emotional picture of the world, reflecting the centuries-old experience of the ethnic group. Emotions are states associated with the evaluation of the significance for the individual of the factors acting on him and expressed primarily in the form of direct experiences of satisfaction or non-satisfaction of his actual needs. They are mental processes of evaluation of information coming into the brain about the external and internal world, which sensations and perceptions encode in the form of its subjective images. Thus, emotions express a subjective form of reflection, cognition and evaluation of objective reality.

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