Structural and Contextual Model of a Concept

Yaroslav Yaremko
Drohobych Ivan Franko State Pedagogical University, Drohobych, Ukraine

Natalia Luzhetska
Drohobych Ivan Franko State Pedagogical University, Drohobych, Ukraine

Oksana Kushlyk
Drohobych Ivan Franko State Pedagogical University, Drohobych, Ukraine

Petro Matskiv
Drohobych Ivan Franko State Pedagogical University, Drohobych, Ukraine

Svitlana Senkiv
Drohobych Ivan Franko State Pedagogical University, Drohobych, Ukraine

Abstract---The central notion of the cognitive linguistics "concept" has been defined in several ways thus the authors suggest a unique way to treat its structure and content. The article provides the interpretation variability of a concept taking into account two approaches – lingual and cultural and semantic and cognitive one which construct cognitive and discourse vector lying in the dimension of both cognition and communication. Whereas the content of a concept is carried out via multidimensional (thinking and speaking in the first place) activity of a person the work considers its structure (imaginary, notional, axiological, and adorative (secret) components being in harmonious unity with the structure of a communicative personality (pragmatic-motivational, cognitive, verbal-semantic, transcendental levels). The concept is a coherent ethnic and mental unit possessing a complex four-level structure. It implies interaction and interrelation between a concept and communicative personality, their two-side hierarchical connection particularly using spiritual halo. The following research methods were used in the work: observation, induction and deduction, analysis and synthesis, modeling method, which are necessary for the objective scientific definition of the subject in question; cognitive and discourse analysis. The article provides stratification of a concept in connection with the structure of communicative personality.

Introduction

Social-political terminology serves as a means of cognition, storage, and representation of political culture. It provides people with culture-historical orientation in time and space using collective consciousness. Like veins join all the body systems conceptual notions (concepts) acts in those time and space coordinates supporting national culture. The research of the conceptual notions of modern political science (politics, state, ethnos, right, freedom and others) as a part of triade political culture – ethnic consciousness – national language picture of the world will enable to trace the transformation of a political term (politonym) as a representative of logic-notional source element into the concept – linguo-cognitological phenomenon. The key notion of cognitive linguistics – a concept – nowadays is rendered via two directions – linguoculturological (Stepanov (2006); Zhaivoronok (2006); Karasyk & Sternin (2008); Vezhbytska (1992), and others) and semantic and cognitive one (Popova & Sternin (2007), and others). The first implies to research discourse (speech) in connection with people's culture (material, spiritual, political) which enables to reveal the cultural value of a piece of extra lingual reality as well as national uniqueness of culture. The second direction – semantic and cognitive – investigates the correlations in sematic space of a language with people's concept sphere, which serves as the informational basis of its consciousness and thinking as well as its mentality. The semantic evolution of the term cognitive provides a bright example: with its basic meaning "the one that includes perception and judging", this term acquires the meaning of "internal", "interiorized" (Kubryakova, 2004).

It is reasonable to state that the semantic and cognitive approach with its parameters "from culture to consciousness" actually continues linguoculturological approach with its parameters "from language to culture". Those parameters are joined in cognitive and discourse direction, the essence of which is the fact that "each phenomenon according to Kubriakova (2004), can be adequately described and explained exclusively in case of its research at the cross of cognition and communication. Due to the extension of the research paradigm from structural to anthropocentric, it is possible to observe in political terminology the system of not only lingual but also ideological and cultural coding while in the core of political concepts – the system of social ideals and values. Political terms form the semantic basis for political concepts. To reveal the multidimensional content of a concept the research refers to the combination of logicocentric, system-centric principles from one side and anthropocentric (ethnocentric, egocentric) ones from another. In the scope of the whole science methods, the study resorts to observation, induction and deduction, analysis and synthesis, modeling method, which are necessary for the objective scientific definition of the subject in question. As for special methods, cognitive and discourse analysis being a core element of the conceptual analysis plays the main part in the research as it aims at modeling the description of concepts as well as the definition of their meaning (Kim et al., 2007; Pitt et al., 2007; Macintosh, 1981).

The formation of a concept through communicative activity of a person

Although the meaning of the notion concept noticeably varies in different directions of cognitive linguistics (besides mentioned there are also linguo-logico-philosophical, psycholinguistic directions (Ivaschenko, 2006), where boarders are quite vague), it is still possible to define a range of common ideas on a concept nature: a concept is a main unit of consciousness; semantics of language signs represents the content of a concept. Nevertheless, verbal representation remains limited: as a global unit of thinking activity concept also possesses non verbalized part of the content; organized complex of mental units reflecting reality perceived by a subject. To be specific, synthesis of concepts forms conceptosphere; information about the extra lingual world, fixed in the systemic meaning of words, is one of the ways to interfere not only into people's conceptosphere but also, considering stereotypes of consciousness, into a cognitive picture of the world (Karasik & Sternin, 2008); the concept being a repository of knowledge about culture serves as a unit of culture. Concept stratification we regard as the internal structural organization of components forming its content. In linguoconceptology there is a prevailing idea about the three-part structure of a concept: "image, a certain informational and notional core and some additional attributes" (Popova & Sternin, 2007). These "some additional attributes" turn out to be highly controversial and prompt questions related to the problem of concept stratification: what are the principles providing a structure of a concept; what components build a concept structure in its dual nature – as a psychomental phenomenon and as a unit of culture; how concept stratification relates to the structure of communicative personality; how a word (political term) relates to a concept; what are the reasons of the verbal lacunar character of a concept? Building a structure of a concept requires modeling according to two principles – field and level (hierarchical) ones. Field model includes an image (perceptive and cognitive), informative content (minimum cognitive core features defining denotatum of a concept), interpretation area connecting various areas of peripheral cognitive features: evaluation zone, encyclopedic zone, paremiologic zone (Popova & Sternin, 2007).

Thus, the formation of a concept is carried out through the individual activity of a person and communicative in particular. Therefore, it comes to be natural to render the structure of a concept in an organic entity with a communicative personality. The modern theory of communication defines personality being not only as a certain speaker but also as a culture-generated type of communicant. Taking into account Karaulov's (1987), three-level model of language personality, it is possible to point out three levels of communicative personality: pragmatic and motivational (embraces intentions, motives), cognitive (its units are notions building "picture of the world" as a result of cognition of extra lingual reality), verbal and semantic (communicant's verbal experience, communicative competence). Each level correlates with a certain structural component: image, notion, axiological constituent. The structural similarity in both field and level models of a concept is quite noticeable. This synchronic feature stems from its immanent development, typologically similar knowledge structuring in a person's consciousness. In speech acts, the exclusively relevant part of the discrete formation comes to be verbalized without losing the whole content since the significant part of a concept (which is likely to be significantly bigger) remains

behind "the verbal scope" (Vamat & Madarulzaman, 2020; Rinartha et al., 2018). The absence of verbalization refers to an image as representative of motivational level. This level is fundamental and defining in the structure of communicative personality. Its significance results from the cohesion with the structural component which absorbs the experience of society and which at birth is passed down to an individual predetermining the behavior. Jung's analytical psychology treats this component as the collective unconscious (Stepanov, 2006). According to Jung, the content of the collective unconscious cannot be acquired through individual experience but exists at the soul since birth in the form of archetypes inherited from ancestors (Stepanov, 2006). This statement turns out to be similar to Franko's one expressed a bit earlier about "those suggestions, which give a man achievement of culture having been gained for centuries by the whole humanity" (Franko, 1991). Each individual possesses a collective unconscious due to belonging to a certain culture.

According to culture features, archetypes contain ethnocultural information and find their realization in images. Being sensual by its form, image as a psychic phenomenon acts both in sensual and mental (cognitive) ways by its content. These features it demonstrates in the structure of a concept. The perceptive image includes features formed with the help of senses (vision, hearing, smell, touch and others). Visual images are the most informative. The cognitive image includes the features generated by the metaphorical perception of an object or phenomenon (conceptual metaphor (Pimenova, 2004). Cognitive image "chains" abstract concepts to reality, which often obtains animistic characteristics in national perception. The cause is the animal beliefs of the ancestors worshiping spiritual nature. This cult according to Zhaivoronok (2006) became a basis for prehistoric worldview, religious by its character – "by soul and body" – when the cohesion of spiritual and the material was rendered as organic. It proves the formation of abstract concept content in the inner world of a person, where an example can serve the concept soul. The conceptualization through associative potency of a metaphor cathedral is a highly noticeable feature of the concept soul: in cathedral one can zviriaty dushu (to reveal one's soul), vidvesty dushu (to comfort one's soul), dusheyu chuty (to sense with one's soul). Since soul is a God's creation so one shouldn't "kryvyty dusheyu" (to distort one's soul in the meaning to lie), "to save one's soul" (about sinners it is said: "prodav chortovi dushu" (he sold his soul to Devil), "dusha v nioho rohata" (his soul has got horns) (Zhaivoronok (2006). This is also a source of curse expressions: "prokliata (chortova, irodova etc.) dusha" (cursed (Devil's, Herod's etc.) soul).

When according to people's Christian beliefs when a soul separates from a body a man "viddavala Bohovi dushu" (has given his soul to God). A soul implies those spiritual values preserving by a person (as for Honchar's saying "our soul cathedrals") to which he sacrifices (viddavaty dushu (zhyttia) (to give one's soul (life), polozhyty dushu (zhyttia), dusheyu nalozhyty (to leave one's soul (life) (Bilodid, 1971). This cognitive image allows to suggest complicated psychological processes taking place at the pre-language level and sparks off the establishment of archetype semantics. The semantics of archetypes emanated by cognitive or sensual and visual images is proved by typical associative phenomena: people's meeting – viche, sound of a bell – church, national liberation movement – Cossack, kobzar – T. Shevchenko. They serve as a specific key to ethnocultural

identity. Ilyin's philosophical reflections on this point are of high relevance: "We realized that nationality is not a random choice but a set of person's instincts and their creative activities, their non-conscious and primarily their non-conscious spiritual power. Show me how you pray and worship, how you express your kindness, heroism, sense of dignity and responsibility; how you dance, sing and recite poems; who are your favorite leaders, geniuses and prophets – tell me all this and I will tell you what nation you belong to (Ilyin, 1993); all this depends not on your conscious choice but the spiritual organization of you unconscious". This way or another, in people's psychic life the collective unconscious goes along with consciousness providing necessary support for it. It stands for the influence, called the mechanism of causal attribution on the behavior of a communicative personality in stereotypical situations, their idea of reality.

Due to the lack of information about a person one communicant attempts to decode the behavior of another communicant using attaching certain intentions, motives, thoughts, and feelings, those which are related to the national mentality. Therefore, primarily the features of the collective consciousness determine the way of behavior (communicative in particular). This statement to some extent contradicts the logical assumption that "mentality is formed due to economic conditions, political changes, social and political processes, natural phenomena, contacts with the other ethnic groups" (Popova & Sternin, 2007), which underestimates the influence of archetypes on the establishment of the inner self of communicative personality. The gaps among triad's links forming national mentality – way of feeling, thinking and behavior – according to the Ukrainian philosopher Yulian Vassyian, led to failures of Ukrainians in the historical dimension: "We don't think in the way we feel, and don't want in the way we think, – this is a form of Ukrainian soul degradation brought about by mediocrity of feelings, which created cognitive and individual human-type being unable to overcome its own helplessness by will dynamics as means of dignity life" (Bagan, 2008). Thus, it comes to be significant that the structure of a concept despite its flexible nature possesses a stable basis. While at the early stages of ontogenesis a person acquires the knowledge forming the nucleus of culture which remains the same during the whole people's historical life (Ufimtseva, 2005). This area (the internal image of "us") ensures the integrity of cognitive stereotypes of people, while at the personality level (image of "self") – to be familiar to familiars (to be a member of a group).

The most structured part of a concept is a notion. It signals about concept evolution from an image component to a thinking one (rational and logical). The meaningful constituent of a concept serves as a basis for a word meaning. Notion includes the necessary minimum of cognitive features, which are the most relevant, basic for denotatum conceptualization at the logical and rational level. This informative minimum of features constitutes the nucleus of a word meaning (significatum) next to which its pragmatic (connotative) part is built up. When people cognate an object or phenomenon they simultaneously render their attitude towards it. Semes of lexical meaning possess the features, which form a concept content within a language picture of the world (Ramos et al., 2021; Setyastrini et al., 2021). Meaning and concept, having common cognitive nature, turn out to be products of functioning of different types of consciousness – language and cognitive levels respectively relating as a part and whole. Notion

revealing in a word meaning by verbal and logical means do not acquires ethnic and language variations. In this case, there is a need to bring up a question: if a notion results from logical thinking and concept results from both logical and lingual and creative thinking, it is a lingual and cultural phenomenon in general, so is it possible to consider lingual and cultural aspect while talking about notions rendered by terms?

Modern linguists draw attention to the fact that the development of scientific language, the semantic basis of which is formed by terms, tends to lose "stiffness", "strict logics" and acquires "softness". It enables to characterize scientific language as a polymorphic phenomenon (Nalimov, 2003). Polymorphic character of scientific language stems from various factors: loss of typical of this language panlogism, immanent isolation, controversial and changeable nature of scientific space, the emergence of integral disciplines etc. It is possible to trace polymorphism of science language in its relevance to the whole people language, lexical units of which are term substratum, in processes of terminization or determinizartion etc. This integrity allows considering the border between science and household notions to be relative since "there are no two worlds in human's consciousness – the world of strict scientific notions and trivial, poor notions denoting objects enough to differentiate them. Although science strongly demands strict accuracy in term definitions, there shouldn't be a significant difference between scientific and household notions" (Nikitin, 1988). However, common significatum joining word of common use and a term at the logic and rational level, supports syncretism of their content structures. The tendency to reveal a term nature basing on descriptive or logic (normative) approach appears to be controversial. Descriptive approach lies on H.O. Vynokur's (Vinokur, 1939,) statement that each word can perform a role of a term no matter how trivial it is and that terms are not special words but just words carrying out specific function. Logical (normative) approach renders terms as special words or words with specific (terminological) meaning. The approach generated the systems of requirements according to which the "real terms" could be defined: univocacy, terseness, the exact relation to the notion, absence of synonyms, homonyms etc. (Golovin, 1987). The mentioned normative requirements were "efficient" when a term was rendered in fixation sphere – in static term system. Therefore, if to consider a term beyond a certain terminology (terminological field) "a word loses its terminological features" (Reformatsky, 1969). In this way or another, the mentioned normative requirements formed a basis for ordering and standardization, its conscious regulation which led to state, field and international standards and terms, their definition, collections of recommended terms, dozens of terminological dictionaries many of which performed normative function.

Linguistic meaning as a situational and contextually conditioned phenomenon

Absolutization of unification principle of terms reveals the controversy it contains: the application of the principle was proved to be useful and necessary in technical terminology but its application for instance in a political area with its diverse systems of values and ideologies would mean artificial preparation of political culture for the sake of stiffly-univocal determinism. In other words: the computer

is the computer in any country, while the system of political terms state, nation, liberty, dictatorship, democracy, and others, are far from being equivalent not only in different ethnic societies but also within one language society (among different political parties, social groups, individuals). These differences are revealed in polytonyms – the linguistic units, which correlate with the sphere of political knowledge serving as a base for modeling of language and speech (meaningful) structures as a means to explicit this knowledge (Suputra et al., 2020; Derkach et al., 2021). It is possible to witness the gradual change from monistic, simplified, linear political picture of the world generated by monopolistic prevalence of official ideology to less rationalized, pluralistically controversial and at the same time more realistic picture of the world. Language reaction on the esteem of political situation is the emergence in the polytonym meaning next to significative (logical) component the relevant connotative variable component. A characteristic feature of human consciousness is not only the ability to reflect on cognized objects or phenomena but also to esteemate them according to the system of values. Linguocognitologists point out interpretive, stochastic (relative) character of meaning, who distinguish in it not just the reflection of objective features of an object but those peculiarities which are considered to be significant for an ethnos [4]. It is an example of one of the semantic universalia reveal when words from different languages are equivalent according to their significant component but different according to connotative one. This feature is characteristic of even international words many of which represent a group called "false friends of a translator" due to certain differences in their meaning leading to inaccuracies and distortions in the process of translation (Vereshchagin & Kostomarov, 2005). Another language reaction on multidimensional esteem of political realia is extension of research paradigm – from linguocentric (immanent linguistics, "inside itself and for itself") to anthropocentric. The extension promts to differentiate two types of meanings: lexicographic, fixed in a dictionary according to the reduction principle (minimum features set included in definition), and psycholinguistic (psychologically real) where the amount of nuclear and peripheral semantic features actualized by an isolated word in communicants' consciousness (Popova & Sternin, 2007). Psycholinguistic meaning is wider and deeper than its lexicographic variant. Together they correlate with a concept as a communicatively relevant part and psychomental whole.

Differentiation of meanings into lexicographic and psycholinguistic relies on O.O. Potebnia's (Potebnya, 1993), ideas about "close" word meaning, common for all speakers and "farther" meaning, personal including emotional and esteem evaluation features. The followers of Potebnia's tradition in modern semasiology consider language (linguistic) (lexicographical) meaning in contrast with the meaning (sense) of a word – situational and contextually conditioned phenomenon. It provokes the correction in opinion on relations between meaning and sense: while this connection has been considered primarily in one direction – from meaning to sense (meaning in a language system and its realization in speech), so the A.V. Bondarko (Bondarko, 1978), stresses the ability of these units "for mutual shifts, for recoding" – of the individual into social generating individual again. In this model, one can observe genetic relations between those correlative categories where the sense will be genetically prior as a representation of certain, variable attitude towards reality and linguistic meaning – as a secondary, generalized, invariable reflection of an object or phenomenon. The

researchers find it necessary to distinguish two representations: objective and social and subjective and individual (Alefirenko, 2005). Objective and social sense is defined by the common semantics of a word perceived by the whole ethnic group the representative of which is communicative personality. Therefore, its character is typical (common, traditional). Subjective and individual sense is defined by an individual's attitude towards comprehensible objects of the reality worked out by the individual conceptosphere. This sense is dependent on the level of culture, individual's life experience so it possesses occasional character. Such stratification of sense is relative since the borders between objective-social and subjective-individual senses are not distinct due to diffusion and harmony of the relations between conceptosphere of a people and conceptosphere of an individual. This cooperation provides a word with synergy as it is a means of not only cognition but also according to Potebnya (1993), "a means to understand yourself. Understanding yourself is gradable; what I don't notice in myself doesn't exist for me and cannot be expressed in my language (speech). Thus no one can add a thing to the people's language if these people do not admit having it". Therefore (as a result, consequently, a people (a person) expresses in a language only what is considered to be of communicatively relevant worldview character.

The cognitive and communicative activity of a speaker inevitably undergoes ethnocultural influence and never is socially isolated. It is always axiological even if it appears apolitical. Being culturally and socially determined this activity serves as a source for emergence in a term-polytonim meaning of additional connotations – linguocultural senses. They are actualized in psychological meaning and deepen concept content (Faye et al., 2004; Lloyd et al., 1995; Lee, 2000). The national and cultural character of connotations in both lexicographical and psycholinguistic meanings is a building material for another constituent in a concept structure – axiological. This component according to linguocultural approach is fundamental in the part of a concept expressed in language. However conceptually profound the research of live communicative processes (discourse) is, in connection with culture (material, social, political) of a people, linguoculturology can get an insight into people's conceptosphere only at the level of verbal expression. The problem is that a significant part of a concept can lack in objective language expression. If to imagine a concept as an iceberg, then its top will be the part expressed in language. The invisible part usually turns out much more important for understanding between speakers (or plays a significant role in its absence) than the verbal part [24]. Moreover, verbal communication (external, dialogic speech) can be a means of communicative mimicry of a speaker proving a well-known Taleiran's maxima: "A language is given to a human in the order they can disguise their thoughts". "their thoughts" a person reveals in internal language, the forms of which are a stream of consciousness, internal monologue, autodialog, internal reaction. Psychologists claim that internal speech appeared at the high level of human evolution as a result of a man's natural desire to cognate the world and themselves in the world. Internal speech reveals the authenticity of human existence (being) which is not equivalent to life in the existential dimension: "existence and life are not corresponding. My life will always seem different from the one I have inside and which is real, although external realities diminish (eliminate) and exclude it" (Marseille, 1999). Existential and humanistic philosophy distinguishes external knowledge for a person and the knowledge, which constitutes a person's inner self (highly private which we can

call internal) (Marseille, 1999). Internal knowledge is where a person is equal to themselves, their immanent being, reaches harmony merging with their "self".

Internal knowledge bridges the gap between an addressee and addressers implying the degree of agreement between them as far as their worldviews coincide. The thing is that due to the internal evolution of a person the genuine (the true) knowledge turns into beliefs valued and used by a person in everyday cognitive and communicative activity. In contrast to information, this knowledge is impossible to buy, sell, take or steal. Worldview cohesion is a vital condition to reach consensual cooperation between the communicants with the help of the words. Therefore, in Maturana's (1995), the conception of communication the phenomenon of communication depends not on what is rendered but what takes place inside an addresser. It means that it is impossible to convince someone of something they "have not believed before". To prove this idea the founder of dialogical philosophy of a language Kashkin (2007) points out: "We never really say words or hear words. We hear the truth or a lie, good or bad...". Taking into account peculiarities of a spoken concept it is important to mention that the reasons for its wrong verbalization (according to Kostenko (1989), "a word is a surname of a thought..., but even more frequently a nickname") or the absence of verbalization are not only "genuinely communicative (communicative relevance of a concept) (Kubryakova, 2004). Providing the reveal of implicit behavior of a communicative personality can be keeping an intentional silence, to be more specific, rhetoric silence. Heidegger (2007), differentiating categories of saying and speaking suggests: "Saying and speaking is not the same. The one can go on talking but it means nothing. But another one can keep silent but says a lot". The category of unspoken Heidegger (2007), interprets according to existentialism ideas – closely to the categories of adorative (known) and confided: "Unspoken – is not only something that never comes out in sound but also a hidden unspoken never finding its reveal. Something that must remain unspoken lies in implied as unappearable, remains hidden, - it's a mystery. Confided speaks as evaluation in a sense of giving, the speech of which doesn't need to be expressed in sound".

One of the modern existentialists Marseille (1999), states the rehabilitation of the notion "which is after thorough analysis" gets the name of after-world (italicized by Marsel). It implies going beyond the limits of everyday life to the transcendental level. The level makes aware of something that is not possible to grasp by the mind but only to let it touch one's heart in the sacred sense of this word (let's recall the words from holy liturgy "Raise your hearts"). Distinct liturgical motives can be traced in Franko's (1991) words: "...one should feel and comprehend the ancient knowledge by their hearts. What is dark for one's mind comes to be clear for a heart...". There is an existential line set: where the mind power is weak, there is a heart and spirit rule. The outcome of the statement is that to learn a language is relatively easy but to grasp a concept is much harder while it is necessary not just to think it over but also to experience it. It requires mind, spirit, internal voice. According to existentialism philosophy, the representative of which was H. Skovoroda (Batsevich, 1997), the center of a human self is spirit. Spirit enables a man to feel both a unique personality and a spiritual creature. Spirit as a transcendental dimension of existence cannot be objectivized either theoretically or practically what leads to its non-cognitive character. Thus, the most appropriate role for it is being a part of a concept

structure. If to ignore "highly narrow specialization, secularization, "attaching" (chaining) only to the intelligence and almost complete disconnection with the other means of world comprehension (intuitive, subconscious, mystic)" (Batsevich, 1997), it will be clear that it is not about looking for a black cat in a dark room.

A concept in its structural evolution is doomed for verbal lacunarity that in its genuine form performs at the transcendental level of human existence. At this level, human identity of communicative personality becomes integrated and mysterious alike, which allows the final component of a concept structure to name adorative (known) (Licorish & MacDonell, 2015; Schunk, 1986). It ties communicative personality with the high senses of existence, lies beyond the consciousness (confided according to Heidegger), and can't be verbally decoded. Therefore, it is possible to manipulate with consciousness but not with spirit. Concept content and its integrity provide the opportunity to define the level of psychomental self-realization of a communicative personality. Negligence of any component results in a reduction of a concept structure dramatically influences the richness of communicative personality existence. Therefore, the significant aspect in the conceptual structure is the axiological (value) component while it contains idealistic ideas of a social unit on social existence. They enable social subjects to get observe the daily routine from a higher point and provide the existential balance. Thus, the unit can be considered as a conceptual notion only if as it belongs to psychomental phenomena being a concept that are the most existentially relevant units for a certain culture (Hoc & Leplat, 1983; Zourbanos et al., 2015).

Conclusions

The above-mentioned structure and content model of a concept reflects a modern tendency when in linguocultural research it is possible to trace the distinct synthesis of scientific, philosophical, and religious ideas about social life. It is impossible to grasp a phenomenon of communicative personality without a multidimensional approach. To sum up, according to our structural form (cut) concept is an integral psychomental phenomenon that has a complicated (4-component) structure. Its structure consists of image, notional, axiological, and adorative components that correlate with the corresponding levels of communicative personality: motivational, cognitive, verbal and semantic, and transcendental. It allows to say about cooperation and coinfluence of a concept and communicative personality, particularly through its spiritual halo. Since spiritual is a basis of a concept at the prelanguage level – in the sphere of the collective unconscious; spiritual is an evolutionary top of a concept at the pre-language transcendental level where it reaches the top of personality. We can only guess which part of a concept was verbalized and which remained out of the semantic language space.

The productivity of the combination of cognitive, communicative, and pragmatic aspects in nature cognition (features, meaning, character, functions) of a political term and their extrapolation over the area of other term groups create the basis for a new direction of linguistic research – anthropologic terminology. It consists of the revision of traditional schemes to describe field terminologies in the scope

of structuralism, strategic anthropocentrism of a term scientific qualification, the acceptance of a person as a central figure in the processes of creation, and interpretative review of term notions.

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