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LINGUOCULTUROLOGICAL ASPECTS OF THE CONCEPTS OF "UNITY" AND "ENMITY"

The development of linguoculturological studies is explained by the processes of globalisation characterised by not only their objective richness and diversity, but also by the possibility of their incarnation in new linguistic forms. In addition, these linguistic forms aggregate not only the whole of the profuseness of one specific national language, but are also enriched with various interlingual forms. This makes it possible to assert that it is necessary to study globalisation not only as an objectively proceeding process, but also analyse methods of linguistic expression uniting cultural traditions and diversified conceptual innovations.

In this regard, linguoculturology is a science that is studying how diverse forms of the existence of the cultures of various ethnicities are being reflected and becoming established in languages. Insuch an approach, language is seen as one of the fundamental bases of the existence and functioning of a culture. Language not only names and expresses what is present in culture, but also shapes culture, developing within it.

Concepts of the highest level, i.e. concepts linked to the inner world of humans, in particular, the sensual and axiological sides of their existence are the most complicated objects for comparative semantic description. The analysis of emotional manifestations reflected and fixed in linguistic signs is one of the most important sources of culturological information on "commonplace sense" of the native speakers of a natural language and their naive worldview that includes stereotypes of cultural and linguistic perception, which, at a glance, seem to be universal concepts of values for all cultures such as unity, friendship, tolerance, accord, and cooperation and their antonyms such as enmity, malice, conflict, and distaste.

This paper considers concepts denoting unity, tolerance, friendship, accord, and cooperation and their antonyms denoting enmity, malice, conflict, and distaste.

The concepts of **unity** and **enmity** are interesting and, at the same time, aspects in linguistics and culturology, in particular **unity**;

This concept is linked to unification, harmony, and convergence. It may include concepts such as friendship, cooperation, and accord.

Unity can be manifested in different ways in different cultures. For example, it can be linked to the concepts of "friendship" or "union" in the Russian linguoculture.

It is important to note that unity can be physical as well as spiritual.

Enmity:

Enmity, on the contrary, is linked to conflict, distaste, and division. This concept can include antonyms of friendship such as "enemy" or "hater".

Enmity can have various manifestations in different cultures. For example, in the English linguoculture, it can be linked to the concepts of "animosity" or "distaste".

Enmity can be both collective and personal.

The following methods were used in this work: The descriptive method, componential analysis, the method of cognitive interpretation, and the method of comparative analysis. Vocabulary items found in lexicographic sources, examples from modern thematic, fictional, and journalistic texts, and the results of the directional associative experiment were used as materials in the work.

The factors making the study topical are as follows:

1) Linguocultural conceptology is a branch of linguistics with good prospects;

2) The problem of the correlation of concepts in the worldview of humans has not been duly researched;

3) The discussed concepts of **unity** and **enmity** reflect social relations and related norms of social communion that are acute problems of contemporary

societies;

4) Research into the cultural peculiarities of concepts in the comparative aspects uncovers a system of assessments and values necessary for making research into intercultural differences and shaping tolerance in terms of reinforced globalisation of the modern world.