Neuropsychological Approach in the Study of Linguistic Phenomena in the Context of the Study of the Conceptual Sphere of People's Morality

Nadiia SKRYPNYK[1],
Ivan KHOMIAK[2],
Iuliia LEBED[3],
Iryna SPATAR[4],
Olena OVERCHUK[5],
Inna GOLOPYCH[6]

[1] Communal Higher Education Institution «Vinnytsia Humanities Pedagogical College», Ukraine, Nadiyvnua@gmail.com

[2] National University of Ostroh Academy, Ukraine, i.m.khomiak@gmail.com, ORCID iD: https://orcid.org/0000-0002-8078-5703

[3] Communal Higher Education Institution «Vinnytsia Humanities Pedagogical College», Ukraine, iulialebed7@gmail.com

[4] Vasyl Stefanyk Precarpathian National University, Ukraine, irynaspatar@ukr.net, ORCID iD: https://orcid.org/0000-0001-7115-2739

[5] Karkiv National University of Internal Affair elenaovercuk@gmail.com, ORCID iD: https://orcid.org/0000-0003-4859-0452

[6] Kharkiv National University of Internal Affairs, Ukraine, innagolopych@gmail.com, ORCID iD: https://orcid.org/0000-0002-1831-9752

Abstract: *The research focuses on the study of speech phenomena developed in the context of the conceptual sphere as an effective approach to the use of neuropsychology. Neuropsychology considers the acquisition of new knowledge on human perception and processing of new information as a separate mental process. This paper studies the formation of linguistic phenomena in the context of the cultural development of man, which in the course of evolutionary-historical process has created distinctive linguistic-ethnic linguistic images. The linguistic identity of man is created in the representation of man and is represented by a set of concepts, i.e. it is a conceptual sphere. The current state of the humanities has led to the relevance of ethno linguistic studies, which present the results of studies of the reflection in the national consciousness of extra linguistic phenomena that form the basis for a holistic worldview and function as concepts. The latter are cultural, mental and linguistic phenomena that are integral mental-linguistic constructs, but can be studied for each of the components, including language. Cognitive experience, which can be identified and analyzed in language phenomena, is a verbalized (fixed to a bilateral linguistic unit) reflection of sensual and rational experiences of an individual (group, society, ethnicity) of a number of events, impressions, often located in speech - in dialect, literary language, the carrier of which he is). General scientific and special linguistic methods will ensure the complexity of the study of verbalizers of the concepts of folk morality.*

Keywords: *Psycholinguistics, psycholinguistic phenomena, psycholinguistic ideas, connection of language and thinking, psycholinguistic concepts, conceptual analysis.*

1. Introduction

Globalization embraces all spheres of public development in the era of the twenty-first century, the period of formation of the post-industrial innovative world. Globalization and integration erases all borders between peoples in the course of socio-economic and political life, which on the one hand is a positive phenomenon, because it contributes to the improvement of human life, and on the other hand - negative, because people lose their individuality, their identity and nationality are levelled. Therefore we have chosen a theme of research of conceptual sphere of language formation in a context of the neuropsychological approach. In particular, we studied the creation of a linguistic picture of the world as a set of linguistic phenomena of individual peoples, formed in the process of evolution and mental processing of information by man. The basic unit of the conceptual sphere is a concept (Gordienko-Mitrofanova et al., 2018). We consider the concept as a multidimensional culturally significant socio-psychic formation, expressed in the interconnection of linguistic, psychological, cultural and other aspects.

Neuropsychology interprets human perception and interpretation of information through the peculiarities of each individual psyche, physiological neural perception and reproduction (Demchenko et al., 2021; Kosholap et al., 2021; Prots et al., 2021).

Concepts are formed in the human imagination, creating a linguistic picture of personality. On the basis of the concepts it is necessary to define the psychological aspect of speech in the context of mentality and to investigate the philosophy of the emergence of human concepts as the idea of creation of language concepts. Most of the linguistic concepts do not have clear boundaries, which forms the idea of the existence of philosophical background to the logical analysis of language. At the same time, these concepts are man's semantic ideas about the surrounding things, which he can observe and interpret, so concepts are formed as a tool of cognition of the surrounding reality and explanation of it by linguistic means.

A person perceives information about a concept by sensory organs, and then the information goes to the cerebral cortex. There, in certain parts of the brain, due to the action of brain neurons, this information is systematized, processed, and only then a person can perform certain actions or create a general impression of this or that object of perception. It is these aspects that are one of the directions of modern research in the field of cognitive psychology.

One prominent scientist in the field of cognitive psychology, Robert Solso, is convinced that "although the traditional themes of perception, memory, language, problem solving, and thinking, as well as the method of experimental analysis, are still central to cognitive psychology, the use of neurocognitive representations may become the primary means of studying cognitive function in the twentieth century", (Solso, 2006). The same researcher notes that for perception and generalization of significant in volume or semantic relations information the human brain engages "billions of interconnected neurons, and in our case this is understanding of the conceptual sphere of popular morality. And these relatively simple neurons, interacting with hundreds of thousands of other neurons, are the basis of complex information processing" (Solso, 2006).

Therefore, according to our conviction, the perception of the meaning of words and the formation of system representations based on them is entirely subject to the neurophysiological features of the human brain, which is one of the areas of research in psycholinguistics.

In the context of the development of a new globalized society, the study of the formation of human linguistic phenomena, which is perceived as the result of verbal views, begins to acquire a broader significance. The reason for the formation of linguistics is human awareness of the process of creation of linguistic concepts, modeling the language picture in the context of cultural development and mental perception of linguistic aspects of the formation of linguistic environment, which forms a linguistic conceptology (Klemantovich & Stepanov, 2015). Such approach is the factor of formation of conceptual spheres as constituent units of formation of conceptual representation of the world, where experience of results of human activity and perception of information during his life is accumulated and kept.

Linguistic worldview is formed by a person as awareness and mental perception of conceptual foundations of linguistics, which was the result of cultural and elemental development of mankind. Thus, linguistic perception takes place in the context of formation of human conceptual spheres as the main criteria of creation of linguistic process (Fillmore, 1982). Concepts form both individual awareness of the linguistic personality and collective awareness of various speech phenomena, which leads to the formation of a local or globalized speech picture of the world.

The conceptual sphere is a purely mental phenomenon, formed from concepts arising as a result of mental activity. Man realizes and models speech pictures, models, schemes, which are the main interpretation of the speech picture of the world.

The linguo-cognitive need to study the relationship between culture and language, mentality and language, language and thinking stems from the recognized by modern science holistic existence of different types of social consciousness, language, inner subjective world of man, things and realities around him (Anusiewicz, 1988; Bartminsky & Nebzhegovska, 1997; Tokarski, 1993; Zhayvoronok, 2004). Linguistic phenomena are in a determinant relation to extralinguals (social, cultural and even physical). Modern researchers are increasingly interested in the language type of society, national-language models of the world. The ideas of Humboldt (1985) and Potebnya (1993) received a "new life" and were the basis of ethnolinguistic research that analyzes the development of language in connection with the "spirit of the people", its mentality, ways of life.

Language is a means by which people pass on their experience and spiritual heritage from generation to generation. Having developed on the biological basis of the second signaling system, language is, on the one hand, a unique phenomenon, part and exponent of national culture, on the other hand, a universal accumulator of history, culture, and mentality of an ethnos. Uzhchenko (2002, p. 47) and Nakonechny (1969) are unanimous in the statement: "Each language has its own unique beauty and strength, its valuable features, features, its strengths, making it in some ways simply an irreplaceable tool of knowledge the surrounding world, reality". For our part, we note that a language is functionally developed, the more opportunities it has to reproduce the spiritual and material world of an ethnos. It is well known that the Ukrainian language is semantically rich and developed in all functional styles. According to Anusiewicz (1988, p. 36), language is a treasury of the experience of generations, containing a fixed (in the division of reality into fragments) picture of the world and an axiological system inextricably linked with it.

Scientists distinguish between scientific (conceptual) and linguistic pictures of the world, including the first set of knowledge about the world, and the second - the definition of the main elements of the conceptual picture of the world and its explication by linguistic means. The scientific picture is created first of all by correlation with reality (Golubovska, 2004); the linguistic picture takes into account both real data and cultural layers, which are subject to human thinking and evaluations (Barabash, 2006; Nerubasska et al., 2020; Onishchuk et al., 2020; Tokarski, 1993).

The mentalist paradigm in the study of linguistic phenomena is based on one of the main universals and at the same time, according to Humboldt (1985), the antinomies of linguistics - the connection between language and thought. Recognition of this law makes it possible to reject the

idea of language as a system in itself and to recognize language, along with history, art, literature as a form of social consciousness, an instrument of culture and not only a means but also the result of knowledge of the world. Therefore, the linguistic picture of personality is formed in the context of the formation of the mentality as a result of the cultural development of man and the thinking perception of information by the individual in the context of the mental.

To further outline the main categories and justify the feasibility of linguistic study of verbalization of the conceptual sphere of folk morality, which is the subject of our study, it is necessary to analyze and describe aspects of the relationship of language and thinking, including different views of ethnopsychologists, ethnolinguists on this issue. This connection has been pointed out by most linguists from Aristotle to the present day.

2. Neuropsychological approach in the study of speech phenomena

Human behavior in the development of society is quite complex, unpredictable and versatile, expressing the individual perception of the world, and on the other hand human reaction to a particular event can be quite characteristic of many people (Korsakova & Moskovichyute, 1988). That is, we know that a person living outside society can behave in a manner approximating the behavior of an animal (Slyshkin, 1999). The structure of the human brain is complex and quite different from the brain of an animal, but if it does not live in society, but outside it, its development is suspended, its speech function also does not develop, Sirotyuk (2003). What does this have to do with? Thus, the basis for the study of human behavior formation is the brain as the context of human psychophysiological activity. The activity of the human brain also develops in the process of historical evolution (Shalimov, 2003). Thus, in primitive society, the human brain was physiologically small and accordingly provided the primitive needs of human activity (Arnold, 1984). In the context of historical development of the society the brain evolves, increases in volume, accordingly its morphogenesis, functional systems as units of integrative activity of the brain and as psychophysiological basis become more complicated. Thus, in the process of evolution, the brain's subject activity, mental development, memory and speech, and imagination form the neuronal, morphological components of the brain and its physiological trait. Thus, the thought process of human activity is formed under the influence of social development, physical and psychological mutual influences (Attix & Welsh-Bohmer, 2006).

That is, the brain proper develops only when there is a need for social and psychological thinking to function, otherwise it does not mature (Beaumont, 1983). Human activity, leads to a change in his perception of the world around him through the neurological and physiological functioning of the brain development, which in the process of historical development changes.

This approach is the basis for the study of the psychology of human behavior, and, neuropsychology in particular. Neuropsychology has defined the interaction of brain development, physiological and psychosocial development of the individual (Cabeza & Kingstone, 2001). Neuropsychology combines physiological characteristics of human development and psychological characteristics in the context of the functioning of brain mental devices. Such science investigates information processing and assimilation in the context of brain activity (Hannay, 1986). The primary goal of neuropsychology is to investigate the pattern processes of brain activity influenced by external activity and environmental perception (Heilbronner, 2005).

Researchers can identify the main factors of formation of effective personality development in society using neuropsychological approaches (Llinas, 2001). Human beings are formed as a result of social-evolutionary development, improving their skills and expanding the scope of social knowledge. Language is one of the processes of human development, which is formed in the context of human brain activity and reflects the physiological neural features of brain functioning (McCarthy & Warrington, 1990). Thus, the determination of different psychological dysfunctions in speech development is possible with the use of neuropsychological knowledge. In the process of historical and cultural evolution the study of the formation of speech phenomena in humans reflects the general principle of effective human development and at the same time the psychophysiological features of human perception and interpretation of civilization achievements for further progress. Neuropsychology is the science which studies which brain zones and which functional actions are unformed in a human being, and thus approaches the reason of difficulties, in formation of language formation, which testifies to brain dysfunction and can be the reason of formation of destructive phenomena in the process of social development. The neuropsychological approach to the study of human behavior determines the difficulties in information perception and speech development. Neuropsychology characterizes tendencies of immaturity or imperfection of brain structures on the basis of brain activity, in a context of connection of thinking disorder with perception and speech

disorders, and also with functional features of brain activity. Research by neuropsychologists demonstrates that human mental development is interrelated with brain development, particularly its physiological and neural patterns. Also an important manifestation of the neuropsychological approach to the functioning of human development is speech function, demonstrating the process of brain activity as a psychosocial factor (Tarter et al., 1988). That is, on the one hand, human creation and reflection of language phenomena is a consequence of brain activity, but in the context of mental and social manifestation. Language is the main factor of neuropsychological research of human brain activity, because perception of information and its reproduction is impossible without speech thinking, accordingly further progress of society is impossible, destructive speech reflects neuropsychological disorders of personal development. Neuropsychology has long established the presence of interaction and mutual influence of human development and its brain context. Therefore, neuropsychological studies can identify factors of human developmental dysfunction, which can manifest in a variety of ways, including speech retardation. The cause of these disruptive manifestations is a disorder in the brain structures or in the social-psychological sphere.

3. Linguistic ideas about the connection between language and thinking

The need to identify certain aspects of this connection, important for this study, stems from an anthropocentric approach that relies on the mental perception of language-creative information and thought phenomena: cognition, concept, perception, etc. The advantage of the rational (mental component) in the common language assimilation of life experience of individuals-carriers and the secondary perceptual and subjective components is evidenced by the continuous categorization, idiomatization, i.e. linguistic generalization of various phenomena of social life. Thus connotation as the implementer of expressive, emotional and aesthetic function of language in the paradigm of language units is secondary. Therefore, the connection between thinking and language, illustrated as the interaction of neural perception of information and the formation of the conceptual sphere of the linguistic personality, is obvious and determines for the accumulation of experience and knowledge in language. In the context of our study, it seems to be threefold: the phenomenon of the surrounding world - the perception of the phenomenon by mentally similar subjects (social group, ethnic group, nation, etc.) - generalization of the experience of this perception in language units.

A diachronic approach to the problem requires consideration of the "language-thinking" relationship, beginning with its first manifestations in human language practice. To date, the primacy of the origin of thinking about language has been finally recognized. Despite the indisputability, this fact does not explain the process of language and the beginning of the accumulation of life experience in it.

Followers of the conventional theory of the origin of language claim that language arose on the basis of the interaction of natural human existence and its social forms and is built "on faith, reason and will" (Potebnya, 1993, p. 8).

The cognitive aspect of this connection is proved in the universal metaphorical nature of human thinking, which is reflected at different levels of language and in the studies of linguists from Humboldt (1985) and Potebnya (1993) to Chenki (2002), Lakoff and Jonson (1990), Nerubasska and Maksymchuk (2020) and so on. The latter, in particular, connects the deepest layers of conceptualization with "ontological metaphors", limited in their spectrum to kinesthetic images-schemes, which were formed in the early stages of evolution and are "dynamic examples of our processes of perception and repetitive motor programs" (Chenki, 2002, pp. 347).

Another aspect of the existence of language, which clearly proves the relationship between "language – thinking" and the dominance of the rational in the vernacular, is a certain organization on the paradigmatic axis. Since the object of our study we have chosen not situational use, which may be dominated by the irrational component of experience, but typical, generalized in folklore texts, common to most speakers of folk art and language, lexical paradigm, folk symbols and associations are especially important.

Such typicality is a consequence of neural perception and reproduction of information, causes the greatest interest at the lexical-phraseological level of folk tales, legends, songs, dumas, proverbs. In particular, against the background of situationality, occasionality and subjectivity in the use of lexical units, with the help of which an ordinary individual tries to express the necessary information and emotions, there is a structuredness in the folk language, which proves the direct connection between the language and thinking of all representatives of an ethnic group, united by a common mentality, ethnocultural and ideological traditions. This is manifested, according to the theory of Khomsky (1972), in the congenital deep structures of the brain.

Since the subject of thought, according to Vygotsky (1996) and Zhinkin (1998), is the "universal subject code", which can be a contractual

mental phenomenon, the generalizing opinion of Popova (2002) about our subject seems to be that "the units of the universal subject code are the subject sensory images that encode knowledge. Knowledge is represented in the human mind by concepts, and coding concepts appear as images that are part of the concept of its component.

Researchers of cognitive psychology, in particular Robert Solso, notes that at a certain level of processing by the brain information is encoded figuratively, then images are created, and at another level - conceptually, and then a generalized image is created, that is, the concept.

Thus, the sensory component of the concept encodes the rational information available in it, ensuring its functioning as a unit of thought".

For conceptual analysis, the connection between "thinking" and language is the basis for studying the relationship and interdependence of mental activity and language in the context of neuropsychology.

The problem of the linguistic worldview, undoubtedly the leading one in modern cognitive linguistics. The patterns and features of the interaction of language, culture and ethnic mentality cannot be studied without involving such related sciences as philosophy, ethnopsychology, cultural studies, folklore studies, mythology, because it is they who reproduce the worldview in its entirety.

Different methodological schools and individual scholars in their vision of the language worldview (LW) emphasize different aspects of this phenomenon. For example, Yakovleva (1994, p. 73) under the LW means "fixed in the language and specific to the world - a kind of worldview through the prism of language." This means that the ISS is a subjective picture of the objective world. Yu. Apresyan acknowledges the existence of a naive picture of the world, which "are reflected in natural language ways of perception and conceptualization of the world, when the basic concepts of language are formed into a single system of views, a kind of collective philosophy imposed on all speakers. Thus, the LW seems to be added to the "pure" individual along with language acquisition. Representations of the world in language are naive, but not primitive and in many cases no less complex than in the scientific worldview. An example is the idea of the inner world of man, which has absorbed the experience of dozens of generations over the millennia, which are a "reliable guide to this world" (Apresyan, 1995, p. 39).

In the linguistic worldview, according to psycholinguists, an important component is the pre-speech picture of the world, that is, a representation that does not have linguistic expression, but is a source for it. Thus, Lysychenko (2004), following Vygotsky (1996), notes that the relationship between thinking and speech could be schematically designated

by two intersecting circles, which would show that a certain part of the processes of speech and thinking coincides. This is the so-called branch of "language thinking". But this linguistic thinking does not exhaust all forms of thought or all forms of speech. There is a large branch of thinking that will not be directly related to language thinking (Lysychenko, 2004, p. 38).

According to Kolshansky (1990, p. 33), the linguistic picture of the world is based on the peculiarities of the social and labor experience of each nation. Ultimately, this leads to differences in the lexical and grammatical nominations of phenomena and processes, in the compatibility of certain meanings, in their etymology. Language "according to the innumerable conditions that are the stimulus in its directed cognition, each time chooses and fixes one of the many properties of objects and phenomena and their connections. It is this human factor that is clearly seen in all language formations, both normative and in deviations and individual styles".

Domestic scientists also qualify the concept of a linguistic picture of the world in different ways. Goroshko (2003) defines the LW as "a definite vision, meaningful construction of the world in relation to the logic of world outlook and world perception", according to Yefimenko (2005, p. 11), is a system of intuitive notions about reality that existed as a phenomenon with the dawn of the human race. Most of the definitions given by authoritative scholars formulate the primacy of the irrational in the semantics of the LW. The experience gained by the individual and the ethnos in general is obtained in sensory images, layering of similar situations, symbolization of the latter like objects and phenomena.

Scientists solve the problem of the metaphorical nature of the term "language picture" by clarifying the concepts of "language worldview of the world", "conceptual worldview of the world", "scientific worldview of the world" and so on. In particular, Sokolovskaya (1993, pp. 2, 6), developing the study of the world in terms of semantics, understands this term as a set "of human ideas about the environment, and the LW - as a set of human ideas about the real world, enshrined in the knowledge system of a certain language, in its lexical-semantic subsystem".

Weisgerber (1993, pp. 114-124) defines the following characteristics of the LW:

• a system of all possible meanings: spiritual, determining the culture and mentality of the linguistic community, and linguistic, determining the specificity and functioning of the language itself;

• the consequence of the historical evolution of the ethnos and language and the reason for the peculiar way of their further development;

• a single "living organism" clearly structured in multilingual expression, determines the total communicative behavior, understanding of the external world of nature and the internal world of man and the language system;

• uniformity of linguistic essence, which contributes to the consolidation of linguistic, and hence its cultural identity in the "vision" of the world and its designation by means of language;

• homogeneity of linguistic essence, contributing to the consolidation of linguistic, and hence cultural distinctiveness in the "vision" of the world and its denotation by means of language;

• the "transformative power" of language, forming an idea of the surrounding world through language as an "intermediate world" in native speakers;

• general cultural heritage of the people.

Summarizing the main characteristics of the LW of the world, we conclude that there is no generalized or universal LW of the world, as it is the result of contamination of national (ethnic) LW of the world created by individual ethnic communities. Each nation, each linguistic and cultural environment produces its own national (ethnic) worldview of the world, which forms in the minds of individual members of society a kind of human attitude to the world, nature, other people, to himself as a member of society, determines norms of behavior.

Ethnic worldview of the world - a collection of basic principles and predictions, unconscious and undiscussed, which guide and structure the behavior of a particular ethnic community (Koretsky, 1996, p. 36).

The national (ethnic) worldview of the world is reflected in the national (ethnic) LW of the world.

The national language picture of the world is most fully reflected in the folklore discourse, so to understand the moral values of the Ukrainian ethnos, we think it is most appropriate to study the texts of folk art.

Thus, the LW (Scientific LW) is not something different from the internal, psychological picture of the world, it is its expression, the "matter" by which the national picture of the world is expressed, and therefore becomes available for scientific study. On the other hand, conceptual worldview (CW) of the world is more universal and is, according to scientists, common to peoples with the same level of knowledge about the world, while the language reflects the experience of each people and reveals not only common knowledge but also the ethical originality of worldview members (Lysychenko, 2004, p. 37).

Following the point of view that language and thinking are two dialectically related, but not identical phenomena, we assert that the LW (SLW) develops, reflecting changes in the knowledge of the world. The evolution of the pre-speech picture of the world is reflected by the CW and this inevitably leads to corresponding changes in the LW. The system "man - world - language" for the LW consists of three basic phenomena, from which the following follows: the starting point for characterizing the LW is a person who learns the world independent of it and creates means, primarily linguistic, for the transfer of acquired knowledge.

4. Concept in the paradigm of linguistic concepts

The concept is defined on the interdisciplinary border of philosophy, logic, psycholinguistics, linguocultural studies, linguistics, etc. At the same time, the linguistic aspects themselves are often "dissolved" in culturological or general philosophical concepts. In recent decades, language researchers have sought to crystallize precisely the linguistic subject of conceptual analysis of units of different linguistic levels.

The term "concept" comes from the Latin conceptus and means "thought", "concept". "In logic - the meaning of the sign (name); general opinion, wording "(Melnychuk, 1974, p. 360). This concept is characterized differently by researchers: sometimes it is identified with the concept as the basis of lexical meaning, sometimes considered as "the main link in the mental world of man" (Lysychenko, 2004, p. 39).

It is obvious that the above dictionary article reflects only the general philosophical (logical) interpretation of the analyzed term, although its introduction into scientific circulation arose with the need to study the problem of language and thinking.

In the logical dictionary, edited by Kondakov (1975, p. 456), the term "concept" is identified with the term "meaning".

Kirik (2002), the author of the article "concept" in the philosophical encyclopedic dictionary interprets this term in connection with universals: "concept (from the Latin "conceptus" - concept) – 1) a term of medieval scholastic philosophy and logic, denoting the general in individual subjects, on the basis of which there is a concept expressed in word …; 2) in logical semantics - the meaning of the name, the intentional meanings of the name (sign). In modern semantics, instead of the term "meaning", the term "concept" is used, which is in the same category as the term "meaning of the word". However, if the meaning of a word is considered in the system of linguistic links, then the concept is in the system of logical relations and

forms, which are studied both in linguistics and in logic " (Ozadovska & Polishchuk, 2002, p. 300).

In psychology, it is an object of an ideal nature, "an image that embodies certain culturally conditioned ideas of the native speaker about the world" and at the same time is a prototype, an "idea" of a group of derived concepts; in language the concept has a certain name, because reality is reflected in "consciousness not directly, but through language" (Stern, 1998, p. 192).

As we can see, in dictionary definitions gradually formed an understanding of the concept as a formulation of the mental image, mental prototype, the idea of the concept, as well as the concept itself.

Linguistic understanding of the meaning of "concept" was intensified in connection with the thesaurus (a set of concepts from a particular field of knowledge) study of vocabulary and the definition of the principles of compiling ideographic dictionaries.

The author of the dictionary article Kubryakova (1996, p. 90) gives the following definition: "Concept (konzept) - a term that serves to explain the units of mental or psychic resources of our consciousness and is the information structure that reflects the knowledge and experience of man; operative semantic unit of memory, mental lexicon, conceptual system and language of the brain (lingua mentalis), the whole picture of the world reflected in the human psyche. The meaning of the concept of the whole picture of the world corresponds to the idea of the meanings that man operates in the process of thinking and which reflect the content of experience and knowledge, the content of all human activities and processes of cognition of the world as some quanta of knowledge".

To highlight concepts, according to the linguist Kubryakova (1996), a wide range of intra- and extralinguistic features is needed, namely, perceptual isolation of features, object-related actions with an object, their ultimate goals, assessment of such actions, etc.

Concepts can be represented by one word (simple) and sentences and phrases (complex). Supporting the position of Vezhbitskaya (1997) and defending the linguistic understanding of concepts (Kubryakova, 1996, p. 93) emphasizes that they are "differently grouped and verbally differentiated in different languages in close dependence on the actual linguistic, pragmatic and culturological factors and accordingly, are fixed in different meanings ".

The term "concept" is one of the basic terms of linguocultural studies. This field of knowledge brings to the fore the meaning of "culturally significant concept". V. Kuznetsov gives the following explanation to the term: "The concept is the general mental content ...what is also called the

meaning ". This interpretation of the meaning of linguistic expression has a long tradition, it was adopted by Humboldt (1985), some representatives of Russian philosophy, in particular Kuznetsov (1991, p. 21). Throughout the history of scientific thought, there are a variety of approaches to understanding the term "concept".

The versatility of the analyzed phenomenon requires a multifaceted approach. In particular, Selivanova (2000, p. 111), gives 7 aspects of understanding the analyzed phenomenon: 1) the concept is equated to a logical judgment, presented in linguistic form; 2) close to the first understanding of the concept as any unit of collective consciousness that reflects the object of the real or ideal world and is stored in the national memory of native speakers as a verbal substrate...; 3) the concept in the logical-semiotic aspect is thought of as a set of semantic features during the component analysis of vocabulary; 4) in the spirit of medieval conceptualism and later representationalism, the concept is considered as an abstraction of a set of objects (generic concept); 5) in the form of a generalized-reflective function of consciousness, the concept is a sensory-cognitive abstraction of objects and phenomena; 6) in the psychological aspect, the concept as a mental and psychological image of an object; 7) based on the integrative principle, the concept is a differently substratum unit of consciousness, contains representation, images, concepts.

In modern linguistics, the understanding of the term "concept" cannot be considered established. Scientists often associate various theoretical interpretations with it, which makes it difficult to adequately perceive it. Analysis of modern linguistic and cultural studies shows that scientists are trying to find the most accurate characteristics for this term. Zhayvoronok (2004, p. 25) emphasizes that the concept is "not only the objective relation, the objective meaning, but also the word - the name of reality, the word-sign as a certain intellectually meaningful essence, as a weighty substance, or a sign of meaning .... "

According to Stepanov (2004, p. 43), the concept is a group of ideas, concepts, knowledge, associations, experiences that accompany a word: "Unlike meanings, concepts are not only thought, they are experienced. They are the subject of emotions, likes and dislikes, and sometimes clashes". Karasik's definition (2004, p. 109) is laconic: "a cultural concept is a multidimensional semantic formation in which value, figurative and conceptual aspects are singled out".

Thus, the concept, in addition to the culturological aspect of its existence, contains linguistic and extralinguistic information, is a fragment of

knowledge, experience of an individual, group, ethnic group and can be studied by means of linguistics in the context of neuropsychology.

The concept as a unit of cognition accumulates in itself the whole spectrum of mental reflection of reality and itself - from sensorimotor (elementary forms of cognition) to reflection at higher levels of human consciousness - linguistic-mental or verbal-logical. "A concept is a complex multilevel mental-linguistic formation, which is a fragmentary-integral image. It is also a subjective-subjectival image that manifests itself only in specific circumstances" (Ivashchenko, 2008, p. 41).

In our study, we proceed from such an understanding of the concept - it is a fragment of the cultural-mental space of a person or ethnospeciality, reflecting the contemplative and sensory experience of perceiving objective reality, formed under the influence of the historical and natural conditions of the life of the people, their faith, beliefs, ethnocultural traditions and acquired lexical expression, phraseological, syntactic units (including mini-texts), as well as at the subtext level.

The variety of interpretation of the concept with an emphasis on its linguistic, mental, cultural or other essence provides for a reliable analysis of the definition of key features of the term and the classification of types of concepts.

In scientific linguistic research there are different opinions about the typology of concepts (Babushkin, 1996; Maslova, 2007; Vezhbitska, 1997). However, there are attempts at a generalized approach. Thus, Ivashchenko (2008), having analyzed the experience of predecessors, proposed a general classification of concepts regardless of their systemic organization in the typological hierarchy.

The concept as a unit of knowledge [ethnocultural], which is organized in a certain way of thinking by a selective plurality of specifically determined elementary meanings (nouns) in the projection on a particular fragment of the world. The concept has a dual nature. It is both a unit of cognition and a unit of knowledge, and therefore a unit of human cognition, participates in the organization of both the semantics of mentality (concept - mental mini-model, image of the world) and semantics of mentality (concept – "mentality in miniature" and mentality which designed for a separate piece of the world).

Words and individual phrases that are associated in the minds of native speakers with a certain sign, action or reality, in particular those that often perform an idiomatic function, acquire symbolism. Kubryakova (1996, p. 96) and Uzhchenko (2002, p. 49) consider that "symbols cover a significant space of the conceptual system, but do not overlap it". They, as units of the

language system, form part of the internal lexicon, which is a repository of certain concepts of the conceptual system. So every symbol is a concept, but not every concept is a symbol. Therefore, we include in our study the analysis of word-symbols denoting certain concepts of folk morality.

Concepts, interacting with each other, form systems called "conceptual area", "conceptual field", "ideofield", "conceptosphere" (Maslova, 2007; Selivanova, 2000). In our research, we dwell on the term "conceptosphere". The term "conceptosphere" was introduced into scientific use by Likhachev (1993). Scientists emphasize that the conceptual sphere is more voluminous and broader than the semantic space of language. The internal organization of the conceptosphere does not mean a set of concepts, but their systematization, which consists in structuring in chains, cycles, derivations. In our understanding, the national LW consists of conceptual spheres, and those, in turn, of concepts. We agree with Kosharna (2002, p. 54) that the conceptosphere is different types of unions of concepts - from binary oppositions in conceptual series and sets. Vilchynska (2008, p. 121) notes that "the conceptosphere of the national language informs about the culture of the nation, about its moral and ethical traditions, about the attitude to other peoples, about material and spiritual values, etc.". The conceptospheres of religious discourse (Karasyk, 2004; Vilchynska, 2008), political (Chernyshenko, 2006), scientific and journalistic (Zheleznyak, 2001), paremiological have already been studied; specifics of the author's conceptospheres - (Kosmeda, 2000; Mekh, 2008) and many others. The conceptual sphere of folk morality in the Ukrainian folklore discourse is in the field of our attention.

5. Methodological principles of conceptual analysis

The study of concepts is called in linguistics conceptual analysis, which is a set of both general and special methods and techniques. General scientific research methods used by us are the method of induction, deduction, synthesis, descriptive, quantitative calculations; special - analysis (lexicographic definitions, syntagmatic, contextual), continuous sampling method.

The method of continuous sampling was used to determine the volume of the lexical explicator of the studied concepts in their popular existence, by analyzing lexicographic definitions, the semantic evolution of the verbalizers of certain concepts was reconstructed, the features of the verbalization of the concepts of *folk morality* by means of folk speech are disclosed in the thesis based on the descriptive method. By means of syntagmatic analysis, the hidden conotatives of semes were discovered.

Subtext semantics helped to reveal the contextual analysis of fairy tales, legends, paremias. At the final stage of the study, the method of quantitative calculations was used to determine the ratio of the use of verbalizers of bicentric concepts.

In general, a set of special methods and techniques of conceptual analysis can be classified according to various aspects of the study. Linguistically, the methods are semasiological and actually cognitive; by the nature of the interaction of the subject and the object of study - descriptive and experimental (Pimenova, 2004).

One cannot but agree with Maslova (2007) that in the conceptual analysis of linguistic material, the trinity of linguistic, cultural and sociological methods is advisable, but in our case the first two are most relevant.

Concepts can be investigated on the basis of the author's idiolect of the writer, individual or group "live" speaking by means of questionnaires. But since the proposed research is focused primarily on elucidating typical associations, identifying the "context" knowledge of the Ukrainian ethnos, the most relevant speech samples for the selection of the studied units (lexemes, phrasemes, sentences) are folklore texts as such, reflecting traditional ideas and knowledge of Ukrainian about the relationship family members and, more broadly, society, are determined by the rules of *folk morality*.

Methods of linguistic analysis of concepts are reflected in a number of works by domestic and foreign linguocognitologists. Thus, Russian linguists focus mainly on the analysis of sets of concepts (conceptospheres, conceptual LW) on the material of one or more languages. Domestic linguists study individual concepts or conceptospheres. We have chosen to study the conceptosphere of *folk morality* in its explication by means of the Ukrainian language, in particular in folklore discourse.

According to Skab (2007, p. 478) the analysis of verbalizers of the concept should include etymology of words, paradigmatic connections (synonyms, antonyms), and also the analysis of word-forming nests, typical syntactic positions, contexts of use, semantic fields, estimation, figurative associations, metaphors, phraseology and language patterns. The results of such "traditional" types of linguistic analysis will provide material for further conceptual structuring. Given the difference in folklore language material proposed by the researcher, we chose etymological analysis, analysis of figurative associations, metaphors, phraseology and contextual use of lexical units and partially word-forming means. Kochergan (2003, p. 10) and Donetskikh (1980, p. 13) are right that the review of the linguistic unit in syntagmatics and - more broadly - in the context makes diagnostics and

identification of the whole variety of hidden, additional and associative semantics and at the same time "purification" of primary semantics.

Formulating the meaning of "concept" as a "discrete unit of collective consciousness that is verbally stored in the national memory of native speakers" (Babushkin, 1996, p. 53) emphasizes the definiteness of lexicographic analysis. The scientist considers a dictionary article to be a culturally relevant type of verbal text, which reveals the basic and associative-image basis of a cultural concept. Therefore, we started the analysis of each lexico-semantic group as an explicator of a separate component of the bicentric mental construct with lexicographic analysis.

Most scientists are unanimous in the opinion that the methodology for studying concepts is based on semantic, word-formation, etymological and associative analyzes of vocabulary and phraseology in order to clarify the different-level semes available and conceptualized in a certain way in the minds of native speakers. These types of analysis are especially important in the study of folklore material because the experimental part (receptive, associative experiments) is not advisable. We will pay the greatest attention to etymological, semantic, syntagmatic (distributive), contextual analysis and structuring of lexical-semantic groups of verbalizers in the concepts of *folk morality* that exist in Ukrainian folklore discourse, since folk art most reflects the mental identity of the people.

The central link of any concept of *folk morality* is its value for members of society. We check the appraisal aspect by the method of contextual analysis. The relevance of the concept can be established by studying the productivity of the use of language units to denote this particular mental construct, using the analysis of the frequency of their use in real communication or language discourse. This is the method of quantitative calculations.

The complexity of the concept's existence is at the same time its belonging to consciousness, language and culture. Language and speech provide the means of materialization of concepts that arise in consciousness and replenish by the ethnocultural environment. Therefore, the semantic analysis of language units of different levels, especially lexical, becomes of paramount importance. The internal form of the word will help to penetrate into the mental mechanism of reflection of extralinguistic reality.

The conventionality and indistinctness of the concept is determined by the environment of its emergence and existence - consciousness, in which all reflections of objective reality are interconnected, contaminated and partially overlap, therefore the conceptual picture of the world is not an adequate reflection of the objective picture of the world. This circumstance

makes it impossible for an absolutely clear delimitation of zones (nuclear, near-nuclear, peripheral) of the concept. Obviously, one must proceed from the fact that the associations most relevant to native speakers constitute the core. Connections become weaker as they move away from the nucleus to the periphery. The relevance of associations can be evidenced by the frequency of use of their language explicators, which is established again by the statistical method (Prikhodko, 2008, pp. 49-54).

Thus, general scientific and special linguistic methods will provide a comprehensive study of verbalizers of the concepts of *folk morality*. Frequency of use, specification, stylistic relevance and other features clarified in the process of application of these methods will hypothetically provide material for generalization and structuring of lexical-semantic groups of language explicators of bicentric concepts, which belong to the lexical-semantic field of the conceptosphere of *folk morality from a neuropsychological perspective*. At present, it is not possible to structure the lexical and semantic field of the conceptosphere of *folk morality*, as this requires a number of other studies.

6. Conclusions

The current state of the humanities has led to the relevance of ethnolinguistic studies, which present the results of research on the reflection in the national consciousness of extralinguistic phenomena that form the basis for a holistic picture of the world and function as concepts. The latter are cultural, mental and linguistic phenomena that are integral mental-linguistic constructs, but can be studied for each of the components, including language. A concept is a fragment of the linguistic and mental space of a person or ethnic community, which reflects the contemplative and sensory experience of perception of objective reality, formed under the influence of historical and natural living conditions of the people, their faith, beliefs, ethnocultural traditions and expressed lexical, phraseological, syntactic units (including mini-texts), as well as at the subtext level.

The linguistic picture of the world of a separate ethnic group is outlined by its ethnopsychological characteristics, traditionally imagined as the mental makeup of the nation, mentality, mentality, national character, and the like. The linguistic picture of the world of a separate ethnic group is outlined by its ethnopsychological characteristics, traditionally imagined as the mental makeup of the nation, mentality, mentality, national character, and the like. In our opinion, a deep, determinative factor is mentality as a phenomenon of the collective unconscious. Mentality is a relatively historical

concept, but today it is already established and can be considered unchanged. Mentality forms the mentality - a set of qualities and characteristics of the people (nation). For Ukrainians, the defining qualities that can be defined as those that determine the concepts of *folk morality* are emotionality, non-aggression, individualism.

Cognitive experience, which can be detected and analyzed in linguistic phenomena, is a verbalized (fixed to a two-sided linguistic unit) reflection of the sensory and rational experiences of an individual (group, society, ethnos) of a number of events, impressions, patterns, often find implementation in speech (idio - , dialect, literary language, of which he speaks).

Folk morality as a set of internal norms that make up the structure of the personality, has common features within the ethnos. They are formulated in the definition, they can be taken as signs of the conceptosphere of *folk morality* and - hypothetically - as hidden hyposems of subtextual information (moral maxims are mostly hidden), defining the relevant associations, sentences, generalizations that can be described at the lexical level by semantic and etymological analysis (figurative use of the word, semantic shift), on syntactic - analysis of the structure of expression, semantics and pragmatics of the text and subtext.

References

Anusiewicz, J. (1988). Kulturowa teoria jkzyka [Cultural theory of language.]. In J. Anusiewicza & J. Bartmicskiego (Eds.), *Zarys problematyki* [Outline of problems] (pp. 21-47). Wrociaw

Apresyan, Y. D. (1995*). Integral'noye opisaniye yazyka i sistemnaya leksikografiya* [Integral description of language and systemic lexicography]. Languages of Russian culture.

Arnold, M. B. (1984). *Memory and the Brain*. Lawrence Erlbaum Associates.

Attix, D. K., & Welsh-Bohmer, K. A. (2006). Geriatric Neuropsychology: Assessment and intervention. Guilford Publications. https://psycnet.apa.org/record/2005-16543-000

Babushkin, A. P. (1996). *Tipy kontseptov v leksiko-frazeologicheskoy semantike yazyka* [Types of concepts in the lexico-phraseological semantics of language]. Voronezh State University Publishing House.

Barabash, O. (2006). Problematyka movnoyi kartyny svitu v pohlyadakh suchasnykh pol′s′kykh linhvistiv [Problems of language worldview in the views of modern Polish linguists]. *OAktual'ni problemy doslidzhennya hramatyky ta leksykolohiyi* [Actual problems of grammar and lexicology research]: materials of the International scientific-theoretical conference

(pp. 213-217). Vinnytsia State Pedagogical University named after Mykhailo Kotsyubynsky.

Bartminsky, E., & Nebzhegovska, E. (1997). Kognitivnoye opredileniye, profilirovaniye ponyatiy i sub"yektnaya interpritatsiya mira Kognitivnaya lingvistika kontsa XX veka [Cognitive definition, profiling of concepts and subjective interpretation of the world]. *Cognitive linguistics of the late twentieth century: materials of the International Scientific Conference*, 4-8. Minsk.

Beaumont, J .G. (1983). Introduction to Neuropsychology. Blackwell Science Ltd.

Cabeza, R., & Kingstone, A. (Eds.) (2001). *Handbook of Functional Neuroimaging and Cognition.* MIT Press.

Chenki, A. (2002). Semantika v kognitivnoy lingvistike [Semantics in Cognitive Linguistics]. In A. A. Kibrik, I. M. Kobozeva and I. A. Sekerina (Eds.), *Sovremennaya amerikanskaya lingvistika: Fundamental′nyye napravleniya* [Modern American Linguistics: Fundamental Directions] (pp. 340-369). Editorial.

Chernyshenko, I. (2006). Etychni tsinnosti u kontseptosferi politychnoho dyskursu [Ethical values in the sphere of concepts of political discourse]. *Semantics of language and text: materials of the IX International scientific-practical conference* (pp. 288-291). Ivano-Frankivsk: Publishing and design department of CIT.

Demchenko, I., Maksymchuk, B., Bilan, V., Maksymchuk, I., & Kalynovska, I. (2021). Training Future Physical Education Teachers for Professional Activities under the Conditions of Inclusive Education. *BRAIN. Broad Research in Artificial Intelligence and Neuroscience*, *12*(3), 191-213. https://doi.org/10.18662/brain/12.3/227

Donetskikh, L. I. (1980). *Realizatsiya esteticheskikh vozmozhnostey imen prilagatel′nykh v tekste khudozhestvennykh proizvedeniy* [Realization of the aesthetic possibilities of adjectives in the text of works of art]. Shtiintsa.

Fillmore, Ch. J. (1982). Frame Semantics. In The Linguistic Society of Korea (Ed.), *Linguistics in the Morning Calm* (pp. 111-138). Hanshin Publishing Co. http://brenocon.com/Fillmore%201982_2up.pdf

Golubovska, I. O. (2004). Paremiyi yak vidbyttya tsinnisnykh priorytetiv etnichnoyi spil′nosti (na materiali ukrayins′koyi, rosiys′koyi, anhliys′koyi ta kytays′koyi mov) [Paremias as a reflection of value priorities of ethnic community (on the material of Ukrainian, Russian, English and Chinese languages)]. *Linguistics*, *2/3*, 66-74.

Gordienko-Mitrofanova, I., Silina, A., & Kobzieva, I. (2018). Psycholinguistic meanings of the verbalized concept "holy fool" (based on the results of the psycholinguistic experiment). *Bulletin of KhNPU named after GS Skovoroda "Psychology"*, *59*, 18-34. https://doi.org/10.5281/zenodo.2527863

Goroshko, E. I. (2003). *Yazykovoye soznaniye: gendernaya paradigma* [Language consciousness: gender paradigm]. "INZHEK" Publishing House.

Hannay, H. J. (1986). *Experimental Techniques in Human Neuropsychology*. Oxford University Press.

Heilbronner, R. L. (2005). *Forensic Neuropsychology Casebook*. The Guilford Press.

Humboldt, von W. (1985). *Yazyk i filosofiya kul′tury* [Language and Philosophy of Culture] (A. V. Gulygin, G. V. Ramiashvili, trans). Progress.

Ivashchenko, V. L. (2008). Semantyka mental′nosti kontseptu [Semantics of concept mentality]. *Linguistics*, *1*, 37-43.

Karasik, V. I. (2004). *Yazykovoy krug: lichnost′, kontsepty, diskurs* [Linguistic circle: personality, concepts, discourse]. Gnizis.

Khomsky, N. (1972). *Yazyk i myshleniye* [Language and thinking] Publishing house of Moscow University.

Kirik, D. (2002). Kontsept [Concept]. In V.I. Shinkaruk et al., *Philosophical encyclopedic dictionary.* Abris.

Klemantovich, I. P., & Stepanov, V. G. (2015). Neyropedagogika: predmet issledovaniya[Neuropedagogy: the subject of research]. *Fundamental research*, *2*(11), 2464-2468. https://fundamental-research.ru/ru/article/view?id=37469

Kochergan, M. P. (2003). Mova yak symvol sotsial′noyi solidarnosti [Language as a symbol of social solidarity]. *Linguistics*, *1*, 3-11.

Kolshansky, G. V. (1990). *Ob″yektivnaya kartina mira v poznanii i yazyke* [Objective worldview in knowledge and language]. Nauka.

Kondakov, N. I. (1975). *Logicheskiy slovar′-spravochnik* [Logical dictionary-reference book, 2nd ed]. Nauka.

Koretsky, V. M. (1996). *Mala entsyklopediya etnoderzhavoznavstva* [Small encyclopedia of ethnostate studies]. National Academy of Sciences of Ukraine Institute of State and Law named after V.M. Koretsky. Geneza.

Korsakova, N. K., & Moskovichyute, L. I. (1988). *Klinichna neyropsykholohiya.* [Clinical neuropsychology]. Moscow State University. http://psychology.univer.kharkov.ua/dist2020/materialy/ZaikaKN.pdf

Kosharnaya, S. A. (2002). *Mif i yazyk* [Myth and language]. Belgorod.

Kosholap, A., Maksymchuk, B., Branitska, T., Martynets, L., Boichenko, A., Stoliarenko, O., Matsuk, L., Surovov, O., Stoliarenko, O., & Maksymchuk, I. (2021). Neuropsychological Bases of Self-Improvement of Own Physical Health of Future Teachers in the Course of University Education. *BRAIN. Broad Research in Artificial Intelligence and Neuroscience*, *12*(3), 171-190. https://doi.org/10.18662/brain/12.3/226

Kosmeda, T. A. (2000). *Aksiolohichni aspekty prahmalinhvistyky : formuvannya i rozvytok katehoriyi otsinky* [Axiological aspects of pragmalinguistics: formation and development of the category of evaluation]. Publishing House of National University of Lviv named after Ivan Franko.

Kubryakova, E. S. (1996). *Kratkiy slovar' kognitivnykh terminov* [A short dictionary of cognitive terms]. Moscow State University.

Kuznetsov, V. G. (1991). *Germenevtika i gumanitarnoye poznaniye* [Hermeneutics and humanitarian knowledge]. Moscow.

Lakoff, J., & Jonson, M. (1990). *Metafory, kotorymi my zhivem* [The Metaphors We Live By]. Progress

Likhachev, D. S. (1993). Kontseptosfera russkogo yazyka [Concept of the Russian language]. *Bulletin of the Russian Academy of Sciences. Series of Literature and Languages*, *51*(1), 3-9.

Llinas, R. (2001). *I of the Vortex*. MIT Press.

Lysychenko, L. A. (2004). Struktura movnoyi kartyny svitu [The structure of the linguistic worldview]. *Linguistics*, *5/6*, 37-38.

Maslova, V. A. (2007). *Vvedeniye v kognitivnuyu lingvistiku* [Introduction to cognitive linguistics]. Nauka.

McCarthy, R. A., & Warrington, E. K. (1990). *Cognitive Neuropsychology: A Clinical Introduction*. Academic Press.

Mekh, N. O. (2008). *Interpretatsiya kontseptiv slovo, mova v ukrayins'kiy kul'turniy tradytsiyi* [Interpretation of concepts of word, language in the Ukrainian cultural tradition: monograph]. Pereyaslav-Khmelnytsky.

Melnychuk, O. S. (Ed.). (1974). Dictionary of foreign words. Ukrainian Soviet Encyclopedia.

Nakonechny, M. F. (1969). *Orfoepichni normy ta yikh znachennya. Suchasna ukrayins'ka literaturna mova. Vstup. Fonetyka* [Orthoepic norms and their meaning. Modern Ukrainian literary language. Introduction. Phonetics]. Naukova dumka.

Nerubasska, A., & Maksymchuk, B. (2020). The Demarkation of Creativity, Talent and Genius in Humans: a Systemic Aspect. *Postmodern Openings*, *11*(2), 240-255. https://doi.org/10.18662/po/11.2/172

Nerubasska, A., Palshkov, K., & Maksymchuk, B. (2020). A Systemic Philosophical Analysis of the Contemporary Society and the Human: New Potential. *Postmodern Openings*, *11*(4), 275-292. https://doi.org/10.18662/po/11.4/235

Onishchuk, I., Ikonnikova, M., Antonenko, T., Kharchenko, I., Shestakova, S., Kuzmenko, N., & Maksymchuk, B. (2020). Characteristics of Foreign Language Education in Foreign Countries and Ways of Applying Foreign Experience in Pedagogical Universities of Ukraine. *Revista Romaneasca Pentru Educatie Multidimensionala*, *12*(3), 44-65. https://doi.org/10.18662/rrem/12.3/308

Ozadovska, N. P., & Polishchuk. L.V. O. (2022). *Philosophical encyclopedic dictionary*. Abris.

Pimenova, M. V. (2004). *Dusha i dukh : osobennosti kontseptualizatsii* [Soul and spirit: features of conceptualization]. IPK "Graphics".

Popova, Z. D. (2002). *Ocherki po kognitivnoy lingvistike* [Essays on cognitive linguistics]. Istoki.

Potebnya, A. A. (1993). *Mysl' i yazyk* [Thought and language]. Scientific and production commercial firm "SINTO".

Prikhodko, A. M. (2008). *Kontsepty i kontseptosystemy v kohnityvno-dyskursyvniy paradyhmi linhvistyky* [Concepts and conceptual systems in the cognitive-discursive paradigm of linguistics: monograph]. Premier.

Prots, R., Yakovliv, V., Medynskyi, S., Kharchenko, R., Hryb, T., Klymenchenko, T., Ihnatenko, S., Buzhyna, I., & Maksymchuk, B. (2021). Psychophysical Training of Young People for Homeland Defence Using means of Physical Culture and Sports. *BRAIN. Broad Research in Artificial Intelligence and Neuroscience*, *12*(3), 149-171. https://doi.org/10.18662/brain/12.3/225

Selivanova, E. A. (2000). *Kognitivnaya onomasiologiya* [Cognitive onomasiology]. Phytosociocenter.

Shalimov, V. (2003). *Klinika intelektual'nykh porushen'* [Clinic of Intellectual Disorders]: Textbook for Pedagogical Universities. Academy. https://klex.ru/aie

Sirotyuk, A. L. (2003). *Neyropsykholohichne i psykhofiziolohichnyy suprovid navchannya* [Neuropsychological and psychophysiological support of training]. TC Sphere. https://www.twirpx.com/file/144680/

Skab, M. (2007). Slovotvirni potentsiyi slova yak kontseptovyrazhal'nyy zasib [Word-forming potentials of the word as a conceptual means of expression]. *Bulletin of the Precarpathian National University named after V. Stefanyk, Philology*, (XV-XVIII), 478-482.

Slyshkin, G. G. (1999). *Tekstovaya kontseptosfera i yeye yedinitsy. YAzykovaya lichnost': aspekty lingvistiki i lingvodidaktiki* [Textual conceptual sphere and its units. Linguistic personality]: aspects of linguistics and linguodidactics: a collection of scientific works (pp. 18-27). Volgograd. http://window.edu.ru/catalog/pdf2txt/886/66886/39646?p_page=3

Sokolovskaya, Z. P. (1993). Kartina mira v znacheniyakh slov – semanticheskiye fantazii ili «katekhizis semantiki»? [Worldview in the meanings of words - semantic fantasies or "catechism of semantics"?]. Tavria.

Solso, R. (2006). *Kognitivnaya psikhologiya* [Cognitive psychology, 6th ed.) - Series "Masters of Psychology". Peter. http://yanko.lib.ru/books/psycho/solso=cognitive_psychology-6.ru.pdf

Stepanov, Y. S. (2004). *Konstanty: Slovar' russkoy kul'tury* [Constants: Dictionary of Russian culture, 3rd ed., revised and supplemented]. Academic Project.

Stern, I. B. (1998). *Vybrani topiky ta leksykon suchasnoyi linhvistyky. Entsyklopedychnyy slovnyk dlya fakhivtsiv z teoretychnykh humanitarnykh dystsyplin ta humanitarnoyi informatyky* [Selected topics and lexicon of modern linguistics. Encyclopedic dictionary for specialists in theoretical humanities and humanities informatics]. ArtEk.

Tarter, R. E., Van Thiel, D. H.m & Edwards, K .L. (1988). *Medical Neuropsychology: The Impact of Disease on Behavior*. Plenum Press.

Tokarski, R. (1993). *Siownictwo jako interpretacja wiata Encyklopedia kultury polskiej XX wieke* [Siography as an interpretation of the world Encyclopedia of Polish culture of the 20th century] (pp. 335-362). Wrociaw.

Uzhchenko, V. D. (2002). Frazeotvorchi kontsepty v zahal′nomovniy ta areal′niy (skhidnoukrayins′kiy) idiomatytsi [Phrase-creating concepts in general and areal (eastern Ukrainian) idiomatics]. *Linhvistychni doslidzhennya* [Linguistic researches]: collection of scientific works], *10*, 41-49. Kharkiv State Pedagogical University.

Vezhbitskaya, A. (1997). *Yazyk. Kul′tura. Poznaniye* [Language. Culture. Cognition]. Russian dictionaries.

Vilchynska, T. P. (2008). *Kontseptualizatsiya sakral′noho v ukrayins′kiy poetychniy movi XVII – XVIII st.* [Conceptualization of the sacred in the Ukrainian poetic language of the XVII - XVIII centuries]. Dzhura.

Vygotsky, L. S. (1996). *Myshleniye i rech′ : Psikholingvisticheskiye issledovaniya* [Thinking and speech: Psycholinguistic research]. Labyrint.

Weisgerber, J. L. (1993). Yazyk i filosofiya [Language and philosophy]. *Questions of linguistics*, *2*, 114-125.

Yakovleva, E. S. (1994). Fragmenty russkoy yazykovoy kartiny mira [Fragments of the Russian linguistic worldview]. *Questions of linguistics*, *5*, 73-89.

Yefimenko, O. E. (2005). *Kontsept «step» v ukrayins′kiy movi: slovnykova, tekstova i psykholinhvistychna paradyhma* [The concept of "steppe" in the Ukrainian language: dictionary, text and psycholinguistic paradigm] [Dissertation abstract for the degree of Candidate of Philological Sciences; Kharkiv National Pedagogical University named after H. S. Skovoroda].

Zhayvoronok, V. V. (2004). Etnolinhvistyka v koli sumizhnykh nauk [Ethnolinguistics in the circle of allied sciences]. *Linguistics*, *5/6*, 23-35.

Zheleznyak, N. M. (2001). Naukovo-publitsystychnyy dyskurs pro osoblyvosti natsional′noho kharakteru (kontsept volelyubnist′) [Scientific and journalistic discourse on the peculiarities of the national character (the concept of freedom)]. *Bulletin of Kharkiv University*, *520*(33), 286-289.

Zhinkin, N. I. (1998). *Yazyk – rech′ – tvorchestvo: Issledovaniya po semiotike, psikholingvistike, poetike* [Language - speech - creativity: Studies in semiotics, psycholinguistics, poetics. Labyrint.