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# THE ORETICAL FOUNDATIONS OF THE STUDY OF HUMAN BEHAVIOUR

***Annotation:*** *In this article, the theoretical foundations of the study of human behaviour were considered. In addition, it is considered different points of view on the object of study of linguaculturology - the relationship of language and culture - and determined that language is a means by which a person learns culture, and is part of culture.*

***Key words:*** *theoretical foundations, human behaviour, linguaculturology.*

In the science of language, three scientific paradigms are traditionally distinguished: comparative-historical, associated mainly with the studies of the 19th century, system-structural, the founder of which is considered to be Ferdinand de Saussure, and anthropocentric, which arose in the middle of the 20th century.

Within the framework of the latest scientific paradigm, there is a shift of interests from the object of cognition to the subject, a transition from external, exteriorized manifestations of language to internal, internalized ones [2]. In other words, a person is analyzed in language and language in a person [4].

One of the "products" of the anthropocentric paradigm was linguoculturology. The key theorists of this discipline are V. A. Maslova, V. V. Vorobyov, V. V. Krasnykh, V. N. Teliya and some others.

V. A. Maslova emphasizes the interdisciplinary nature of linguoculturology, defining it as “a branch of linguistics that arose at the intersection of linguistics and linguoculturology and explores the manifestations of the culture of the people that are reflected and entrenched in the language” or as “an integrative field of knowledge that absorbs the results of research in cultural studies and linguistics, ethnolinguistics and cultural anthropology [3].

In modern cultural anthropology, there is no consensus on what culture is and what components it consists of. A variety of components stand out: values, concepts, relationships, words, norms, things, melodies and rhythms, images. Among this large list of categories, we are primarily interested in concepts (in linguoculturological terminology - concepts) and relationships. Concepts are understood as a way of organizing and ordering the surrounding world. The most obvious example is the confrontation between good and evil, which is realized in many cultures. Good and evil are cultural concepts that are characterized by an



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attitude of opposition. Both concepts and relationships are reflected in the language [4].

N. I. Tolstoy, the founder of ethnolinguistics, believed that the correlative relationship between language and culture is characterized by diversity and stability. The scientist attributed both phenomena to semiotic systems, which are described using the same terminological apparatus (paradigmatics and syntagmatics, signifier and signified, etc.) [3].

Thus, we found out that the interaction of language and culture is an interdisciplinary problem that is in the field of view of different scientists. Language and culture function through constant dialogue with each other. Language is both a product of culture and an integral part of it.

Some sciences related to linguoculturology also try to solve the problem of the interaction of language and culture.

Like any scientific discipline, linguoculturology has its own terminological apparatus. The basic term for linguoculturology is the term "linguocultural concept".

V. I. Karasik defines the concept as “a mental formation, which is a significant conscious typified fragments of experience stored in a person’s memory” [1].

V. V. Krasnykh believes that the concept is “an abstract idea of a “cultural object” that does not have a visual prototypical experience” [2].

According to V.I. Kubryakova, a concept is “an operational unit of language, a mental lexicon, a conceptual system and the language of the brain, the whole picture of the world, a quantum of knowledge” [4].

Yu S. Stepanov notes two aspects of the concept: “a clot of culture in the mind of a person; that, in the form of which culture enters the consciousness of a person”, “that with the help of which a person himself enters culture” [3].

According to A. A. Zalevskaya, the concept is defined as “a perceptual-cognitive-affective formation of a dynamic nature that objectively exists in the human mind, in contrast to concepts and meanings as products of scientific description (constructs)” [2].

In our opinion, the most complete definition was given by Z. D. Popova and I. A. Sternin: the concept is “a discrete mental formation, which is the basic unit of the human mental code, which has a relatively ordered internal structure, which is the result of the cognitive (cognitive) activity of the individual and society and carrying complex, encyclopaedic information about the reflected object or phenomenon, about the interpretation of this information by public consciousness and the attitude of public consciousness to this phenomenon or object” [4].

As can be seen from most definitions, researchers agree that this is a generalized mental formation, a unit of culture stored in the collective consciousness and characterized by a complex internal structure expressed by various features. In the future, when studying the concept, we will rely on this definition.



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