

CONCEPTOLOGY OF LINGUISTIC TASKS IN THE CULTURAL CONCEPT OF LEXICOGRAPHIC DISCOURSE

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Abstract: *Discourse in lexicography is determined by the fact that the main objective is the formation of discourse in a particular subject area. In particular, this may refer to the conscious formation of discourse by lexical means, as well as the structuring of the quality filling of the social picture. The relevance of the study is determined by the social orientation of the analysed forms of concepts in linguistics and the formation on their basis of the qualitative content of social constructs. The novelty of the study is determined by the fact that the discourse is being considered not only in the context of the formation of a separate lexical system. The authors consider the historical features of the formation of the social lexical system. On the example of the lexical concept "bread" determines the direction of reflection of the mental picture in the general formative discourse. Each of the participants in the cultural exchange, as the authors illustrate, can form their own understanding of the cultural concept. The article reveals the form of application of the linguistic concept and the formation of its limited use. The practical significance of the study is determined by the requirements for the formalization of linguistic concepts in the formation of a modern lexical picture of the world and the globalization of the requirements for the development of language. The globalization of the linguistic picture of the world contributes to the penetration of foreign-language concepts and the formation of a concept based on linguistic universes.*

Keywords: cognitive linguistics, concept theory, personal values, discursive concept substrate.

Modern linguistics considers language as a social phenomenon, closely related to the culture and history of a certain people. The focus is on the identity of the native speaker, which is revealed through the study of human speech. It reflects the spiritual essence, motivation and value hierarchy existing in the consciousness of the native speaker¹. It analyses the speech in man and man in speech, those constructions and expressions that they most often use, to which they have the highest level of empathy. Human intelligence, like humans themselves, is not conceivable outside of language and linguistic capacity, as the capacity to create and perceive speech². Language invades all thought processes, creates new mental spaces³.

¹ J. Heritage, "A Galilean moment in social theory? Language, culture and their emergent properties", in *Qualitative Sociology*, 2011, vol. 34, no. 1, p. 263-270. DOI: 10.1007/s11133-010-9180-y.

² L.F. Lunin (ed.), Hearing and balance citations, in *Hearing, Speech, and Communication Disorders: Cumulated Citations 1973*, Springer US, Boston, 1974, p. 1-350. DOI: 10.1007/978-1-4757-0626-0_1.

³ R.K. Logan, The extended mind model of the origin of language and culture, in N. Gontier, J.P. Van Bendegem, D. Aerts (eds.), *Evolutionary Epistemology, Language and*

Cognitive linguistics explores the mental processes that occur in perception, comprehension, cognition of reality by consciousness, as well as the types and forms of their mental representations. It is included as an integral part of cognitive science – an integral science of cognitive processes in the human mind, providing operational thinking and cognition of the world. Cognitology explores models of consciousness associated with cognitive processes, with acquisition, development, storage, use, transfer of knowledge by a person, with the representation of knowledge and processing of information received by a person through various channels, with processing of knowledge, decision-making, understanding of the human language, logical conclusion, argumentation and with other types of cognitive activity⁴. The difference between cognitive linguistics and other cognitive sciences is the research material. It studies consciousness on the basis of language material. Cognitive linguistics is a linguistic prospect wherein the functioning of a language is considered as a kind of cognitive activity, and the cognitive mechanisms and structures of human consciousness are explored through linguistic phenomena. Methodology of cognitive linguistics differs from others as well. It explores cognitive processes, draws conclusions on the types of mental representations in the human mind via the actual linguistic methods of analysis at its disposal, followed by a cognitive interpretation of the research results⁵. The key concepts of cognitive linguistics are the concepts of information and its processing by the human mind, the concepts of knowledge structures and their representation in the consciousness of a person and linguistic forms. Together with other sciences that form cognitology, it attempts to answer the question of how the human consciousness is organized, how a person cognizes the world, what information about the world becomes knowledge, how mental spaces are created⁶. The meaning of language is extraordinary, it is through

Culture: A Non-Adaptationist, Systems Theoretical Approach, Springer Netherlands, Dordrecht, 2006, p. 149-167. DOI: 10.1007/1-4020-3395-8_8.

⁴ H. Winskel, D. Bhatt, “The role of culture and language in moral decision-making”, in *Culture and Brain*, 2019. Available at: <https://link.springer.com/article/10.1007%2Fs40167-019-00085-y>

⁵ M. Derenowski, Strangers in paradise. The role of target language culture in foreign language teaching materials, in J. Arabski, A. Wojtaszek (eds.), *Aspects of Culture in Second Language Acquisition and Foreign Language Learning*, Springer Berlin Heidelberg, Berlin, Heidelberg, 2011, p. 273-285. DOI: 10.1007/978-3-642-20201-8_20.

⁶ A.D. Edwards, Oral language, culture and class, in B. Davies D. Corson (eds.), *Oral Discourse and Education*, Springer Netherlands, Dordrecht, 1997, p. 65-73. DOI: 10.1007/978-94-011-4417-9_7.

language, on the one hand, that mental activity is objectified, and on the other – its study is a path of studying cognition, because cognitive and linguistic structures exist in certain proportions. Cognitive linguistics explores how the structures of human knowledge are connected with linguistic forms, how they are represented in the human mind⁷.

The subject of cognitive linguistics is the issue of the role of language in the processes of world cognition, processes of its design in the form of concepts fixed by linguistic signs, the issue of correlation of concepts with linguistic view of the world⁸. In modern cognitive linguistics, the term "concept" becomes pivotal, as it is being increasingly used by researchers that consider the issues of speech representation of cognitions. It is this key term that distinguishes cognitive linguistics from other areas of semantic research⁹. This term is not unambiguously defined, the content of the concept varies greatly in the concepts of different scientific schools and individual scientists. This is due to the fact that the concept has a dual essence – mental and speech – and this provides a great scope for interpretation¹⁰.

Literature review

For the first time, the notion of concept emerges in the philosophical discussions of realists and nominalists of the 14th century, which studied the issue of apriority-aposteriority of general concepts (universals). In modern cognitive understanding (mental unit, information structure that reflects human knowledge and experience), this term was developed by the American linguist R. Jackendoff in his monograph

⁷ C. Ban, Language, culture, and management: the impact of enlargement on language use in the commission, in *Management and Culture in an Enlarged European Commission: From Diversity to Unity?* Palgrave Macmillan UK, London, 2013, p. 202-224. DOI: 10.1057/9781137316462_9.

⁸ K.A. Hunt, T.M. Rogers, The effect of culture and language on organizational information processing, in *Proceedings of the 1998 Academy of Marketing Science (AMS) Annual Conference*. Springer International Publishing, Cham, 2015. Available at: https://www.researchgate.net/publication/302300189_The_Effect_of_Culture_and_Language_on_Organizational_Information_Processing

⁹ M. Risse, Language, culture, methodology, and literature review, in *Community and Autonomy in Southern Oman*, Springer International Publishing, Cham, 2019, p. 1-34. DOI: 10.1007/978-3-030-17004-2_1.

¹⁰ J. Breuillard, "Uspenskij, B.A.: Selected works, Vol. 1: The Semiotics of History. The Semiotics of Culture, Moscow 21996, Vol. 2: Language and Culture, Moscow 21996, Vol. 3: General and Slavonic Linguistics, Moscow 1997", in *Russian Linguistics*, 2001, vol. 25, no. 1, p. 105-110. DOI: 10.1023/A:1007106318464.

Semantic Structures¹¹, where he operated the terms of the concept of an object and its parts, the concept of movement, action, space, time, attribute, which put the concepts outlined by him in a certain correspondence to parts of speech¹². Linguoculturological interpretation of the concept gains frontality in the 90s of the 20th century. They introduce the term "linguocultureme" – a complex inter-level language unit that acts as a carrier of ethnically labelled knowledge.

The term "logoepisteme" as a denotation of a cultural concept is defined by the fact that it is the knowledge carrying the word in and of itself – with its internal form, individual history, and its individual connections with culture¹³. As is evident, the linguoculturological understanding of the concept involves its linking to linguistic forms, as evidenced by the above definitions. Thus, a concept as a term can be interpreted both in a purely cognitive and in a linguocultural direction. Any linguistic reasoning at the level of hypotheses or theories should be properly verified¹⁴. The key words of culture, into which the features of the national character and world perception are most effectively translated, have become the subject of ethnolinguistic and cultural studies more than once¹⁵. Concepts related to the unique notions of ethnic culture are not only an integral attribute of national literature, they are still constantly emerging in everyday language communication, being a concentrated expression of the spiritual and emotional experience of a certain ethnic group¹⁶.

It is generally accepted that the concept is an umbrella term, which is primarily used in cognitive linguistics and cognitive psychology. They

¹¹ R. Jackendoff, *Semantic Structures*, MIT Press, Cambridge, 1990.

¹² W.J. Jacob, J. Liu, C.-W. Lee, Policy debates and indigenou education: The trialectic of language, culture, and identity, in W.J. Jacob, S.Y. Cheng, M.K. Porter (eds.), *Indigenous Education: Language, Culture and Identity*, Springer Netherlands, Dordrecht, 2015, p. 39-61. DOI: 10.1007/978-94-017-9355-1_2.

¹³ B.E. Hanna, J. de Nooy, Forums for learning: language, culture and identity, in *Learning Language and Culture via Public Internet Discussion Forums* Palgrave Macmillan UK, London, 2009, p. 182-189. DOI: 10.1057/9780230235823_10.

¹⁴ C.H. Mann, "Discussion of "an analyst looks at languages, cultures, and translations"", in *The American Journal of Psychoanalysis*, 1985, vol. 45, no. 4, p. 322-326. DOI: 10.1007/BF01252866.

¹⁵ L.D. Fusarelli, Cultural dynamics: political culture and language in policymaking, in *The Political Dynamics of School Choice: Negotiating Contested Terrain*, Palgrave Macmillan US, New York, 2003, p. 15-37. DOI: 10.1057/9781403973740_2.

¹⁶ A. Nápoles-Springer, E.J. Pérez-Stable, "The role of culture and language in determining best practices", in *Journal of General Internal Medicine*, 2001, vol. 16, no. 7, p. 493-495. DOI: 10.1046/j.1525-1497.2001.016007493.x.

study the issues of thinking and cognition, storage and processing of information¹⁷. Modern linguoconceptology considers the term "concept" as a product of consciousness, the result of primary and secondary conceptualization of reality, which is determined by culture, objectified in language and modelled by a comprehensive linguistic and extralinguistic study¹⁸. Some of the most important attributes of the concept are as follows: the complexity of reality; mental nature; value; conditionality and non-specificity; variability; limitation by the consciousness of the speaker; multicomponent nature; multidimensionality; methodological openness and polyclassification.

Materials and methods

The essence of the term "concept" within the abovementioned approaches is outlined. The concept as an epistemological formation incorporates a person's knowledge of reality, its elements and prospects. A concept as a (psycho) mental education personifies the product of human consciousness, which is the highest form of reflection of reality in the human psyche. From this perspective, the concept is treated as a discrete substantive unit of collective consciousness, reflecting objects of the real or ideal world, and is stored in the national memory of native speakers in a verbally designated form. The term "concept" as (ethno) cultural formation is based on the acknowledgement of the role of national culture in society and is defined as a concentrated expression of the spiritual and emotional experience of a particular ethnic group; mental fact of cultural space, the most abstract idea of a cultural object¹⁹. The term "concept" as (pragma) regulatory formation reflects the intentional nature of the use of mental entities in discourse, the ability to regulate communicative behaviour, determine ethnospecific norms of

¹⁷ M. Hohepa, C. Mika, Language-culture-education: problem and potential: An introduction, in E.A. McKinley, L.T. Smith (eds.), *Handbook of Indigenous Education*, Springer Singapore, Singapore, 2018, p. 1-7. DOI: 10.1007/978-981-10-1839-8_68-1.

¹⁸ P.R. Carr, Debating language, culture, race and power, in H.K. Wright, M. Singh, R. Race (eds.), *Precarious International Multicultural Education: Hegemony, Dissent and Rising Alternatives* (p. 277-296). SensePublishers, Rotterdam, 2012. DOI: 10.1007/978-94-6091-894-0_15. Linar R. Yusupov, Dmitry N. Demyanov, „Technological process modeling for castings according to specified parameters of output production quality based on production-frame model of knowledge representation,” in *Astra Salvensis*, V (2017), no. 12, p. 410.

¹⁹ J. Smith, “Cultural autonomy” – education, language and culture, in *The Bolsheviks and the National Question 1917–23*, Palgrave Macmillan UK, London, 1999, p. 144-171. DOI: 10.1057/9780230377370_6.

communication, the appraisive code of linguistic culture²⁰. The term "concept" as an axiological formation is based on the phenomenon of spiritual value – social representations of good and evil, beauty and ugliness, love and hate, truth and lies, justice. Employing these categories to describe the term "concept" suggests the value dominants of culture²¹. It is relevant to interpret the term "concept" as a linguocognitive phenomenon. At the same time, in the process of defining the concept, its complex substantive structure is considered. The concept is defined as the information structure of consciousness, a multisubstrate, specifically organized unit of memory, which contains a combination of verbal and nonverbal knowledge on the object of cognition, acquired through the interaction of five mental functions of consciousness and the unconscious.

Results and discussion

The term "concept" is interpreted as the result of a rational-emotive perception of reality under the conditions of a certain culture formed in the process of life experience and belonging to both individual and public consciousness, possesses emotionality, axiological character, assessment. It is deprived of its inherent imagery, is always culturally dependent and culturally specific. The term "concept" is understood as a complex, multi-tiered mental formation, which, in addition to the conceptual content, includes evaluative and relational-evaluative meanings that reveal the relationship of the subject to the object that is cognized.

A significant contribution of foreign scientists to the development of the concept theory lies in the plane of cognitive linguistics. With that, the universality of the term "concept" as fundamental for several areas of linguistics is acknowledged. Concepts make up the basic elements of a conceptual system (e.g., concepts of movement, action, place or space). Concepts structure all the information that a person perceives; an important contribution is also made into the justification of the metaphorical nature of concepts. They analyse the meaning at a conceptual level, assuming that meaning is reduced to conceptualization, perception is one of the processes of conceptualization, and there are no

²⁰ W.L. Miller, S. White, P. Heywood, Land, language, culture and nationality, in *Values and Political Change in Postcommunist Europe*, Palgrave Macmillan UK, London, 1998, p. 268-301. DOI: 10.1057/9780230377448_16.

²¹ R. Holme, Language, culture and linguistic relativity, in *Cognitive Linguistics and Language Teaching*, Palgrave Macmillan UK, London, 2009, p. 65-110. DOI: 10.1057/9780230233676_5.

clear boundaries between perception and interpretation. Moreover, the conceptual content is structured with use of grammar, by means of figurative-schematic models.

A hypothesis is suggested that in the process of conceptualization, the consciousness creates various cognitive structures and notions, and concepts important to society get reflected in the language. There are five non-negotiable conditions of the theory of concepts: concepts are mental particulars; concepts are categories: concepts appeal to objects of the real world; compositionality: concepts are the constituents of thoughts, which is the leading attribute of any concepts as mental representations; the general significance or universality of concepts (concepts are public): concepts historically belonged and will belong to all of humanity (e.g. "father", "dog", "water", "triangle", etc.); the acquired (non-innate) nature of the concept (concepts are not innate); although concepts form the basis for more complex mental representations and systems, they are not a natural phenomenon, but are subject to study.

Still, the latter is debatable, as there are innate conceptive representations that are not limited to sensory, perceptual, or sensory-motor representations. With that, the term "concept" is understood as a mental symbol or unit of thought. The concept is defined as a formation characterized by the general properties of a class of objects, formed as an abstraction, but can emerge as a result of other processes (non-abstraction). It is dynamic, has a certain life cycle associated with a professional conceptual apparatus, has a fixed meaning, covers certain knowledge in a certain period of time, can be modified in cultural discourse and transmitted through signs.

A generalization of different views on the term "concept" in modern linguoconceptology suggests that the optimal approach to the definition of the concept is integrated, according to which the concept is epistemological, (psycho) mental, (ethno) cultural, (pragma) regulatory and axiological formation all at once. Therefore, in this understanding, the following definition of the term "concept" is considered relevant, it was adopted as the basis for the further research: a concept is a certain mental representation of a fragment of an objective reality, which reflects the categorical and value characteristics of knowledge about this fragment, is functionally significant for a certain culture, has a complex structure

expressed by different groups of characters represented by various language means, provided that it has a verbal form²².

At the present stage of the development of linguistics, it is relevant to study such models of human knowledge representation and world perception as a worldview, frame, stereotype, archetype, concept, etc. The most developed, and often conflicting opinions of linguists accompany the central term of linguoculturology – the concept. To date, the issue of reflecting the objective world in concepts is devoted to many works by both domestic and foreign scientists. The great interest of scientists in the concept gives rise to fair remarks about the conceptual expansion of linguistics.” Linguists agree that the term "concept" should be used to represent the worldview, intellectual and emotional intentions of a person, reflected in their creations – texts.

There is no doubt that in the 90s of the 20th century, the term "concept", which was introduced into scientific discourse and coexisted along with other similar terms, such as “linguocultureme”, “logoepisteme”, “mythologeme”, etc., turned out to be the most viable. It is often used as a synonym for "archetype", "prototype", "stereotype", "symbol", "gestalt" (from German "Gestalt" – an integral form, image, structure), etc. Probably, such terminological differences testify to the multifaceted nature of the concept, the complexity of its structure and the uniqueness of functions. Despite the variety of interpretations of the term "concept", methods of its research and methods of representation, a unified approach to solving the problem of the concept has not been made, and its interpretation remains ambiguous as well. Proceeding from this, the issues of the structure of the concept and the possibilities of its modelling, including the question of correlation between the meaning of the concept and linguistic sign and the like remain relevant.

In modern linguistic science, three main approaches to understanding a concept are universally recognized. They are based on the following condition: a concept is what names the content of a notion, it is a synonym for meaning. Proponents of this approach prefer such interpretation of the concept primarily in the cultural aspect, understanding the whole culture as a set of concepts and the relationship between them. With such understanding of the term “concept”, the meaning of the language is explicated as secondary, acting only as an auxiliary tool. Representatives of another approach to the analysis of the

²² N.K. Sartbekova, N.A. Radzhapova, A.Zh. Azhibayeva, A.A. Umarbekova, A.N. Dzhuzbayeva, “History and development of arts and crafts of Kyrgyzstan”, *Astra Salvensis*, 2019, no. 1, p. 25-31.

concept put forward the semantics of the linguistic sign as the main means of forming the content of the concept. The concept is interpreted from the same standpoint, when a semantic approach to the concept is also postulated, being considered as a unit of cognitive semantics. According to supporters of the third approach, the concept is the result of a collision of the meaning of a word with personal and public experience of a person, that is, an intermediary between words and reality. Common to the three approaches is the assertion of an indisputable connection between language and culture, and the differences are due to different visions of the meaning of the language in the formation of the concept. World objects become cultural objects only when ideas about them are structured by ethnolinguistic thinking in the form of certain “quanta” of knowledge – concepts. In determining the importance of each of the approaches to understanding the concept, the third approach is the most relevant for this study.

Despite the fact that the term concept is firmly established in modern linguistic science, its interpretation is still ambiguous. In connection with various definitions, a concept is a person’s knowledge of reality in its elements and perspectives; a concept is something that is reconstructed through its linguistic expression and linguistic knowledge; a concept is information about what the individual knows, thinks, imagines about objects; a concept is any discrete unit of collective consciousness, etc. As is evident from the above definitions, the properties of knowledge, assessment, culture and the psyche are distinguished in the concept most consistently, and are taken as the basis in a particular definition. Most consistently, scientists advocate for an understanding of the concept as an ethnocultural entity, or ethno-concept. This model is based on the recognition of the importance of national culture in society and reflects the idea that the concept is the intersection of the world of culture and individual meanings. Of particular interest is a sensible definition of the concept. A concept is a unit of the sphere of concepts, that is, an ordered set of people’s thinking units, which includes all the mental attributes of a particular phenomenon, reflected by the people’s consciousness at a current stage of its development and provides an understanding of reality. However, such definition is not exhaustive and raises a number of questions, for instance: – What should be understood by the “people’s thinking unit”? – How many of these units form the totality?

Why exactly "at a current stage of development"? Indeed, the cultural and linguistic activity of the people forms the concepts of “God”, “man”, “good”, “time” and the like for millennia, and the modern

understanding of such “eternal”, concept is always subject to retrospection, if only for the sake of identifying other prospects for their development. Therefore, this definition requires clarification: a concept is a constituent unit of a system of concepts (a semantic model of the main worldview concepts), which is objectified in a word, a language in the form of sensory and mental attributes of a particular phenomenon of reality and represents these signs through the text as mental, historical and ethnic signs in the minds of the people. Various definitions of the concept also give rise to a variety of their classifications, for example: thematic: this includes emotional, educational, textual concepts, etc.; discursive: concepts of pedagogical, religious, political discourses, etc.

Concepts, which are oriented toward their carriers, form individual (personal, authorial), macro-group, ethnic, and universal spheres of concepts. Proceeding from their affiliation with the national conceptual sphere, they can be personal, age-related and nationwide. The linguistic sphere of concepts is constituted by concept categories and concept symbols (or idioconcepts). Categorical concepts are verbalized by both lexical and grammatical means; cultural ones – only by lexical, since substance is inherent in their nature, which, in turn, can be interpreted both concretely and abstractly.

A typology of concepts in the aspect of cognitive semantics, represented by the opposition universality-specificity, appears to be rather fitting. Universal concepts are heterogeneous: they include both categorical and mental formations. Separate concepts of this type are sometimes called superconcepts on the basis that in certain discourses they are able to create a kind of vicious circle. For example, in religious discourse such units are considered the concepts "God", "soul", "hope", "faith", "love", etc. Sometimes universal concepts are objectified in a triune mode, for example: faith – hope – love. Specific concepts relate to certain fields – social, ethnic, professional, natural-geographical, etc. For example, the concepts, such as "punctuality", "truth", "law", "tolerance", "steppe", "rapids", are evaluated differently in various social, ethnic and professional fields.

Many researchers acknowledge that concepts possess a certain structure, which also forms the basis for their classification. The internal organization of the concept cannot be interpreted as a rigid structure similar to the meaning of a word associated with the active dynamic meaning of the concept in the thought process. Three structural types of concepts are distinguished: single-level, multi-level and segment. The composition of a single-level concept includes only the sensory core,

actually – one base layer. Such structure is typical for many concepts in the mind of the child. A multi-level concept most commonly includes several cognitive layers that differ in the degree of abstraction reflected in them, and are sequentially layered on a basic foundation. Segment concept is a basic sensory layer, surrounded by several segments, equal in degree of abstraction. As an example of a segment concept, the concept of “tolerance” is cited.

More convincing and balanced is a concept that also confirms the layered composition, and different layers are formed as a result, a “residue” of cultural life from different eras. Three components are distinguished in the structure of the concept: the active layer, passive layers and the inner form. The active layer is the main conceptual attribute that is known to every cultural medium and is significant. Passive layers are additional features relevant for individual groups of representatives of a particular language culture. The internal form of the concept, unlike previous two components, is unlocked only to specialists, and for ordinary speakers of linguistic culture, it exists indirectly, as the foundation on which other layers of meanings arose and stand. In a broader sense, the structure of the concept is formed as a circle, in the centre of which lies the main notion, the core of the concept, and on the periphery – everything that is added by culture, traditions, collective and personal experience. Such modelling of the concept is fundamental.

In order to interpret the structure of the concept more convincingly, researchers often use means of imagery, in particular metaphors. The concept is metaphorically represented as a cloud, or as a fruit. The concept is called an umbrella term and the like. With that, any metaphoricity nevertheless leads to the acknowledgement of the so-called base layer in the concept, which is defined as a sensory image encoding the concept as a mental unit in the universal subject code with some additional conceptual attributes. The presence of additional conceptual attributes is inherent in many complex concepts, wherein these attributes are layered on a basic foundation. The acknowledgement of multidimensional idealized forming nature of a concept is the reason that many linguists distinguish three components in the concept structure: notional, figurative, and value-based substrates. The notional substrate of the concept, according to most researchers, is crucial. This element is formed by factual information about a real or imaginary object, which serves as the basis for the formation of the concept. The conceptual component of the concept should also include highlighted layers.

The figurative component of the culturological concept is associated with the way of reality cognition. Unlike the notional component, it is not always completely subject to reflection. The figurative side of the concept is made up of all naïve ideas fixed in the language, internal forms of words used to express the given concept, stable mental pictures. The value-based component is no less important: it is the value-based principle that is behind the culture, and the concept, in its turn, serves to study it. At the same time, for mental concepts, the value-based component is not specific, as it is inherent in any mental education, which reflects the spiritual life of a person.

The formal characteristic of a culturological concept, according to researchers, is the so-called “nominative density” – the presence of a wide range of means of its implementation in the language, which is directly connected with the relevance, importance of this concept in the eyes of a linguistic and cultural society, with the practical or theoretical value of the phenomenon reflected in it content. Another manifestation of the relevance of the content of the culturological concept is considered to be its “experienceability”: the ability to intensify a person’s spiritual life upon getting into the focus of consciousness. In this regard, concepts of different significance are distinguished within the semantic word families, of which paired concepts, the so-called “semantic doublets” are of particular interest, e.g. “happiness – bliss”, “love – mercy”, “justice – truth”, “freedom – will”, “honour – dignity”, “nature – life”, “nature – ecology”, etc., where ethno-specific marking is assigned predominantly to the second members of the doublet.

The idea of a double name of the concept through opposition is represented in the antonymic concept “friend-foe” as based on the philosophy of culture and actualized not only in one word through meaningful forms, image, notions, symbol, on the one hand, but also through mirror reflection of concepts – on the other hand. The opposition of the concept of “organic-inorganic nature”, “life-death”, “white-black”, “good-evil”, etc. is convincing as well. They should be classified as anti-concepts. The existence of conceptual doublets and triplets in linguistic culture indicates that objectification of a concept is a process where one mental unit is actualized through another, as the concept does not exist in isolation, but is integrated into a system of its kind. The relevance of this approach is determined by the particularly important role of values in relation to other cultural phenomena. Thus, they define culture as a set of meanings, values and norms possessed by the interacting persons, and a set of bearers who objectify, socialize and disclose these meanings. In

addition, relevance is determined by the close relationship of values with the most important regulators of behaviour, first and foremost – the social norms; and, finally, by the insufficient degree of development of theoretical approach to the concept through the lens of values.

The category “value” is of interest to a number of humanities: philosophy, logic, sociology, linguistics, cultural studies. Value has become a key concept in the theory of values – axiology, which was formed in the 20th century, first as a branch of philosophy, and then transformed into an independent science. The term “axiology” emerged at the very beginning of the 20th century (1902) in the works of the French philosopher P. Lapis, although the roots of modern axiology can be found in ancient philosophy, which even then was interested in the problematics of good and evil, beauty and truth (Socrates, Plato). Currently, it can be referred to the existence of independent directions formed in line with axiology – axiological psychologism (Wundt), axiological normativism (Weber), axiological transcendentalism, axiological ontologism (Hartmann). The named directions differ, above all, in the ontology of values.

The philosophical view of values is based on the idea that physical objects acquire a certain value as a result of them getting into the social relations of people, leading to a reception of a specific social definition that displays its qualities from the standpoint of society. Values are actively developed in sociology, where they are understood as universally valid, shared by society goals and means of achieving them. In sociology, the role of values is studied in the system of social regulation of society, as well as the place of values in certain areas of society – politics, culture, economics, education. Sociologists are trying to answer questions about what happens to values throughout the life of a society, why they change, what social processes determine the reappraisal of values, and the reason behind the dominance of certain values in society. From the standpoint of cultural studies, values are the result of human activity using which a person wants to recreate objective reality through himself.²³

Value is recognized as the fundamental principle of culture, and the uniqueness of value systems – as the determining factor in cultural differences. Cultural values provide for the specificity of culture, the identity of the actors, act as a basic category in the formation of the world view. Values represent the most important goals of individual activity and

²³ Alefina Golovchun, Beibitkul Karimova, Maira Zhunissova, Gulaim Ospankulova, Kuralay Mukhamadi, „Content And Language Integrated Learning In Terms Of Multilingualism: Kazakhstani Experience,” in *Astra Salvensis*, V (2017), no. 12, p. 300.

social development. An important place is occupied by values in psychology, where the hierarchy of values is investigated. Along with the term “value”, psychologists introduce the term “value-based orientations”. This term was first used by representatives of the Chicago School of Sociology. According to the social psychologist, value-based orientations are a set of spiritual determinants of the activity of a society or an individual. These determinants act as representations, knowledge, interests, motives, needs, ideals, as well as attitudes, stereotypes, and people's experiences. Value orientations set a general orientation to the interests and aspirations of the individual. It is believed that value orientations not only represent certain personality traits, but also become a means of implementing specific social goals.

To date, there are very different definitions of the term "value" in linguistics. Thus, by values they understand not material or spiritual objects, but modus (culturally significant) relations of a person to the outside world, serving him as value-based orientations. There are other definitions, too; for instance, values are understood as historically developed generalized ideas of people about the types of their behaviour that have arisen as a result of an evaluative attitude towards the world, while pointing to the mandatory fixation of a particular ethnic group in the language. Thus, the vast majority of linguistic works interprets values as goals that orient a person in their behaviour and activity, and are fixed in language²⁴.

Therefore, in the humanities, values are proposed to be understood as norms, ideals, ideas, goals, relationships, principles, beliefs, convictions, guidelines, expectations, needs, notions, standards. First and foremost, goals that guide a person in their activity and determine the norms of their behaviour, which finds a permanent fixation in the language, are understood by value. Thus, at the turn of the millennia, active research of values is underway in different sciences. Based on various material (not only linguistic), criteria for the selection of values to be studied are identified. Proceeding from given observations, the definitions of values and the approach to their study depend on the goals and objectives of the study, as well as on the science within the framework of which the research is conducted.

Thus, both for the philosopher, and for the logician, and for the linguoculturologist, the value is the same interesting object, which is,

²⁴ B. Sagynbayeva, N.K. Sartbekova, E.T. Tolokova, Z.P. Akzholova, “The Kyrgyz worldview in the story by Ch. Aitmatov’s “The white steamship” (1988)”, in *Asia Life Sciences*, 2019, vol. 21, no. 1, p. 359-367.

however, considered in different aspects, from different sides: in philosophy it is a phenomenon that displays a person's attitude to the world and is comprehended theoretically, in psychology it is a phenomenon of human consciousness. In understanding the essence of values by different sciences, a general and specific understanding can be singled out for each science. In philosophy, for instance, there is a widespread opinion on the impossibility of expressing values in a language, since values are atomic components of the deepest layer of the intentional structure of the personality. Linguists, on the contrary, argue that values have a verbal embodiment. Linguists are primarily interested in the relation of values to the language, the degree and quality of their representation in the language. To date, there is no single classification of values, because different scientists choose different grounds for it. The most popular classification is provided below. The values of existence may be classified as follows: supreme values – humanity, human; material values – natural resources, labour, tools and products of labour necessary for the existence of mankind and its reproduction; values of social life – various public entities that arise in the course of the progressive development of mankind, public institutions necessary for the life of society, family, nation, class, state; values of spiritual life and culture – scientific knowledge, philosophical, moral, aesthetic and other ideas, ideas, norms, ideals designed to satisfy spiritual needs. Cultural values: kindness of heart; politeness; objectivity. Social values are outlined: ethical (moral); aesthetic; practical; hedonistic.

According to other classifications, values are subdivided as follows:

1) values of material culture (real historical artefacts, preserved architecture, instruments of labour, machinery, household items, food, clothing, works of fine art, written sources, etc.);

2) values of social culture (statutory system: customs, morals, laws; social standing: status, work, friendship, family, tolerance, etc.; political values: freedom of speech, civil freedom, legality, civil peace, etc.);

3) values of spiritual culture (first of all, these are sacred values – God, Christ, Faith, Salvation; vital: life, health, the environment, etc.; moral: good, welfare, love, friendship, duty, honour, decency, etc.; aesthetic: beauty, ideal, harmony, etc.)

In philosophy, particular attention is paid to the discussion of categories for designating higher values: good – morally supreme, beauty – aesthetically supreme, truth – the supreme value in cognition, justice – the supreme value in the political and legal range of values, family – the supreme value in society, etc. In addition, all values can be divided into

universal human values, national, family and individual values. The universal human values include all the masterpieces of world art, stable moral standards (love and respect, honesty, mercy, wisdom, the beauty of the soul, etc.); everything that occupies the most important place in the life of the people belongs to national values. Therefore, national values are all that makes up the culture (legacy) of a certain people.

Individual values include those acquired by a person through training, education, traditions, customs and other mechanisms, norms and values (spiritual, moral, ethical, artistic, moral) formed by society. The listed norms of spiritual culture become internal components of a personality only when they transform into the values of the personality itself. There are other classifications where intangible values are differentiated with special attention: moral (conscience, honour, good, justice, duty, friendship, etc.); religious (God, faith, salvation, humility, grace, etc.); scientific (truth, proof, hypothesis); aesthetic (beauty, brilliance); social (family, marriage, children, freedom, work, etc.); legal (law, order); political (power, democracy, peace, etc.).

The idea of values in philosophical, sociological and psychological works suggests the following values: wealth, faith, power, democracy, duty, prosperity, legality, health, comfort, love, patriotism, prosperity, practicality, science, justice, personal freedom, progress, development, stability, security, religiosity, independence, education, equality, homeland, freedom, family, justice, creativity, work, pleasure, success, efficiency, etc. Values, being the highest beacons in culture, occupy a significant place in the structure of the linguistic personality. Values underlie such preferences which the linguistic personality uses to describe the world. Linguistic study of values is closely connected with the concept of linguistic personality. A linguistic personality is a generalized image of a carrier of cultural-linguistic and communicative values, knowledge, attitudes, and behavioural reactions. Personality (including language) is an organization of values.

The connection of the assessment procedure with the needs, preferences and tastes of the linguistic personality, with its emotional sphere (feelings) determines the subjective nature of the assessment. Nevertheless, the assessment is not only subjective, it initially presupposes a dialectical unity of the subjective and general value-based and statutory systems existing in society and accumulated in culture. Some values are closer to the ideal, others are further away from it. Therefore, on the basis of the predominance of a positive element in them, a "hierarchy of values" is formed. For each people, as well as for each individual person, there is

a hierarchically organized set of values that, even if repeated in other cultures, have a different configuration in them.

Values are both stable and mobile at the same time. Needs change, and with them – the value-based relationships. Therefore, values differ in different historical times. Thus, in ancient Greece, for example, aesthetic values prevailed, in medieval Europe – religious values, in modern society such values were established that were previously considered to be disvalues – wealth, pleasure, power. However, despite the fact that modern man is distinguished by the flexibility of morality and conscience, the basic values of culture are still unchanged. Thus, in spite of the economic and social foundations breaking, people's ideas about the good and the evil, the truth and the falsehood basically remained the same.

Concluding a brief analysis of values, the value-based concept of BREAD from the standpoint of linguoculturology is explored. All values are reflected in the language – in the meanings of words and phraseological units, in paroemias and precedent texts. For example, in a language there are such pairs of words: listen – overhear, see – spy, laugh – mock, obey – grovel, praise – flatter, tell – show off, boast, complain – snitch, etc. The second word of each pair has a negative connotation, which is represented in the dictionary by marks (“disapproving”, “contemptuously”, “disdainfully”). While learning the language, a small child receives the following attitudes of folk culture: 1) you cannot intrude into someone else's life – spy, eavesdrop; 2) it is not good to humiliate the dignity of others – mock; 3) it is bad to forget about one's own honour and dignity – to grovel, 4) it is not good to exaggerate one's own virtues – boast, etc. There are a lot of sayings and expressions that contain explicit attitudes: Do not believe in happiness and do not shut the door from the poor; To be happy is not to annoy anyone. According to P. Bicilli, there are two value systems: the first one is generated by civilization, while the other one – people creatively internalize and tap into it spiritually, and the latter is precisely the subject of interest²⁵.

With that, it should be underlined that value-based concepts cannot be identified with the philosophical concept of value. The philosopher is more interested in the value itself, and the linguoculturologist is interested in its notional-figurative and culturally specific embodiment. N.D. Arutyunova defines the totality of cultural concepts (without calling them that) as a practical human philosophy that reveals a close connection

²⁵ P.M. Bizzilli, *The Tragedy of Russian Culture*, Russkiy put, Moscow, 2000.

and dependence on language resources²⁶. In everyday life, a person displays a value attitude not towards the concepts themselves, but to those entities (both material and ideal) that they replace and which are represented by linguistic units. These value-based relationships are based on those already formed in the linguistic consciousness of the individual and value-based representations and attitudes stored in their memory. Consequently, the value-based component of the linguocultural concept is one of the aspects of the existence of a linguistic personality in the objective world. On the one hand, it appeals to objective reality, and on the other – to linguistic consciousness, to the psyche of a linguistic personality, and represents knowledge obtained on the basis of experience, a type of evaluative reflection of a person. Therefore, in linguoculturology, value is measurable, but with difficulty, because it is changeable in the communicative space.

In the value approach to the cultural and linguistic specifics of a concept, the object of study, first of all, is those culturally significant substantive signs that are associated with the value preferences of society, with stereotypes of consciousness and behaviour, for example, a sign of attitude towards seniority, a sign of attitude towards competitiveness, a sign attitude to home, a sign of attitude to honour, a sign of attitude to work. There is an interest in the sign of attitude to bread as food and spiritual value. These conceptual and value attributes find expression (with varying degrees of intensity) in various manifestations of the culture of a people, including linguistic expression in the meanings of linguistic units, their internal form, as part of a phraseological foundation, including paroemiology. Conceptual and value-based attributes are considered as the coordinates of culture. Identification of the specifics of their grouping can facilitate the determination of the type of ethnosociocultural community. In the value-based approach to the cultural and linguistic specifics of a concept, first and foremost those culturally significant substantive attributes become the subject matter that are associated with the value-based preferences of society, with stereotypes of consciousness and behaviour, for example, an attribute of attitude towards seniority, an attribute of attitude towards competitiveness, an attribute of attitude to home, an attribute of attitude to honour, an attribute of attitude to labour.

There is an interest in the attribute of attitude to bread as food and spiritual value. These notional and value-based attributes find expression (with varying degrees of intensity) in various manifestations of the culture

²⁶ N.D. Arutyunova, *The Language and the World of Man*, Yazyki russkoy kultury, Moscow, 1999.

of a people, including linguistic expression in the meanings of linguistic units, their internal form, as part of a phraseological foundation, including paroemiology. Notional and value-based attributes are considered as the coordinates of culture. Identification of the specifics of their grouping can facilitate the determination of the type of ethnosociocultural community.

Bread is a concept-figure around which a certain scenario, a scene is constructed, forming an integral cognitive structure, i.e. volumetric representation of knowledge and bread as the most important value – both spiritual and material. To reconstruct this concept, a methodology for cognitive-discursive modelling of the actualization of its meanings in various situations (scenes) was developed, i.e. the totality of semantic-pragmatic roles performed by this concept was investigated. There are also similar methodologies, both conventional and new. With such approach, a number of difficulties arise: it is very difficult to identify the speaker's intention, their communicative strategy and assessment of the situation. That is, it is difficult to establish the individual content of the concept of BREAD. This can only be done in the course of experiment.

To appeal to the sphere of linguistic consciousness, behind each concept there is a particular conceptual structure, and behind it, the consciousness hides the stereotypical situation it replaces. This suggests that one of the most important functions of the concept is substitutional. Indeed, the concept does not directly reflect reality, but is a kind of mental formation, replacing in the consciousness a whole series of objects with a similar name and functions. So, the concept of BREAD replaces the following meanings (the main type of human food, a standard of hospitality, a source of spiritual strength, etc.). This is the result of human cognitive activity. In addition, it is a culturally loaded cognitive structure. Hence the question arises, what is common for the whole of humanity in this structure, because it is precisely what allows a foreign-language consciousness to identify categorical affiliation and subject area, i.e. the notional component of the concept, and what is connected with the unique fate of the Russian people, preserves its experience, captures its relationship to the object.

Bread is a universal value. Bread was often described in literature as a value common for many peoples. Its significance is evidenced by the antiquity of occurrence. As is known, back in the Greek and Biblical tradition, bread was the most necessary food product. The universality of the concept-value is indicated by the high importance of the essence for the native speaker of the language and culture, which is replaced by the name of the concept (“No bread – death”, “Everything comes from

father-bread”). Bread is also characterized by the modality of necessity for everyone (“No matter who you are, you want some bread”; “may you be a freak, you still want some bread”; “a grey-haired old woman can't live without bread”). Bread is a basic essence for a person not least because hunger is one of the basic instincts of a person: “A hungry kuma has nothing but bread on her mind”. The dominant modality of the language of hunger – a veiled request to feed, so that there is mutual understanding – the well-fed don't understand the hungry. Admitting to be hungry means admitting your low social status: “If hungry, even the patriarch will steal bread”; “Albeit rich, but without bread a man is not a peasant”.

An opposition well-fed – hungry is not limited to an opposition of two physiological states: it has a social meaning (“the entire world of hungry and slaves”), psychological (“there is bread – there will be a song”), moral (“Earned flap of bread is better than a stolen loaf”; “give the last piece of bread”), sacred (“our daily bread”, “a man does not live by bread alone”) meanings. Upon decoding the meaning of the parameters associated with the reflection of the value of bread, the method of logical inference of implicated values was used. Decoding begins with an analysis of the semantics of the surface structure, then it was proceeded to the discovery of implications. For example, the paroemia "a full stomach is deaf to learning" has a surface meaning of “a person who has eaten well, is not capable of comprehending knowledge”. Several modalities can be found in the surface structure: an epistemic modality that gives the paroemias the status of an authoritative opinion related to collective knowledge: Everyone knows that a full belly... An axiological modality is also present here – a negative attitude towards an inert person who does not seek learning.

In the deep structure there is a deontic modality with the meaning of prohibition: one should not expect from a well-fed person..., an alethic modality with a meaning of impossibility: a person who is well-fed cannot..., an axiological modality with a meaning of negative evaluation: it is useless to expect from a well-fed person to... In consideration of the foregoing, the revealed modalities of this paroemia allow it to be used to express disapproval, condemnation, reproach, complaint, advice, warning, rejection of recommendations, etc. When using them, the speaker displays the unity of his values with the value positions of society, reflected in paroemias.

Further in the text, specific modalities are not revealed, but merely indicate the general meaning of paroemia or phraseological unit, which is necessary to build a model for the concept-value of bread. Bread helps to

overcome any difficulties – "Even trouble can be eaten with bread"; "As long as there is bread and water – nothing else matters". It was considered a great sin for the Russians to drop the bread and not pick it up; after the meal, the leftovers of bread had to be completely collected in the palm of one's hand, hence the phraseological unit "not a bit". Eating bread is not a purely physiological act (No lunch without bread), but also a symbolic one (bread is no joke), sacred (Easter bread; God grant peace and holy bread).

It is important to emphasize that bread is not merely food, but it is necessary for other types of human activity, for example, communication – "Conversation is ill without bread"). Ancient, but still preserved rites of joint eating and drinking are associated with bread: "God on the wall – bread on the table"; "A common slice of bread is tastier and more satiating, and tea is sweeter than honey". After the funeral of a Russian man, they leave him a glass of vodka at home, covered with a slice of bread. It was chosen from dictionaries over 300 phraseological units, proverbs and sayings with the word "bread", an equal number of paroemias exist with the words of this lexical-semantic group: "He does not care, he can't be lured with bread"; "Eat pies, but save bread for later"; "Karavay [round loaf], choose whoever you want!", "another man's bun looks much more fun", etc.

It follows that the frequency of objectification of the BREAD concept in paroemiology makes it possible to draw up a conceptual paradigm, which will include numerous variants of bread as food and a concept model: "Rye feeds everyone, and wheat as it pleases". "Earned flap of bread is better than a stolen loaf". The variety of types of bread, the traditions of its preparation, the holiday rituals associated with them and the sacred eating of bread (at the Eucharist, the main sacrament of the liturgy) are closely connected with the basic value system of the people, constitute factors of prestige and serve as symbols of the most diverse aspects of the cultural life of the Russian people. It is no coincidence that BREAD belongs to the constants of Russian culture.

Model of the concept of BREAD. Upon a comprehensive understanding of values based on language materials, a model of the value-based worldview can be developed. How to highlight the value-based worldview? Only by proceeding from the idea that the most important, in value-based terms, objects and phenomena of life receive the most diverse and detailed nominations. The set of value dominants forms a certain type of culture preserved by the language. But in order to reconstruct the entire system of values, to build a model of the value-based worldview, it is

necessary to describe the basic concepts important for culture, in their connections and relations among themselves. One of these basic concepts is BREAD, the model of which is attempted to build.

A scheme that reproduces and replaces the researched object in the most general form is understood by model. The concept of a linguistic model emerged in structural linguistics, but entered the scientific discourse in the 60s-70s of XX century with the emergence of mathematical linguistics and penetration of mathematical methods into linguistics. Modelling is not only one of the means of displaying linguistic phenomena, but also an objective practical criterion for verifying the genuineness of knowledge of a language. In conjunction with other methods of language learning, modelling acts as a means of deepening knowledge, its transition from relatively primitive to more meaningful models reveals the essence of the language more fully, making the concept of bread more visual²⁷.

Therefore, modelling is one of the most popular methods today due to its versatility. Creating a model is the replacement of one object by another in order to obtain more visual information about the most important properties of the object with help of the model. The model is always only a relative, approximate similarity of the original object, it is always only an interpretation of reality according to the parameters set by the researcher, that is, the solution of this issue largely depends on the author's position. In the centre of the BREAD model is value (all good is from bread), the next circle is the notional part of the concept (bread as the main food: bread is the basis of life), a number of symbolic meanings adjoin these representations, representing this concept as a spiritual and moral entity. Thus, the created concept model is an integral cognitive structure, i.e. volumetric representation of knowledge and bread as the most important value – both spiritual and material.

Thus, in linguistic science of recent decades, there has been a tendency to expand the content of the term "concept" and its meaning with additional properties. The concept is initially implemented as a culturological concept, then as a linguocultural one and, finally, as a linguistic concept, which is used to define a notion, idea, meaning, image. The consolidation of this term in linguistics opens wide horizons for the study of universal and national forms of thinking, which are objectified in

²⁷ T.V. Portnova, "Historical aspects of project technologies development and opportunities for their use in scenic arts", in *Space and Culture, India*, 2018, vol. 6, no. 4, p. 48-56.

the word, primarily colloquial and literary, for the analysis of the idiostyle of the writer and etc.

Cognitive linguistics has inherited the works of all linguistic paradigms that existed before it and develops, along with philosophy and psychology, the existing issues of the links between language and thought process, but considers them in such categories as knowledge, language varieties of knowledge, language methods of representing knowledge, procedures for operating knowledge, mental structures. Cognitive linguistics emphasizes that part of a person's cognitive ability is their linguistic ability. Thus, it can be concluded that cognitive linguistics is characterized by the following definitions: transitions to other sciences, learning a language with the purpose of understanding its speakers, studying the variety of language functions, explaining linguistic phenomena.