

**How to Cite:**

Bondarenko, A., Semashko, T., & Moroz, O. (2021). Axiological density of the linguocultural concept. *Linguistics and Culture Review*, 5(1), 272-287.  
<https://doi.org/10.37028/lingcure.v5n1.1519>

## **Axiological Density of the Linguocultural Concept**

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**Abstract**--The article is devoted to determining the factors of axiological features of cognitive forms. The main approaches related to the evaluation specification of linguistic and cultural concepts (structural and semantic) are outlined and analyzed. It is explained that the structural features of the linguo-cultural concept (historical and actual layers, domains and modular parts, nuclear and near-nuclear zone) determine its axiological features. The structure of the representation of knowledge is evaluative specified by the characteristics of its name (internal form, in equivalence, denotation and connotation, etc.). It is argued that the axiological characteristics of the concept are determined by external factors: belonging to one or different cultures, a particular subculture, the amount of collective historical, subjective emotional, and concrete-sensory experience, position on other concepts, rooted in the system of background knowledge, carrier mentality, stereotypes, as well as subjects of material and spiritual culture, etc. The term “axiological density of linguistic and cultural concept” was introduced into scientific circulation and an algorithm for its definition was proposed with the help of an integrative approach. Based on this algorithm, the modal (axiological) component of the linguistic and cultural concept of “time” in the poetic discourse of the 20th-21st centuries is analyzed.

**Keywords**--associative-semantic field of concept, axiological density of linguocultural concept, concept, domain, linguocultural studies, linguoculture, stereotype.

## Introduction

Consideration of the concept goes back to the logic of the middle Ages, in which it was interpreted as a universal. The origin of this term covers the semantic plane of mental activity, integration and expansion (from the Latin *concipere* – “collect, absorb, reveal self” and *conceptus* – “concept”). The theoretical basis of linguoconceptology is the study of the relationship between language and thinking, the authors of which are scholars of the nineteenth century G. Steintal and W. von Humboldt. The merit of O. Potebny was that he initiated a psychological approach to the study of the concept in Slavic linguistics. The scholar focused on the internal form of the word, i.e., its closest etymological meaning. The origin of the lexical-semantic unit indicates its deep associations, which, according to linguistic and cultural stereotypes, quite predictably reveal themselves in the process of discursive practice. The study of the concept in the 20th century was determined by the research conducted by S. Askoldov, in whose work the ways of linguistic consideration of this cognitive form on the basis of conceptual characteristics, concrete-sensory cognition and figurative comprehension are outlined. In the article “Concept and word”, an attempt is made to differentiate concepts into cognitive and artistic ones, although from the point of view of time one can judge the conditionality of this division: artistic concepts have indisputable cognitive properties (Askoldov, 1997).

Interest in linguo-conceptual problems was due to the formation of cognitive-discursive paradigm of linguistics, awareness of the need and importance of studying the implicit, in-depth semantics of speech forms, as indicated by new methodological approaches. The concept is now seen as a unit that demonstrates the sphere of the ideal, the mental lexicon, the linguistic picture of the world or the products of thinking (A. Vezhbytska, O. Kubryakova, V. Telia, etc.). Modern researchers are convinced that the concepts reflect the peculiarities of mental activity (J. Sternin, O. Zalevskaya); only the most important of them are objectified, expressed in the verbal shell, while others exist in the psyche in the form of images and situations (O. Kubryakov); the verbalization of these mental formations ensures their stability (J. Sternin, Z. Popova).

Researchers emphasize the importance of the modal (axiological) component in the process of conceptualization. According to G. Slyshkin, the value “element, in fact, makes the concept a concept” (Slyshkin, 2004). Scientists emphasize that cognitive forms are developed by actualizing the functions of consciousness aimed at evaluation. The representatives of the latter are individuals, ethnic, subcultural (professional, age) groups, humanity as a whole. The axiological basis of the concept depends on social and mental experience and corresponds to the idea of the meanings that speakers operate in the process of thinking. Through the exchange of information, the concept is evaluated by adding subjective meanings, and each person involved in linguistic and cultural knowledge is enriched through collective discursive practice (Vandenberghe et al., 2013; Spitzer et al., 1993).

While earlier researchers more often considered the evaluative aspect of linguistic and cultural concepts on phraseological material, texts of works of art, in recent years the study of structures of knowledge representation based on texts of scientific and journalistic styles that are sensitive to social changes has

intensified in Ukrainian domestic linguistics. As a result, a number of dissertations appeared that include cognitive forms in the discursive dimension (O. Markova “Explication of the concept of PATRIOTISM in the language of print media of Ukraine in the 21st century” (2018), I. Serebryanska “The concept of EDUCATION in discursive dimensions” (2019), G. Cheremisin “Objectification of the linguistic and cultural concept of WEALTH” (2021), etc.). Linguists build evaluative components of concepts, relying not only on common vocabulary, but also on occasionalisms, terms, etc. In the process of analysis, background knowledge of native speakers of not only Ukrainian, but also other linguistic and cultural communities is used. However, the tasks of linguistic and cultural studies, related to the creation of systems that reflect the mental lexicon of linguistic culture and appropriate dictionaries, require research efforts (Zerkina et al., 2015; Cap, 2010).

Linguo-cultural studies are now a priority in linguistics given the ideological status of linguistic and cultural units and the dominance of the cognitive-discursive paradigm. Therefore, there is a need to reconstruct and analyze the factors of specification of axiologically filled cognitive structures that translate the emotional, voluntaristic, and suggestive intentions of representatives of linguistic cultures (Bondarenko, 2015). The purpose of scientific research is to study the structural and semantic factors of the evaluation characteristics of linguistic and cultural concepts, which is associated with the implementation of the following tasks:

- To consider modern problems of linguocultural studies related to the axiological features of linguocultural concepts.
- To determine the internal factors of the evaluation specification of linguistic and cultural concepts.
- To outline the external factors that form the axiological features of cognitive formations in the space of linguistic culture.
- To build an algorithm for finding the evaluation characteristics of the linguistic and cultural concept.
- To show the application of the developed algorithm on the example of the concept of time.

### **Materials and Method**

The material for the analysis is more than 1000 verbal contexts, obtained by the method of continuous selection from dictionaries and Ukrainian poetic texts of the 20th-21st centuries. Theoretical sources are processed by means of analytical-synthetic procedures, considered by means of a descriptive method. In the process of research, we use a complex method of concept analysis, which helps to make an axiological description of the linguistic and cultural concept in artistic discourse. Etymological analysis is aimed at determining the deep associations of the name of the concept, its internal form. Reconstruction of the associative-semantic field of the cognitive form was carried out with the help of the semasiological procedure of field modeling (Schmidt-Schauß & Smolka, 1991; Fan, 2001). Component, distributive, and contextual analysis was used to determine the conceptual operators of evaluations, the producers of which are linguistic cultures that are verbalizers of the concept. In order to study the

influence of nonverbal indicators on the semantics of speech forms that implement the axiological features of the studied concept, contextual-interpretive analysis was used. Archetypal analysis is aimed at finding the evaluative features of traces of collective ancestral memory in the structure of the concept (Garaeva, 2014; Ben-Zeev et al., 2005).

## Results and Discussion

In general, the concept is seen as a notion immersed in culture (N. Arutyunova), which is characterized by its inherent features, or “bunch of culture” (Yu. Stepanov). In the typological classification, a special place belongs to linguistic and cultural concepts that specify the linguistic picture of the world and represent the knowledge, ideas, emotional components projected into the evaluation hierarchy. Such cognitive structures are broader in scope than concept or meaning and vary depending on the worldview and evaluation system of members of a particular community. Linguo-cultural concepts reflect the collective experience of world knowledge, although there are also individual achievements accumulated due to being in the cultural sphere. It is known that thought formations are connected with feelings, concrete-sensory cognition and contain traces of the collective subconscious, i.e., a certain role in their structure belongs to archetypes (Fiske, 2015; Lewis Jr & Sekaquaptewa, 2016).

The main modern approaches to determining the evaluative specificity of linguistic and cultural concepts can be defined as structural and semantic. The first is aimed at outlining the structure of thought forms that represent knowledge and feelings. Structural dimensions of axiological features of linguistic and cultural concepts are diverse. A. Babushkin believes that the structure of concepts is determined by frames, insights, schemes, and mental scenarios. Yu. Stepanov distinguishes between etymological, historical, and modern conceptual layers, which reflects the system-diachronic approach. The construction of these forms, as noted by S. Vorkachev, is stimulated by the cognitive memory of the word, which is guided by value ideas. The axiological features of linguistic and cultural concepts are indicated by the internal form of the word, which is the name of the concept. This is the closest etymological meaning, which signals the place of the cognitive form in the concept sphere, determines culturally significant associations and, accordingly, articulates the assessment (Issa et al., 2021; Muminova, 2021).

One of the evaluative dominant in the domestic linguistic culture is the concept of beauty, which reflects the superiority of the emotional and sensory way of mastering reality, that is embedded in the cord centrality of Ukrainians. O. Tsapok considered this cognitive structure in the dissertation “Language means of representation of the concept of BEAUTY in the poetry of the Ukrainian sixties”. The word, which is the name of the concept (compare, Ukrainian Kresati), motivates in different languages the concepts of glory, spark, hot, create. The researcher found that the concept of beauty is formed by archetypal ideas and it is associated with the content of the concepts of light, fire, sun, star and the corresponding concepts, which indicates the evaluative profile of this mental structure (Bondarenko, 2018).

Scientists consider the organization of cognitive forms not only on the principle of diachrony, but also the structural hierarchy, which makes it possible to identify culturally significant, axiologically oriented components of concepts. Widespread and popular today is the idea of a field model, which outlines the form of representation of knowledge: the concept consists of a nucleus, which is based on the name of the cognitive structure, nuclear zone and periphery (R. Frumkin). Researchers note that cognitive formations exist in the form of conceptual areas (domains), which evaluate the conceptual component. In G. Cheremisina's dissertation, it is shown that the linguistic and cultural concept of wealth is formed by correlative domains (wealth is object, wealth is dream, wealth is sport, etc.) (Cheremisina, 2021).

Evaluative components of knowledge representation structures are in systematic interaction with other significant components. V. Karasik gives arguments about the factual, figurative, and axiological information transmitted by the concept (Karasik, 2002). O. Selivanova argues that the analyzed units of the mental lexicon include the propositional, associative-terminal, and modal parts (Selivanova, 2017). Based on the mentapsychonetic model of the concept proposed by this researcher, I. Kazymyr in the work "The concept of BIRD ("PTAKH") in the linguistic picture of the world of the Ukrainian people" determined that ornithological naming occurs under the influence of visual and auditory images, scenarios and is projected into sensory-aesthetic evaluation: dial. Beauty (krasavka) (steppe crane), dial. Bean (krasulka) (konoplyanka), dial. Handsome man (krasovetz) (golden-headed king (koroljok zolotoholoviy)), etc. (Kazymyr, 2007).

The structural specificity of linguistic and cultural concepts is related to their ability to integrate figurative repertoire. According to M. Alefirenko, in linguo-cultural concepts, the nucleus (intentional concept) is combined with the implicational, i.e., the associative-figurative component of meaning, which contains different connotations. The researcher explains that, for example, the word khata (rural house) in the conceptual sphere of Ukrainian culture is associated not just with a building (as a token khata in Russian), but with the native land, mother, bread and destiny. Such associates are at the center of metaphors, symbols and form the basis of stable expressions (Alefirenko, 2010). L. Cherneyko supports the idea that the structure of units of the mental lexicon covers both the denotative (subject-logical) meaning and the connotative components that accompany it.

It is important in linguoculturology to define the core of such cognitive structures: only a culturally significant word that occupies an important place in the value hierarchy can become their name. According to J. Connor, the most important concepts in American culture are the following: freedom, equality of opportunity, private property, wealth, competition, family, democracy and religion. A. Vezhbytska emphasizes the connection of concepts and key words of culture, which, in her opinion, serve as a means of verbalization of structures of knowledge representation that express worldview, mental specificity. The linguist draws attention to the fact that such lexical and semantic elements are used in phraseology and paremias, as well as in the lyrics of popular songs. Based on the keywords of different cultures *libertas*, *liberty*, *freedom*, and others, she considers

the accumulation and realization of ethnophilosophical, historical, and political information in Latin, English, and Polish, and other languages (Vezhbitskaya, 1997).

The name of the concept is usually combined with axiologically colored vocabulary: by polarizing cultural realities, evaluation is associated with both direct and figurative meaning (application). The names of linguistic and cultural concepts that form the basis of cognitive structures are carriers of axiological modality, reflecting ideas about man, society, the natural world, science and art. The Belarusian researcher V. Maslova sees in them the incarnations of a person (genius, fool, intellectual, pilgrim, etc.); moral and ethical categories (sin, shame, conscience, sincerity, etc.); emotional states (happiness, joy, suffering, etc.); social concepts and attitudes (freedom, friendship, war, etc.); terms of science (philology, mathematics, philosophy, etc.) and art (theater, actor, music, dance, etc.); handicrafts (candle, heraldry, temple, etc.); world of nature, elements (flowers, tree, fire, water, etc.); ideas about reality in general (time, space, number), etc. (Maslova, 2008).

At the initial stage of development of linguoculturology, scholars have argued that the names of cultural concepts should be based primarily on tokens with abstract meaning. However, scientific practice has shown that the repertoire of culturally specific cognitive structures is wider. In particular, the specificity of such concepts is evidenced by the fact that it is based on an inequivalent word. In the dissertation of V. Ivashchenko “Linguo-conceptual representation of fragments of cognition in the terminological space of the Ukrainian art picture of the world”, the problem of verbalization and evaluative specification of the concept of kobzar is considered. With the help of this cognitive formation, the sphere of musical-poetic folk-professional performance is evaluated, the national-cultural anthroposymbol Kobzar in the person of T. Shevchenko is reconsidered (Ivashchenko, 2006).

Important for understanding the modular specificity of linguistic and cultural concepts is the analysis of near-nuclear zones, which sensitively reflect models of worldview, social behavior and in which researchers see significance in the role, scope and extent of deployment and the ability to articulate evaluative guidelines of cultural community. D. Ilieva found that in the Bulgarian paremias, which verbalize the concept of power, there are two near-nuclear zones: the first (“domination”) is exposed more widely than the second (“subordination”). In this relationship, the researcher sees the optimism of the people, who do not comment on being in a difficult state, but direct their efforts to get out of an undesirable social situation (Ilieva, 2012).

Peripheral components of linguistic and cultural concepts are important for researchers because they are stimulated by the subjective experience of cognition and value-sensory comprehension. As a rule, the marginal part of the structures of knowledge representation is formed by the semantic-syntactic connections of the keyword, its connection with other concepts and connotative elements. O. Markova, studying the concept of patriotism in the speech of the print media of the 21st century, found that the basis of its periphery are associative-semantic fields that accumulate personal experience of linguistic culture: semantic

increments, images that form axiological associations that express understanding of the essence of love for the homeland, as well as awareness of the importance of patriotism and the obstacles it poses. The connotative repertoire of this concept is articulated by the evaluatively colored concepts of “civic virtue”, “sacrifice”, “measure of humanity”, “knowledge and self-knowledge of the soul”, “dimension of professionalism”, and others (Markova & Maslennikova, 2018). Thus, the internal structural and semantic factors of linguistic and cultural concepts have a significant influence on the formation of their modal characteristics.

The axiological characteristics of the concept are determined by the cultural sphere in which it operates. Such thought forms interact with other cognitive formations in the context of a particular culture. Gaining socio-cultural experience, representatives of different communities build systemic relationships between certain concepts, explaining some structures of knowledge representation through others. As a result of understanding the relationship between human and the environment, a vision of reality emerges that reflects a specific view of things. Exploring the structure of the concept of wine in Italian and French phraseology and paremiology, P. Loginova traces its systemic links with the concepts of beauty, health, love, friendship and God, explaining such phenomena by hedonism, gallantry, courtesy and piety – the characteristics of Mediterranean peoples (Loginova, 2017). By verbalizing cultural meanings, the picture of the world accumulates spiritual, sensory and feeling, that is, subjective, valuable information, with its uniqueness. The process of conceptualization is influenced by the peculiarities of national character, temperament; they reflect the established behavioral stereotypes and models of decision-making.

Each linguistic culture implements its own stereotypes about the value of objects. Alefirenko is convinced that the linguistic and cultural concept reflects the value system of a particular society in terms of expediency, relevance, and usefulness (Alefirenko, 2010). The axiological parameters of cognitive forms can be judged primarily on the basis of contrastive measurement and, secondly, using quantitative analysis. According to Polish researcher Drobishevska, who considers the verbalization of the concept of happiness in Ukrainian and Polish, in Ukrainian stereotypes, wealth (a component of happiness) is associated with the names of foods, including fats, fat-containing and sweet food: butter, cheese, sour cream, lard, honey, donuts, oil (live like a dumpling in butter / sour cream, live like a cat in butter, like cheese in butter, like honey on the lips, like butter on the soul, swim like a donut in oil). In contrast to the Ukrainian ones, Polish comparative units contain food nominations in a limited way, compare: *żyć jak pączek w maśle, coś idzie jak po maśle* (Drobishevska, 2012). Those realities that evoke a stereotypical positive or negative response can lead to the formation of a concept: axiological characteristics are an indicator of cultural labeling.

Analyzing the worldview heritage expressed in language forms, researchers note: structural-functional, evaluative stability of linguistic and cultural concepts ensures that they reflect primarily the collective vision and depend on socio-historical experience, natural environment and formed in the mentality of the people. As non-rigid formations, cognitive forms receive axiological impulses and accumulate their evaluative repertoire within not only cultures but also subcultures (craft, gender, etc). In “Linguo-cultural features of the concept of

woman and Frau in Russian and German phraseology”, L. Kovalchuk showed the differences in the associative fields of the concepts and the meanings they express, among which the evaluation components are important (Kovalchuk, 2009).

T. Sukalenko considers the concept of a woman to be the bearer of the specifics of Ukrainian linguistic culture, and sees in the metaphor, which produces evaluative meanings, one of the productive means of its figurative embodiment. Such a representation is recorded in dictionaries of the Ukrainian language of different types (etymological, explanatory, dialectological, phraseological), as well as resources of slang, profanity in general. It is reflected in various texts of artistic style and epistolary of Ukrainian writers. Secondary nominations related to the interpretation of women accumulate archetypal axiological notions of fire, sun, and water. The evaluative profile of metaphors is determined by the analogy of females with plants (rose, berry, cherry,), household sphere, in particular food: berry, donut, caramel. The researcher singles out the following figurative representations of women: element (river, vortex), domestic and wild animals (cow, mare, cat), birds (quail, swallow, dove), musical instruments (key, string, drum), mythonyms (guardian, venus), titled persons (queen, princess, queen), existential concepts (destiny, life), etc. Sukalenko emphasizes that such parallels provide the necessary evaluative and semantic repertoire, corresponding to the image of women in Ukrainian linguistic culture, and reflect the gender picture of the world in relation to traditional patriarchal and feminist ideologies (Sukalenko, 2010).

Scientists note that the axiological dimension of the concepts of different linguistic cultures depends on the same or different orientations of the latter. E. Grabarova argues: the linguistic and cultural concept of *savoir vivre* is specific to French linguistic culture and lacunar for the Russian consciousness in terms of understanding existence as the ability to live for pleasure. Interpretations of the “ability to live” differ greatly in these two linguistic cultures. Russians perceive it in a negative aspect: in their minds it is first and foremost a way to survive, and not always honestly. In French culture, *savoir vivre* has a positive assessment and characterizes an optimistic perception of life, which gives a variety of pleasures. A clear manifestation of the imagery of this concept is the idea of a smile as an expression of the joy of existence. The researcher explains such differences by the fact that the French and Russians belong to different cultures. While French is focused on the present, the moment, for Russian culture, it is important to connect with the past and future (Grabarova, 2004).

An analysis of modern approaches to the concept indicates that the modal characteristics of cognitive forms are related to both material and spiritual values. The relationship with material culture reflects basic human needs. For example, the consideration of food codes expands a wide field for scientific reflections on fundamentally important and relevant to understanding the culture mental structures, which reflect the way of managing. One of the basic in terms of life is the concept of food, which in different cultures and subcultures acquires specific configurations. In the pictures of the world it is concretized on the basis of knowledge and ideas about culturally specific edible realities.



In the work “Lexical-semantic and linguo-cultural content of the concept of khinkal in Dagestani languages”, A. Kazimagomedova emphasizes that each linguistic culture has keywords for food, which accumulate value attitude. With the help of token khinkal, the following is denoted: flour dish of various shapes without fillings (thin, dumpling khinkal, thick square, as well as noodles); flour product with filling (dumplings, dumplings, khinkali), which undergo heat treatment during cooking, etc. The researcher concludes that the concept of khinkal characterizes the diversity of lexical and phraseological means of representation, in which socio-cultural and ethnocultural values are concentrated. Such a mental structure is based on the symbolization of the sacred variety of food, is a symbol of prosperity and material stability (bread). In folklore texts it creates an artistic space in which national values are translated into a system of concepts of work, hospitality and friendship (Kazimagomedova, 2016). From the point of view of assimilation processes taking place in the current globalized world, it is important to record the axiological information preserved in cognitive structures about the ethnic and national identity of everyday culture.

In the process of clarifying the evaluative characteristics of concepts, it is important to study the means of objectification of such cognitive structures that reflect the specifics of spiritual culture formed in the environment. M. Skab in the work “Conceptualization of the sacred sphere in the Ukrainian language” clarified the linguistic facts collected on the basis of texts of Ukrainian fiction, non-fiction and scientific literature from the time of the first written monuments to the present day, as well as colloquial speech. The researcher analyzed the process of conceptualization of the sacred sphere in the Ukrainian language on the material of the concept of the soul and found that the soul is perceived by Ukrainians primarily as a source of mental manifestations. The word, which is the name of the concept, expresses two evaluatively oriented dominant meanings: “immortal intangible basis in human” and “human”. The author concludes that the categorization of the sacred plane in the linguistic picture of the world of Ukrainians, its connection with the system of ethnic values is orderly and predictable. Analysis of the semantic space of the concepts of non-subject representation allows trace the patterns of formation of mental traits of the people, worldview and hierarchy of values.

Thus, external factors form the environment for the formation, development, and transformation of concepts in which the system of worldview values of a particular linguistic and cultural community is fixed. The outlined external and internal factors are focused on the formation of the evaluative specificity of linguistic and cultural concepts. To determine their features, we propose to introduce into scientific circulation the term axiological density of the linguocultural concept (A. Bondarenko), which reflects the degree of evaluative manifestation of its structural and semantic characteristics, taking into account the discourse of the appropriate type. At the heart of the axiological analysis of the concept, along with the anthropocentric episteme, there should be certain principles of linguistic and cultural studies. The idea of the estimated content of linguistically and culturally important cognitive units is concentrated in the principle of functionalism. The components of the associative-semantic field of the concept are characterized by a number of functions. In the texts of artistic style, the axiological role of verbalizers of the concept is systematically related to the

worldview, which determines the specifics of linguistic pictures of the world, inherent in certain ethnic groups, nations, subcultural (age, professional, religious, regional) groups; aesthetic, which expresses the perception of linguistic and cultural realities as expressions of beauty; voluntary, which encourages individual and collective decisions, actions, etc.

Evaluative labeling of linguistic and cultural cognitive phenomena is inseparable from their semantics, which is based on the subject-logical content or additional emotional and semantic nuances of the elements of the concept field. The principle of semantic centrifugation is not only about the vocabulary of monosyllabic and non-verbal linguistics that verbalize the concept, but also about their use related to the functioning of the cultural space. It is necessary to move to generalizations concerning modal characteristics of cognitive forms from semantic features of separate linguistic and cultural units (Bondarenko, 2015). Modern research is focused on elucidating the causality of linguistic and cultural phenomena. The principle of explanatoryness is to explain the evaluative features of the concept by the nature of its structure and content, connections with other culturally ingrained cognitive formations, mental traits of carriers, their attitude to cultural objects, the uniqueness of social experience and needs formed on its basis. These principles [Bondarenko & Bondarenko \(2020\)](#), should be used as a basis for an algorithm aimed at determining the estimated density of a culturally significant component of the mental lexicon. To do this, it is needed to determine the following:

- Axiological vectors indicated by the internal form of the keyword cognitive structure: the evaluative specificity of the concept is expressed by deep associative connections, which will be continued in discursive practice and its products.
- Evaluative potential of the sememes integrated around the name of the concept, which is a semanteme (according to vocabulary characteristics). Codification reflects the common, established ideas of the linguistic and cultural community about the realities that guide the modus specificity of the concept.
- Axiological parameters of concepts that produce components of phraseological and paremic fields of the concept name and associates of its keyword (according to the relevant dictionaries). Stable expressions form a fragment of the axiological linguistic picture of the world of the ethnos, reflecting its worldview priorities.
- Evaluative potential of keywords associated with the keyword name of the concept or its hyponyms within the usual speech. In this case, axiological guidelines can be identified on the basis of lexical-semantic stimulus and reactions to it.
- Assessment realized in metaphorical structures that reflect the fullness of the frames that create the mental framework of the concept within the discourse of the appropriate type (artistic, philosophical, religious, etc.).
- Analysis of the modal potential of derivatives formed from the concept keyword and its hyponyms. In the process of such consideration, it is necessary to take into account the motivational components and associative vectors that stimulate the formation of neolexes.

- Determining the evaluative potential of the archetypal components of the linguistic and cultural concept as traces of the collective value attitude to the object of conceptualization. It involves the identification of the most abstract evaluative meanings in the metaphorical models on which the concept is based.
- Identifying the evaluative potential of linguistic and cultural concepts depends on the features of the discursive space that surrounds it (journalistic, scientific, artistic, etc.). Let us explain the application of the proposed algorithm on the example of the concept of time, formed in the poetic discourse of the 20th – 21st centuries.

The word, which is the name of the concept of time, is related to the Proto-Slavic *česati*, i.e., “go fast, run”. If in closely related languages the corresponding lexical unit expresses the idea of cyclic dynamics (compare: Russian *vremja*, Bulgarian. *vreme*), then the idea of linear motion implies a focus on its goal. This interpretation does not contradict the results of philosophical and cultural studies of the temporal problem. For example, in the work of Aveni “Empires of time: calendars, clocks and cultures”, it is explained that before the appearance of the clock, people perceived time as a distance traveled (Aveni, 1989). The colloquial word *scratching* indicates running, brisk walking. The notion of energetic movement aimed at achieving a goal evokes evaluative associations.

Important for our study is the opinion of O. Selivanova that the concept “demonstrates the integration of propositional and associative-terminal components with a pervasive for them evaluative-emotional component-mode, which correlates with axiologized sensations, feelings and emotions” (Selivanova, 2017). According to the dictionary meaning, time is a form of existence of matter; duration, measured in years, hours and their successive change, its measure, the conventional calculation; historical period in the development of nature and humanity; favorable moment for certain actions; interval in a certain sequence of days, hours, intended for leisure, etc (Golovastchuk, 1980). The sememes (components of vocabulary meaning) of the keyword time concept *chas* (time) its evaluative potential. The importance of the existence of the material world, the importance of historical epochs in the progress of civilization, periods in the development of the natural environment provide a positive or negative assessment. Human life is the highest, indisputable value. The existence of objects of material and spiritual culture also does not go beyond axiological characteristics. Social, economic practice encourages the appreciation of the opportunity for certain actions. Leisure time is undeniable for everyone. As we can see, all the elements of the meaning of the word time are in the axiological plane, reflecting the ideological significance of this concept.

The temporal fragment of the picture of the world, formed on the basis of stable expressions, which are based on the hyperonym time, is also filled with axiological associations. Evaluation of the temporal is an analogy with a knowledgeable, experienced person: Time will tell. Will be confirmed in the future (Bilozhenko, 1999). In the Ukrainian paremy fund, the dynamics of time is profiled as axiologically oriented continuous movement: Time does not wait (Bilozhenko, 1999). The value of the temporal is emphasized through its naive physical interpretation as linear, irreversible, and segmented: Time came

(Bilonozhenko, 1999). Attentive attitude to the occasion of certain actions or changes has an axiological nature: It's time (time came) (Bilonozhenko, 1999). Correspondence of occasion and action causes a positive assessment of time: In good time (Bilonozhenko, 1999). The wish of a favorable moment for the successful resolution of the case is laid down in a stable expression in good time (Bilonozhenko, 1999).

Stable expressions, which are characterized as microtexts, reveal the axiological repertoire of hyponyms (life, death, hour, day, time, etc.) to the word time. Dissatisfaction with the circumstances and laws of existence was the impetus for associating temporal changes with an aggressive, violent person: Life has pressed (Bilonozhenko, 1999). Death brought its hand (Bilonozhenko, 1999). At the heart of a series of hostile wishes, there is the phrase bad hour: let his bad hour take him, let bad hour beat you, let the bad hour take you, and so on (Bilonozhenko, 1999). Complaints about the finiteness of individual existence express stable formulas to part with life (Bilonozhenko, 1999), say goodbye to life (Bilonozhenko, 1999). Complaints about the dimension of life are made by updating the notions of customary and ritual actions associated with marriage (such as courtship or marriage): Marry the raw earth - To die (Bilonozhenko, 1999). Stable statements reveal the perception of the inevitability of death through the prism of the laughter culture of Ukrainians, revealing an ironic modality: Joke. Kirpata svashka. Death (Bilonozhenko, 1999). In the temporal fragment of the national picture of the world, we come across disapproval of the waste of time: Beating bomks. To waste time, to procrastinate with something (Bilonozhenko, 1999). Time is an achievement and a resource, so in the dictionaries of winged expressions, it is evaluated as the best doctor or equated to monetary gains. As we can see, the attitude to the temporal is clearly polarized within stable expressions.

A necessary component of the algorithm for estimating the density of a linguocultural concept is the axiological characteristics of lexical reactions to its keyword. According to N. Butenko's dictionary of associative norms, both positively and negatively colored associates to the word time are recorded. The first include valuable, precious, priceless, cheerful, free, love, rest, vacation, peace, happiness, money and others. The second group is formed by dead, mortal, separation, old age, etc (Butenko, 1979). Thus, verbal reactions to the name of the analyzed concept, which is a stimulus, are at opposite poles of evaluation. The hierarchical structure of cognitive forms rooted in linguistic culture is an important factor in the development of their axiological potential. The temporal is deprived of a material referent, no sense organ is specialized in its perception, so it is natural to correlate it with materialized realities. Considering the concept of time in the poetic discourse of the 20th-21st centuries, we found three main comparative frames that make up its framework, in particular time - human: Whip time! (V. Gerasimyuk). Time weaves tribes (I. Rymaruk); time - environment: Time is smoking (Vasyl Barka). And to carry life upside down on one shoulder (Oleg Olzhich); time - art (the latter is the least exposed): Time - between two timeless intermission (Yuri Klen). All life is a cantata (I. Svitlichny).

The correlation is established on the basis of semantic-syntactic connections of the word time, as well as its hyponyms (units of temporal group) with words of

other verbal paradigms as a part of verbal images, mainly metaphors: Time, as an alchemist, works secretly, without witnesses (O. Irvanets), But time fooled (Yu. Bedryk), Insatiable time eats a photo (M. Tarnavska), It would be a weekly fairy tale (Mikhail Semenko). The main assessments of socio-historical time (social, ideological and moral-ethical) in the units of comparative frames are synergistically combined with the negative sensory, aesthetic, emotional, etc.: Time with cast iron wheels came to my youth (D. Falkivsky). Above the twentieth century, there is kukil and Persifal (P. Tychyna). We do not have a history but a chronicle of the Lyuboratsky family (Yu. Tarnavsky). A century made from wars and massacres (O. Zabuzhko). In the discursive environment, there is an interference to the negative utilitarian (as the main) of optional (negative sensory-aesthetic, emotional, etc.) assessments in the microimages of individual time: The time will dry both shoulder, cheek and mouth (M. Vingranovsky). Life is like Fermat's task (E. Malanyuk). Life disappears like the river Pochayna (L. Kostenko). Time is a cursed cannibal (Yu. Pokalchuk). The types of these assessments were outlined on the basis of conceptual operators developed within verbal contexts.

We explain the negativity of the temporal by dramatic events in Ukrainian history, including the revolution, repressive government measures, the Holodomor, the Chernobyl tragedy, and the war in eastern Ukraine. The philosophy of existentialism with its interpretation of human imprisonment in time, which had an impact on Ukrainian poetry of the twentieth and twenty-first centuries, consolidated the negative assessment of social and individual life: It became difficult for me to carry time (V. Svidzinsky). Sight of time (M. Clever). Time, like a powerless surgeon, lowers his hands (O. Korotash). In this process, the role of the attractor of the considered verbal images is performed, according to A. Bondarenko, supported by philosophical, socio-historical and individual-worldview contexts, the idea of hostility of time to human (Bondarenko, 2018). The axiological nature of the concept in the relevant linguistic and cultural environment articulates not only the compatibility of the word that is the name of the concept, but also the discursive products produced in artistic style texts that interact with nonverbal contexts. Neolexems recorded in the texts of the 20th-21st centuries, which integrate the concept of time, are producers of mostly negative (utilitarian, teleological, moral and ethical), less often - neutral and positive assessments: misfortune (Vasyl Barka); timelessness (Yuri Klen); time-killer (M. Clever); sometimes (B. Boychuk); watch rafting (O. Zabuzhko); sculptor-time (M. Tarnavska); always (V. Stus); meanwhile (Yu. Pokalchuk); in between (V. Kordun); over time (V. Stus). Appropriate assessments motivate the lexical and semantic components from which occasionalisms are formed.

The comparative frames 'time - human', 'time - environment' and 'time - art' produce axiologized archetypal meanings. The latter are determined by the denotative semantics of words that belong to the associative-semantic field of the concept of time, and their connotative increments of 'force that opposes man' and 'force that is homogeneous with man' (the former predominates). The notion of time as a force opposed by the human being is slightly exposed. All this is determined by the hierarchical worldview relations in the dichotomy 'time - human', which in the discursive space of the 20th-21st centuries support historical, socio-ideological, philosophical, psychological, etc. contexts.

## Conclusion

Thus, the linguistic-cultural concept is a cognitive structure that contains knowledge and related specific feelings, emotions, archetypal ideas, projected into evaluations. This element of the conceptual system expresses different types of consciousness (everyday, artistic, social, and scientific, etc.). Researchers direct the analysis of linguistic and cultural concepts into the axiological stream by considering their structure and content. Such a unit of mental lexicon expresses concentrated information about culture, connecting with the mentality of its bearers, material and spiritual realities, peculiarities of life, behavioral stereotypes, collective and individual experience. Axiological characteristics of culturally significant thought forms depend on internal (structural-semantic) and external factors. The first determines the axiological parameters of concepts directly, and the second - indirectly. The algorithm for detecting the axiological density of the concept in the plane of artistic discourse should be based on the evaluative potential: the internal form of the word, which is the name of the concept; sememes that characterize the keyword concept as a semantics; multilevel components (mostly lexical-semantic and semantic-syntactic) of frames that form the framework of the concept, and archetypes as traces of collective ancestral memory. The estimated fullness of a culturally significant cognitive form depends on its systemic expression in the relevant fragments of the naive (pre-scientific) and other pictures of the world (according to the type of discourse). The axiological density of the linguistic-cultural concept in the environment of artistic discourse is the basis of paradigmatic, syntagmatic and epidigmatismic relations of verbal units that objectify this unit of mental lexicon, and connections with different types of nonverbal contexts in the plane of linguistic culture. Prospects for research in this direction run through the plane of analysis of other linguistic and cultural concepts.

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