

NATIONAL AND CULTURAL VARIATION OF THE CONCEPT

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Abstract: *The article is devoted to the actual problem of modern linguistics – investigation into the verbal means of representation the concept dignity and the finding of its national and cultural identity. The work was done according to modern linguistic approaches and has an analyses of means of language representation of the concept dignity. The aim of the study is to investigate verbal resources that represent the concept dignity in a worldview. The authors carried out a comprehensive analysis of verbal means, of representation of the concept within the modern anthropocentric paradigm. The analysis reveals features of the linguistic and cognitive content of the concept, its connection and relation with the objective world and the culture of the ethnic groups, and the nature of the cultural identity of a worldview. The article presents the following methods of research: conceptual analysis, descriptive method, component analysis, the method of participant observation, experimental method, and statistical method. Results of the analysis show that consideration of the interaction of language and culture, makes it possible to examine the facts of language in close connection with the worldview and spiritual values of the people, with linguistic consciousness of representatives of different ethnic groups. Prospect of studies is further study of universal and specific features of languages of the different ethnic groups.*

Keywords: cognitive linguistics, concept, national and cultural specifics.

In the context of globalization, the spread of mass culture and general modernization, language is becoming an important ethno differentiating factor. The representatives of different language cultures have different world views. Linguistic identity organizes content statements in accordance with his/her view. This demonstrates the specificity of the human perception of the world, recorded in the language. The peculiarity of the languages is in the difference of the cognitive bases formed by ethnic groups in the process of perception and development of the world, conducting specific business and work, existing in the different ecological landscapes.

Appeal to the concept of the *dignity* is acute nowadays, as the problem of understanding the dignity exists not only in everyday life, when in pursuit of a rapidly changing world people often forget about moral values, but also in other spheres of human existence: cultural, social, economic, civil, legal. This leads to a crisis of the spirit world, it affects the foundations of life.

The relevance of the research of the concept *dignity* is also determined by reference to the data of cognitive linguistics, the importance of which is nowadays increasing in the science, expanding the range of issues within the view of modern scientists from developing common theoretical problems that go beyond the traditional linguistics, to identifying and describing specific concepts. An integrated approach to a problem is caused by the anthropocentric orientation of modern linguistics. The increased interest in the human factor in the language predestined the shift to the anthropological linguistics. Anthropocentrism as a special principle of research in modern linguistics is manifested in the fact that a person becomes a point of the report in the analysis of various phenomena.

The concept *dignity* has not yet been the object of special linguistic research, although discussion of this concept are presented in the works related to the study of human psychology, in the philosophical doctrines of virtue, happiness, the moral aspects of the culture, the problem of human existence in the world. Research of the concept *dignity* is considered to be important, as it meets the needs of society: dignity is a significant component of the social and moral parts of a human and community. The development of society and culture involves the development of the human being who has a sense of self-esteem.

Literature review

Cognitive linguistics was established within the framework of anthropocentric paradigm. In cognitive linguistics, cognitive activity is considered as a human activity, developing the ability to orientate in the world. This process is connected with the need to process the known information, compare the new information with the existing one, to identify and distinguish objects, to choose one or another type of verbal behavior. Here concepts can be of help, as they arise for such operations. Concepts form a world view of the humans. Combining, concepts form the conceptual framework and become actual in the process of thinking. Language encodes a formed conceptual system. It turns out that a native speaker is the carrier of certain conceptual systems. Many linguists studied concepts, but still there is no common understanding of the term “concept”.

A. Vezhbitskaya¹ understands the concept of the object of the world “ideal”, having a name and reflecting the cultural representation of a person about the world of “reality”. A.A. Zalevskaya (in accordance with the holographic hypothesis of reading information) believes that the concept is a complex thought units, which is in the process of mental activity turns the different parties, actualizing their different features and layers, corresponding

¹ A. Vezhbitskaya, *Language. Culture. Cognition*, Russian Dictionaries, Moscow, 1996.

features may well not have the language designations in the native language of the person². D.S. Likhachev³ defines the concept as a kind of algebraic expression values, which a person operates in the written speech.

E.S. Kubryakova et al.⁴ give the following definition of the concept: a concept is a substantial operational unit of memory, mental lexicon, conceptual framework and language of the brain, the whole picture of the world, as reflected in the human psyche, the quantum of knowledge. The most important concepts are expressed in the language. V.N. Telia⁵ claims that the concept is a product of human thought and the phenomenon of the ideal, therefore, inherent to human consciousness in general, not just to language. The concept means a construct; it is not recreated, and “reconstructed” through its linguistic expression and extralinguistic knowledge. R.M. Frumkina⁶ considers the concept to be verbalized notion reflected in terms of culture. “Since people continually learn new things in the world, because the world is constantly changing – says L.W. Barsalou et al. – human knowledge must be shaped to adapt quickly to these changes, so the basic unit of transmission and storage of such knowledge must also be sufficiently flexible and mobile”⁷.

An understanding of the concept corresponds to the representation of the meaning, which a person operates in the process of thinking. Learning of concepts helps to put the conceptual and linguistic picture of the world, to identify national peculiarities. Having a universal set of concepts, each nation has its specific relation between them. The concept incorporates the meaning of many lexical units and is implemented not only in words but also in the phrases, sayings, texts. This process is associated with the need to process the known information, compare the new information with existing, to identify and distinguish objects, to choose one or the other type of verbal behavior. Data can be combined effectively in order to build a communication plan meaningfully and purposefully. A person takes into account information about the links between his future speech acts and the situation, taking into account information on cognitive presuppositions about the situation and the context⁸. It is necessary to highlight, that human speech is the picture of human feelings

² Z.D. Popova, I.A. Sternin, *Essays on cognitive linguistics*, Istoki, Voronezh, 2003.

³ D.S. Likhachev, *Conceptual sphere of the Russian language*, Academia, Moscow, 1997.

⁴ E.S. Kubryakova, V.Z. Demyankov, J.G. Pankrats, L.G. Luzina, *Concise dictionary of cognitive terms*, Faculty of Philology of Moscow State University, Moscow, 1997.

⁵ V.N. Telia, *Russian phraseology. Semantic, pragmatic and linguistic – cultural aspects*, School “Languages of Russian Culture”, Moscow, 1996.

⁶ R.M. Frumkina, *Does the modern linguistics have epistemology? The language and science of the end of the XX century*, Russian State Humanitarian University, Moscow, 1995.

⁷ L.W. Barsalou, A.L. Lehrer, E.F. Kittay, *Frames, concepts, and conceptual fields. Frames, fields and contrasts*, Hillsdale, New Jersey, 1992.

⁸ A.K. Zhukenova, *Speech strategies of communicants in natural and artificial bilingualism*, KSU, Kokshetau, 2010.

and thoughts, if a person has different ways of expressing the sense, he/she can achieve the goal⁹.

A wide range of views on the definition of the concept is determined due to the fact that the concept has a multidimensional, not a static structure and includes a linguistic, cultural, psychological and social aspects. For the speakers it is not so much the concept of unity of thought, as a way accumulating emotions, evaluations, associations inherent in the culture, so the study of the concept must be comprehensive and should not be limited to the extent of one science. The study of the concept *dignity* s based on the achievements of Kazakhstan and foreign cognitive linguistics, pragmalinguistics, cultural linguistics, ethnolinguistics. In this paper, a concept is understood as “quantum of knowledge, cognitive heading partitioning continuum”¹⁰, “the value and emotionally intelligent piece of information”¹¹. As basis, the view of Y.S. Stepanov was taken, who, understands concepts as mental entities, having their name in the language and reflecting cultural and national representation about the world, “it is like a clot of culture”, where a person is, “not the creator of cultural values”, he enters into a culture, and in some cases affects it¹².

Theoretical and methodological basis of the study compiled the works of Russian scientists: N.D. Arutyunova, N.N. Boldyrev, A. Wierzbicka, V.I. Karasik, Y.N. Karaulov, E.S. Cubreacova, V.A. Maslova, Z.D. Popova, B.A. Serebrennikov, I.A. Sternin. The Kazakh linguistics experiences a desire to go beyond a science, so Kazakh linguistics comply with the provisions of the modern paradigm of world linguistics. However, at this stage of development of Kazakh linguistics (cognitive linguistics, psycholinguistics, neurolinguistics) is characterized by fragmentation of research¹³. From the ethno-linguistic point of view cognitive aspects of language were explored by Z.K. Ahmetzhanova, A. Baitursynov, S.Zh. Bayandina, E. Zhanpeyisov, A. Islam, B.H. Ismagulova, A. Kaydar, M.M. Kopylenko, Zh. Mankeeva, E.D. Suleimenova. Dissertations of the following linguists were devoted to the analysis of specific concepts: B.S. Zhumagulov (concepts *home, debt*) Sh.K. Zharkynbekova (analysis of the concepts of *color*), M.B. Abdrakhmanova (concept *eye*), Zh. Umatova (the concept of the *soul – zhan*), and others.

⁹ A.E. Ismagulova, *Structural-semantic models of a polylogue in the communicative act of success vs failure*, Jania-Polygraph, Almaty, 2010.

¹⁰ E.S. Kubryakova, V.Z. Demyankov, J.G. Pankrats, L.G. Luzina, *Concise dictionary of cognitive terms*, Faculty of Philology of Moscow State University, Moscow, 1997.

¹¹ S.A. Askoldov, *The concept and the word. Russian literature*, Academia, Moscow, 1997.

¹² Y.S. Stepanov, *Constants. Dictionary of Russian culture. Previous studies*, School “Languages of Russian Culture”, Moscow, 1997.

¹³ E.D. Suleimenova, N.Zh. Shaimerdenova, E.A. Zhuravleva, Zh.S. Beisenova, *Kazakhstan studies of the Russian language (persons)*, Saryarka, Astana, 2009.

Materials and methods

The aim and objectives of the study have defined a comprehensive methodology for analyzing the concept *dignity* in a worldview, including the following methods:

- conceptual analysis, having a language focus, allows determining the structure and national identity of the concept *dignity*;
- descriptive method, involving description of the characteristics of the studied language units;
- component analysis method, which consists in the interpretation of the values of the test unit through a set of inherent semantic components;
- the method of participant observation is used in a solid sample context – representatives of the concept *dignity* in lexicographical sources;
- experimental method was used to study the associative field of the concept *dignity*;
- a statistical method used in the processing of experimental data.

In modern linguistics there are various methods to describe the concept. The use of various methods and techniques of research in each case depends not only on the complexity of the concept, but also on the goals and objectives set by the researcher, the nature of the linguistic sources, which are material for the consideration of the concept¹⁴. In this paper, a technique used to establish the scope of the semantic concept was proposed by R.M. Frumkina. She delineates the core and the periphery. The kernel is the dictionary meaning of the token. Peripherals – is a subjective experience, the various components of the pragmatic token, connotations and associations. However, many word concepts cannot be understood apart from the intentions of the participants or the social and cultural institutions and behavior in which the action, state or thing is situated¹⁵.

To identify the cultural identity of the concept, the semantic features of language are compared with a set of semantic features of the concept of the equivalent in another language. This makes it possible to see such signs of the concept in another language, which seems obvious, without which the concept does not exist. However, in the analysis it becomes clear that this sign is bright, original, and purely national. Contrastive analysis makes it possible to identify common components in the concepts of national concept sphere, detect differences or absence of certain cognitive components. In the course of this study to define differences between the concept and meaning of the word, to identify national specificity contrastive analysis of the concept *dignity* on the examples of Russian, Kazakh and English languages was used.

¹⁴ V.A. Maslova, *Cognitive linguistics: Tutorial*, Tetra Systems, Minsk, 2005.

¹⁵ W. Ctoft, A.D. Cruse, *Cognitive linguistics*, Cambridge University Press, Cambridge, 2004.

Results and discussion

The problem of understanding the dignity in our time is acute not only in the moral sphere; it is relevant to the social, economic and legal spheres, in everyday life of people. Dignity is one of the defining characteristics of the spiritual nature of man. By virtue of their ethnic and cultural specificity of the concept *dignity* it has unequal treatment in the context of different cultures. The concept *dignity*, belongs to the category of moral concepts inherent in every culture, it is one of the basic concepts in the model of the world, as it defines an integral part of the characteristics of a free, intelligent and self-confident person.

The study and comprehension of the nature and importance of dignity has philosophical roots in the depth of historical and philosophical traditions associated with antiquity, with the philosophy of Aristotle, the Stoics, Cicero, with the legacy of Hobbes, Kant, A.G. Baumgarten, B. Pascal, E. Rotterdam, Scheler and others. The phenomenal interest in understanding and explaining the essence of dignity confirms that the idea of it belongs to the category of indigenous categories of culture, to the core of national and individual consciousness. The concept *dignity* is a complicated semantics, which includes not only moral, but also national, economic, social, legal connotations.

To describe the core of the concept *dignity* in the worldview analysis of dictionary definitions and lexical compatibility key units, the analysis of synonyms and the diversion of the field was used. The dictionaries of the following authors were used in the course of the work: Dahl, Ozhegov, Ushakov, "Kazakh-Russian dictionary" edited by R.G. Syzdykova, K.S. Husain "Kazakh-Russian and Russian-Kazakh dictionary" by P.V. Kossovich, "The concise Oxford dictionary" of A.S. Hornby, "Thesaurus dictionary Webster's", "Dictionary of synonyms and antonyms of English" by J. Devlin, "Russian thesaurus" by Z.E. Alexandrov, "Phraseologic dictionary" by I. Kenesbayev.

Different language units and various lexical- semantic variants of lexical units verbalize different features of the general concept. The core of the concept *dignity* in a worldview is based on an analysis of key lexical units and synonyms, identified sememes can be represented as follows:

The first level. The highest spiritual values, possession of high moral character, characterizing the person: *ронять свое достоинство; говорить с достоинством; чувство собственного достоинства; жақсы арына құл, жаман малына құл; біреудің намысына тию, намыскер адам; it was beneath his dignity to cheat; showed his true dignity when under pressure.*

The second level. Social and moral qualities of the individual characteristics of a person: *достойный человек, уважаемый, ценимый; ер намысы, жалған намыс; the dignity of this act was worth the audience of kings.*

The third level. Attitude towards others, manifested in actions and behavior: *говорить с достоинством; вести себя достойно; поведение, достойное ее положения; из-за своей гордости ни с кем не дружит; general opinion as to what is decent; the indignity of this last, powerful, unexpected shove completely upset Dron. Мақал – сәздің атасы, уәде – ердің опасы; Адалдық ардың ісі.*

The fourth level (the level is distinguished by its social features). Possession of high position in a society recognized by people: *графское достоинство; честь дворянина; he respected the dignity of the emissaries; It was undignified position for him.*

The fifth level. The economic connotation, value: *это сукно посредственного достоинства; это дело достойно таких затрат; все имеет свою цену.*

The sixth level. The legal connotation, i.e., authentic, inherent in all human right: *моральное достоинство; сведения, порочащие честь и достоинство; обращение, унижающее честь и достоинство человека; унижать честь и достоинство; human dignity, human rights; human dignity shall be inviolable; to respect and protect human dignity; dignity in human involves the earning of expectation of personal or esteem.*

Attention is drawn to the fact that the first three levels, forming the core of the concept and pushing the rest of the levels in the periphery are evaluative ones. This indicates that in the minds of the people an approving assessment of people with high moral qualities as people worthy of a significant position in society is present. Confirmation of the proposed interpretation of the concept *dignity* is a clear positive assessment and emotional acceptance of the national mentality of the human qualities that indicate self-respect and respect for others. These include, for example: self-restraint in behavior, kindness, independence of mind and attitudes of high moral character.

It is in cognitive linguistics that has paradoxical findings that the meaning of the word in the dictionary entry is presented “insufficient, narrow, far from the reality of cognitive and even inadequate”¹⁶. Meaning underwrites the existence of all linguistic units and phenomena, none of which are semantically empty. Meaning is therefore not tidily contained in the lexicon, but ranges through the linguistic spectrum, because meaning is the very energy that propels the motor of language. Grammar and lexicon are not two discrete types of meaning, but rather the extreme ends of a spectrum of meaning containing transitional and hybrid types (functor words like prepositions and conjunctions are examples of hybrid that carry both lexical and grammatical semantic freight)¹⁷. From the supra- and segmental features of phonology through morphology, syntax, and discourse pragmatics, all of language shares the task of expressing meaning. This includes idioms “dead metaphors” which

¹⁶ R.W. Langacker, *Foundation of cognitive grammar. Theoretical prerequisites*, Stanford University Press, Stanford, 1987.

¹⁷ L.M. Buzinova, O.P. Ryabko, M.G. Merkulova, Ye.G. Knyazeva, I.G. Anikejeva, Ya.I. Sukhareva, “About the verbalisation of the concepts “soul” and “fate” in the Russian linguoculture”, in *ASTRA Salvensis*, 2020, no. 1, p. 321-329.

remain motivated within the system of a given language, and whose motivation can be made explicit¹⁸.

Therefore, the content of the concept *dignity* of the periphery makes a variety of conceptual signs, stereotypes reflected in proverbs, aphorisms, winged expressions in journalistic, artistic and scientific texts. This information reveals the interpretative field of the concept. Peripheral analysis of the components has showed that the concept *dignity* is widely represented in different ways. The periphery of the concept is denoted with the social characteristics (high social status), legal characteristics (inherent dignity), gender characteristics (women's dignity – honor, chastity, men's dignity – courage, bravery, nobility, strength), economic characteristics (cost, the value of something, material acquisition of something, the appearance of prices), behavioral traits (necessary behavioral characteristics, list of behavioral characteristics of a worthy person).

Proverbs reflect the positive emotional perception of people with moral values, higher assessment, and dispraise of people going against morality. While analyzing the representations of the concept *dignity* in Russian proverbs we have revealed that the concept is presented in the Russian linguistic picture of the world with the primary lexeme “достоинство”, lexemes “честь”, “почет”, “заслуга”, “стыд”, “совесть”, “доброе имя”, “труд”, and others. The main layer of the concept in the Kazakh linguistic picture of the world in addition to the primary lexeme (*namys* – *namys*) is represented in the proverbs with the lexeme “ар” (*honor*). Periphery of the concept *namys* is represented in the language of proverbs with the following lexemes: “жақсы”, “алтын”, “әдені”, “әділ”, “Ұят”, expressing the estimated response. The concept *dignity* of the English proverbs and sayings is represented with the following lexemes: “clear”, “good name”, “action”. The core of the concept *dignity* is represented with the lexeme “good name”, indicating a person's reputation, characterized by impeccability. The peripheral part of the concept includes cognitive symptoms “clear”, “clean”. The dignity as a human value comes from pure thoughts: *A clean fast is better than a dirty breakfast; A clean hand wants no washing; A clear conscience laughs at false accusations.*

The analysis of verbal means of representation of the concept *dignity* belonging to the periphery shows the cultural identity of this concept. The features of the concept *dignity* in the Kazakh linguistic culture are manifested in the fact that, as the core of human nature, a way of self-determination and the criterion of self-dignity, it is closely connected with public opinion. Achieving the full degree of dignity is closely connected with the ideas of service to society and people. Love to the country, to the nation, and patriotism begins with the respect for the older generation, history, language, culture, and these

¹⁸ L. A. Janda, “Cognitive linguistics in the year”, in *International Journal of Cognitive Linguistic*, 2010, vol. 1, no. 1, p. 6-7.

are important components of the periphery of the concept *намыс* (*dignity*). Located between the major empires, the Kazakh people defended the territorial and spiritual independence for centuries. A variety of verbal means of representation of the concept *dignity* precisely conveying different emotional and psychological conditions of a person in the Kazakh linguistic culture points to an important role of the dignity in the process of formation of the people's world view: *намыс (-ын), жыртысын жыртыты (жоқтады), намыс көрді, намысқа тиді, намысқа шапты – намыс құды, намыс қылды (шақырғы) – намысы қозды, намыс қысты (буды), намысты қалдан бермеді – намыс бермеді, намыс жібермеді (қорғады), намысын қоздырды (қызыдырды, оятты)*¹⁹.

The concept *dignity* in the Russian linguistic culture is verbalized in the context of value concepts. Russian representations are merged into the moral law, which manifests itself in man's relation to others, his/her behavior. For the deeply religious Russian people the moral categories are priority over external circumstances, as for the Russians an internal awareness is always higher than opinions imposed from outside. In this case the spiritual growth is more important as the goal of the action, peace of mind, the desire to be in harmony with the inner "I" – and is more valuable as a reason: *ронять свое достоинство; чувство собственного достоинства; самоуважение; самооценка; самолюбие; самокритичность; счастье; внутренний стержень; ронять свое достоинство; развивать свое достоинство; сердечность; простота; общительность; вежливый; доброе расположение духа; деликатность*. Dignity is a dedication, purification of the spirit, the desire to live in harmony with yourself to bring the world closer to the ideal even in your own soul. Honor and dignity are a sustainable combination where a class honor and dignity express preservation of internal and external balance²⁰.

In the English linguistic culture not only spirituality and morality are recognized as important, but also the possession of socially recognized, valued social benefits (social status, wealth, fame, respect in the community). It is especially necessary to observe all the socially accepted norms of behavior, etiquette. It is not enough here just to be a good man, it is also necessary to win the respect of others: *propriety, nobility, grace, decency, worth, pride, self-respect: knowledge of one's worth and character; quality of being of being noble; noble character; a quality of being pleasing; (the quality of) being decent; (regard for the) general opinion as to what is decent; what a person or thing is worth, the dignity of the emissaries, he behaved with great dignity; a rich man, to be rich, a man of large fortune, to make a tolerable fortune, to give fortune, splendid property, in easy circumstances, to have a comfortable income, to have money, to be well-off*.

¹⁹ M. Kulakhmetova, "Religious discourse in Kazakh: Description and structure", in *International Journal of Science and Research, Ponte*, 2017, vol. 73, no. 1, p. 157-165.

²⁰ N. Otreshko, H. Chmil, V. Bitaiiev, N. Korabliova, N. Zhukova, "The genesis of power: The role of ideology in the modern world", in *ASTRA Salvensis*, 2020, no. 1, p. 7-23.

Taking into account the fact that the possession of dignity is both a state and a process, we can mark out the following components of the concept *dignity*: awakening of self-esteem, development or training of this feeling in a person, the possession of dignity, keeping of dignity, humiliation, and loss of dignity. We can also indicate the specific characteristics of dignity: moral (noble deeds, honest behavior), intellectual (independent views and judgment), emotional (self-esteem, awareness of own importance), gender (the dignity of men as an expression of strength, the dignity of women as an expression of honor, modesty, purity, chastity), social (in accordance with the role in the society)²¹.

To understand the individual characteristics of different cultures, in order to complement the presentation of the content *dignity* prevailing in the analysis of the lexicographic material, set phrases, proverbs, texts, and to penetrate the linguistic consciousness of the people, of course, the details of experimental techniques are important. It is necessary to check “all the selected during the study components and the layers of the concept, cognitive classifiers, interpretive predications, etc. to their “beingness” – the real presence in the minds of the people”²².

In order to identify the reality of the study components, to determine the cultural identity of semantics of the word *dignity*, to complement the representations of the concept derived from the analysis of dictionary definitions of the key lexeme, synonyms, diversion field, lexical compatibility of the key lexeme, set phrases, proverbs, texts, the association experiment has been conducted. In the experiment we have used the method of written questionnaires in the native language of testees. To get the most basic reactions the stimulus-word *dignity* was given in the list of other stimulus-words the Russian and Kazakh languages, “уважение” – “ҚҰРМЕТ” (respect); “престиж” (prestige); “успех” – “табыс” (success); “достоинство” – “намыс” (dignity); “гордость” – “мақтаныш” (pride); “патриотизм” (patriotism); “семья” – “отбасы” (family); “деликатность” – “сыпайлылық” (delicacy); “знатность” – “атақтылық” (nobility); “нравственность” – “адамгершілік” (morality); “честность” – “адалдық” (honesty); “любовь” – “махаббат” (love); “уверенность” – “сенімділік” (confidence); “этичность” – “әдептілік” (ethics). The list also included the words with a negative connotation, “ненависть” – “жек көрушілік” (hatred); “зависть” – “Қызғаныш” (envy); “одиночество” – “жалғыздық” (solitude);

²¹ D.S. Ryspayeva, *Verbal means of representation of the concept*, KSU, Kokshetau, 2010.

²² Z.D. Popova, I.A. Sternin, *Essays on cognitive linguistics*, Istoki, Voronezh, 2003.

“самолюбие” – “жаЛҒЫЗДЫҚ (vanity)”; “предвассудки” – “Өзімшілдік” (prejudices); “неуверенность” – “сенімділіксіз” (uncertainty)²³.

After the announcement of the lexemes by the experimenter during the limited time the testees recorded one response in any verbal form. These reactions are distributed in the following semantic groups: associations, expressing a certain evaluation, or axiological associations; associations, detecting certain feelings and emotions, or emotive associations; gender marking associations; individual or egocentric associations. The structure of the concept is presented in the form of the core and the periphery. The core includes the reactions with the most sensually perceived specificity: emotions, evaluations, and the most striking frequency images. Less frequency (abstract) images fall into the category of the periphery of the concept.

The periphery reflects the conceptual interpretation of certain signs, and combinations thereof in the form of statements and attitudes of consciousness, resulting in the culture according to the people’s mentality. The experimental results show that the concept *dignity* is formed in the linguistic consciousness and is a positive assessment of a person of high moral character; in this case we can observe the strong connotative meaning of *high appraisal of the society*. The number of positive responses to the stimulus-word *dignity* is much higher than the number of negative ones. The data of the association experiment confirmed the presence of the identified during the analysis components and layers of the concept. *Axiological associations* with human traits leading to a certain evaluation dominate in the Kazakh and Russian audiences, presenting a sensual component, the core of the concept. Under the influence of linguistic consciousness, specific features in the language picture of the world are manifested. Associations related to the feeling of patriotism in the Kazakh audience are close to associations with emotions and assessment of a person with dignity. The concept *намыс (dignity)* in the Kazakh language culture is not an egocentric; it is closely connected with the people and is the basis of patriotism: *отан, отан сүйіспеншілік, патриотизм, патриоттық сезім, ұлт, ұлтығыл, намыстану, ата-ана, тіл, қазақ халқы, отбасы*. The predominant reactions are *ар, ұят (ar, uyat)*. The Kazakh language consciousness has a formula *ар-намыс, ұят (ar-namys, uyat)*. The important component is *ұят (shame, conscience)*. The thinner layers are gender marking and individual associations.

In the Russian language picture of the world the concept *dignity* is narrowed to the inner world of a man, to the inner ideal representations, the priority is the individual world: *самоуважение, чувство собственного достоинства, развивать свое достоинство, ронять свое достоинство, самолюбие, самооценка, личные принципы, самокритичность, отношение к самому себе*. In the percentage,

²³ M. Kulakhmetova, “Religious discourse in Kazakh: Description and structure”, in *International Journal of Science and Research, Ponte*, 2017, vol. 73, no. 1, p. 157-165.

the individual associations (egocentric) are in the second place, followed by emotive and gender marked association. Among the responses to the stimulus-word *dignity* there are no commonly used today in the speech words like *умидж*, *нпестмж* (*image, prestige*), reflecting the status, the position of a person in the society. The word *пенумацця* (*reputation*) is present in the questionnaire of only four respondents. Perhaps, it is due to the fact that these words are borrowed, they do not lead to an internal image of the concept. As there are practically no such words in the reactions of the respondents, we can say that these concepts have not firmly established themselves in the structure of the concept *dignity* and they are at its distant periphery. Thus, free association experiment, confirming the presence of moving layers and components of the concept reveals the national and cultural characteristics of the concept *dignity*, demonstrates the specificity of the content and establishes its stable components.

The given study has concluded that the concept *dignity* is one of the key concepts in the language worldview and is recognized as the actual object of study, since *dignity* is defined as the most important parameter of human life, its ethnic labeling and demand as one of the reference points in shaping the personality of high moral character. The concept *dignity* has relevant for thinking and communicating tools of language representation. We have found the core of the concept represented in the dictionary definitions, the peripheral components derived in the study of proverbs, literary texts, and data of the association experiment. This concept is at the core portion of the Kazakh, Russian and English linguistic cultures. The analysis revealed that the core of the concept of *dignity* represented in the dictionary definitions is common to all linguistic cultures and equally perceived. The core of the concept *dignity* includes the following concepts: the possession of high moral character, virtues valued in society, and accordance to the moral pattern. The idea of dignity and nobility has been originally based on virtue, and virtue is the spiritual content. Later, the spiritual component began to dominate, the dignity that had been demonstrated by property and external signs of wealth (including etiquette), got its spiritual beginning. Currently dignity is formally dependent on the social status of a person, because it does not always mean the real existence of the core component²⁴.

Conclusions

The analysis of the lexicographic material, set phrases, proverbs, literary texts, and the material of the association experiment has defined the concept *dignity* as: the core moving layers and components. On the basis of these components we have formed an idea of the content and features of the

²⁴ D.S. Ryspayeva, *Verbal means of representation of the concept*, KSU, Kokshetau, 2010.

concept *dignity*. The results of the association experiment allow us to suggest that the concept *dignity* is formed in the linguistic consciousness, the word-stimulus *dignity* has an associative list in the minds of informants and is in line with moral categories. The specific national features of the concept identified in the study are also experimentally confirmed.

Thus, the concept *dignity* is a fundamental component in the picture of the world; it is the core of national and individual perception of life. In the process of the study, we have found that *dignity* is a way to gain independence and self-determination. Preservation of dignity is based on the respect of others. As people starting to lose themselves in the pursuit of time, the challenge of modern society is to cultivate dignity by motivation and awakening.