

**R.G. SEYDAKHMETOVA**

**COGNITIVE DISCURSIVE ASPECT SOCIAL AND POLITICAL VOCABULARY OF  
THE MODERN RUSSIAN LANGUAGE**

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**Seidakhmetova R.G.**

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The monograph is devoted to the learning of dynamic processes in the socio-political vocabulary of the modern Russian language in the context of a change in the cultural and historical paradigms of the late XX - early XXI centuries and carried out within the framework of the cognitive-discursive knowledge paradigm, since modern linguistics clearly outlined trends in the consideration of the language of politics in the aspect of that semantic and cognitive-pragmatic information, including national-cultural, which implements in the process of communication. Modern socio-political vocabulary and its nuclear - the terminology is considered as a verbal embodiment of the "political world", a language phenomenon in the context of Kazakhstan's political culture.

**Reviewers**

Doctor of Philology, Professor K.M. Abisheva

Doctor of Philology, Professor Z.K. Sabitova

Doctor of Philology, Professor N.N. Chaikovskaya

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## INTRODUCTION

At present, cognitive science is an actively developing area of knowledge of the world and a "speaking person". The rapid development of cognitive linguistics leads to the fact that the attention of researchers is transferred to the topics that have been always troubled Russian linguistics: to the language and thinking, the main functions of the language, the role of man in language and the role of language for man. Therefore, the logical interest of linguists to the learning of knowledge representation and processing systems and processing of information, and - at the same time - the learning of the general principles of organization of human cognitive abilities in a single mental mechanism, establishing their relationship and interaction.

The anthropocentricity of the paradigms of scientific knowledge has also led to the need for closer attention to communication, implemented primarily in the verbal communication of native speakers in the space of a particular linguistic culture. On the one hand, it stimulated the development of such scientific directions as ethnolinguistics, sociolinguistics, and linguo-cultural studies. On the other hand - required reference to the problems of the language semantics of the relationship with the conceptual sphere of the people, the semantic relation with cognitive processes. One of the most striking manifestations of interest in theoretical questions of communication can be considered numerous studies related to such ideas as discourse and concept (A.P. Babushkin, S.G. Vorkachev, V.Z. Demyankov, V.I. Krasnykh, E. S. Kubryakova, D.S. Likhachev, G.G. Slyshkin, Yu.S. Stepanov, P. Serio, Z.D. Popova, I.A. Sternin and etc.). Consequently, at the present stage of the development of linguistics, a qualitatively new understanding of the linguistic object has been achieved, which is primarily connected with the formation of two main paradigms of scientific knowledge - cognitive and communicative. It is this approach that creates the prerequisites for learning a language in terms of its role for cognition, as well as communication and the implementation of speech activity in general.

Within the framework of the cognitive approach, it is possible to describe the peculiarities of the conceptualization of reality, characteristic of both the language and its individual varieties, styles, genres, idiolects. The need to learning the cognitive basis of socio-political vocabulary in the context of the emergence of a new political thinking, the development of the information of the society, and determines the relevance of this learning.

At the present stage of social development, socio-political vocabulary acts as a component of the political field, an effective tool of political influence. Thus, the dynamics of the formation and rooting of the state identity of the new Kazakhstan, the active intercultural contacts of countries and peoples represent the socio-political vocabulary with the linguistic material that clearly shows the interrelationships of language and politics, denotes the "language taste of the era". Modern socio-political vocabulary and its nuclear - terminology can be considered as a verbal embodiment of the "political world", as a language phenomenon in the context of Kazakhstan's political culture.

In general, the learning of the language of politics, the discourse of power continues to attract attention as Russian (A.N. Baranov, Yu.N. Karaulov, M.V. Ilyin, P.B. Parshin, A.P. Chudinov, V.N. Bazylev, E.I. Sheigal and others), and Kazakhstani (V.I. Zhumagulova, E.A. Zhuravleva, B.A. Akhatova and etc.) scientists.

The increased interest in the cognitive basis of semantics of socio-political terms is explained by the role of socio-political terminology in the system of modern social and humanitarian knowledge, in all practical human activities, and also by the presence of a number of unresolved issues, including the issues of accumulation, translation and transformation of national, universal human socio-cultural values in the socio-political terminology. At the same time, reference to the analysis of basic concepts and their language expression in the socio-political concept sphere

provides new opportunities for their research, in particular, the ability to identify the conceptual structure of the term system by simulating cognitive processes that form the basis for the formation of the semantics of socio-political terms.

Conceptualization and categorization of the world by mental and linguistic structures are carried out within the framework of a national culture, since the understanding of the world by man occurs under the influence of its own culture. This dictates the culturally oriented nature of cognitive research. The interdependence of language and culture, on the one hand, serves as a mechanism for reflecting the specificity of local cultures in the language, “modeled in the text,” but, on the other hand, the representation of the language as a universal way of detecting the specific cultural characteristics of an ethnos.

In addition, modern communication linguistics is characterized by the integration of extralinguistic and intra-linguistic factors, when awareness of the role of language as a means of accumulating, storing and transmitting knowledge, cultural values determines the interest in learning and describing the interaction of languages, since spiritual communication of people begins with intercultural communication, understanding and cooperation of peoples, and the dialogue of cultures is actualized in the communication of individuals. The priority nature of this aspect of the research is primarily related to the socio-language situation in Kazakhstan, in which the processes of interaction of languages - Kazakh as the national and state language, and Russian as the language of official and interethnic communication - are intensified. Without taking into account the role of the Kazakh language, it is impossible to qualitatively learning the processes occurring in the lexical-semantic system of the Russian language.

Social nature, social functions, close interaction with the concept of “culture” determine the role of mass communication language as one of the most important tools of the process of socialization of the linguistic personality, implying the transformation of the individual into a social person. The events of recent decades clearly illustrated the fact that reflecting the processes occurring in all spheres of public life in Kazakhstan, the media make their own adjustments, increase the value of one idea, provide another, and thereby polarize the consciousness of the republican public.

The specificity of the cognitive-discursive approach to the solution of linguistic problems by definition should consist in the consideration of sociopolitical vocabulary as a functioning as a whole. The solution of this problem meets the urgent problems solved by modern linguistics. In other words, the development of cognitive and communicative approaches to the analysis of language led to the consideration of the socio-cultural concepts of socio-political discourse from the standpoint of their presentational properties.

The learning of the socio-political picture of the world formed under the influence of the media, an attempt to look at the socio-political discourse from the point of view of cognitive-pragmatic structures, the use of a conceptual approach to the language of power, a functional and communicative description of the socio-political vocabulary in the Kazakh-Russian and Russian-Kazakh bilingualism - all these contributes to the new understanding of linguistic phenomena, and at the same time a different understanding of the social and political communication oriented to the media representation.

## CHAPTER 1. MODERN CONDITION OF LEARNING SOCIOPOLITICAL VOCABULARY AND TERMINOLOGY

### 1.1. Socio-political vocabulary and terminology as an object of the research

Modern social development is a comprehensive human social process, one of the most important components of which is language. All aspects of human activity, everything socially meaningful, singled out by human consciousness, are reflected in the language, in its lexicon. Therefore, in modern linguistics, tendencies to consider the language are clearly defined not only in terms of its formal structure, but also in the aspect of that semantic and cognitive-pragmatic information, including national-cultural information. At the same time, the basic function of learning a language is highlighted - to serve as a means of communication, including political and managerial communication. Learning it inevitably poses the problem of the relationship between language and politics. This aspect of communication connected with the use of language as a means of political influence, is the object of close attention of linguists, since "language is not only a means of communication, but also disunity. Not only a means of expression, but also a means of manipulation. Not only a means of liberation, but also the enslavement of linguistic stereotypes. In other words, language is inseparable from politics and power relations and only in this context it can be adequately understood "[ Ozhevan, 2000: 100].

In fact, politics and ideology cannot be neutral to language as a peculiar attribute of the society, since they cannot exist independently from the people and society. Representing a set of ideas expressing the interests, goals and tasks of certain classes, the policy is developed on the basis of accumulated experience and has an active influence on the society, accelerating or hindering its development. Politics is born, develops in the society, in the process of social activity of people. So, according to E.I. Sheigal, the specificity of politics, in contrast to a number of other spheres of human activity, lies in its predominantly discursive nature: many political actions by their nature are speech actions [Sheigal, 2000]. Consequently, political activity comes down to linguistic activity. In this regard, we can agree with the opinion of R. Vodak that "language gains power only when it is used by people who have power; language itself has no power"[Vodak, 1997: 17]. The learning of the language of politics, according to the researchers' opinion, makes it possible to single out a political language as an independent language subsystem, as well as the possibility of the emergence of a new discipline - linguopolitology, or political linguistics.

The formation of the concept of «political language» is associated with the works of A.N. Baranov and E.G. Kazakevich. According to their point of view, a political language is a special sign system designed specifically for political communication: for building public consensus, making and substantiating political and socio-political decisions [Baranov, Kazakevich, 1991: 6].

With the advent of works of E.I. Sheigal the postulate of the language of politics is widely spread as one of the professional sublanguages by the variants of the national language. According to E.I. Shaygal, the whole body of signs that make up the semiotic space of political discourse, is commonly called as the language of politics. It includes special signs, both verbal (political terms, anthroponyms, etc.) and non-verbal signs (political symbols, etc.) [Sheigal, 2000: 19].

Of particular importance is the fact that in order to clarify the concept of " language of politics " it is necessary to distinguish it from the concept " Political language ". Thus, according to Western scholars (A. Davis, D. Cameron, and others), the language of politics is understood as " terminology and rhetoric of political activity, where politicians play their professional role, "

whereas “ political language ” is not the prerogative of professional politicians or government officials; it is a resource open to all members of the language community, it is associated with the specific use of a common language as a means of persuasion and control, or, in other words, it is a language used for manipulative purposes [cit. on Sheigal, 2000: 21]. However, these concepts are in relation to intersection, since the language of politics in a significant number of cases are at the same time a language of manipulation, although it is not reduced to it entirely: certain aspects of the policy language, in particular, reference signs, perform a purely informative function. At the same time, “political language” is used in order to manipulate in many other areas of communication, for example in everyday life, advertising, teaching, religious communication [Sheigal, 2000: 21]. Therefore, the peculiarity of the language of politics is its accessibility for understanding by almost all members of the language community as a result of the lack of specialization of political terms.

In this regard, it seems appropriate to quote E.I. Sheigal, confirming this point of view: “ Large-scale despecialization in political communication connected with that politics is the only professional sphere, in which communication is focused on the mass recipient. Political communication is not only mediated by the mass media, but the media are in fact the main environment of its existence, as a result of which the language is deprived of the corporate nature characteristic of any special language ”[ Sheigal, 2000: 20]. All this facts reveal one of the factors of semantic uncertainty of a political language.

The problems associated with the social activity of the word in terms of political influence, its ability to have a significant impact on the process of reflecting a person’s reality, as well as his behavior and social activities, continue to rise in studies of domestic and foreign linguists. It is noted that the intensity of politically determined linguistic processes is determined by cardinal changes in the life of society, by the features of cultural and historical development, by the socio-political concept of the rule of law, and also by the tonality of political relations in society.

Of particular importance is the fact that the specific political practice of the state, the tactic of the political power of the parties, its leaders, and their strategic plans lead to a different approach to the examination and evaluation of certain socio-political processes, which is appropriately reflected in the language. As a result, a peculiar socio-political terminology arises, which is a specific part of the modern linguistic space and serves as a universal means of describing the corresponding conceptual and real social objects.

In this regard with the radical changes that occurred in the post-Soviet space at the end of the twentieth century, interest in the political language has especially increased. Political restructuring provoked a real research boom in relation to the totalitarian language of the Soviet era (N.A. Kupina, B.A. Zilbert, B.Yu. Norman, S.S. Ermolenko, V. Vovk, etc.) and post-restructuring innovations in the Russian language at the end of XX century (O.P. Ermakova, A.N. Baranov, E.G. Kazakevich, A.P. Chudinov and others.). Intensive development was given to works on the problems of political discourse (V.N. Bazylev, M.V. Kitaygorodskaya, N.N. Rozanova, E.I. Sheigal, V.I. Shakhovskiy, T.M. Grushevskaya), examined from the point of view of identifying its constitutive characteristics and functions, analyzing the semiotic space of political communication.

The language of politics, political discourse, and linguistic personality of politician have become the subject of linguistic research by Kazakhstani scientists as well (V.I. Zhumagulova, E.A. Zhuravleva, B.A. Akhatova, B.S. Karimov, K.H.H. Nurseitova, D.V. Sizov and others.). The identification of mechanisms for generating and functioning of sociopolitical texts, analysis of basic concepts and political metaphors as a way of understanding the world of politics, characterizing the communicative behavior of a politician, learning the pragmatic features of the



campaign leaflet, all these aspects give a new understanding of Kazakhstan's discourse of power.

As we know, in the history of learning the socio-political vocabulary of the Russian language (in its broad sense) linguists traditionally distinguish two periods:

1) In the 20-30s. The works of A.M. Selishcheva, P.A. Barannikova, S.I. Kartsevskogo, R.O. Jacobson, P.Ya. Chernyh, B.A. Uspensky and other researchers who studied the language of the revolutionary era;

2) in the 1950s, the term "socio-political vocabulary" was introduced into scientific use, from this time SPV is considered as a special subsystem, the analysis of which outlines several approaches:

a) nominative, or content-thematic, associated with the nominative description of the SPV (Yu. A. Belchikov, S. G. Kapralova, A. A. Buryachok, L. A. Muradova, I. F. Protchenko, V. M. Melnik and etc.);

b) functional and stylistic (G.Ya. Solganik, V.G. Kostomarov, Yu.D. Desheriev, D.Ya. Rosenthal, etc.). Researchers who adhere to this approach, focus on working with text, so their focus is on issues related to the belonging of the SPV to a particular functional style. Most of the works are devoted to the functioning of the SPV in journalistic and official business styles;

c) connotative, or nominative and evaluative, according to which the criterion of belonging to the SPV become the scheme of " ideology ", and one of the most important components of the meaning of the units of this lexical subsystem is the assessment that they can acquire in the text (A.L. Golovanevsky, V.I. Goverdovsky and others);

d) cognitive, or conceptual, which is one of the most productive and relatively new research paradigms in linguistics, which makes it possible to move from the description of units and structures of discourse to the modeling of the structures of consciousness of political communication participants. The modeling of the cognitive base of political discourse is carried out through the analysis of frames and concepts, metaphorical models and stereotypes that underlie political prejudices (A.N. Baranov, Yu.N. Karaulov, E. Lassan, M.V. Ilyin, A.P. Chudinov and etc.).

It should be noted that innovations related to a qualitative change in the socio-political vocabulary are also reflected in dictionaries. In lexicographical practice, there are two types of dictionaries of the political lexicon: the first can be called dictionary reference book of politics as a science, which are focused not so much on explaining the meanings of words and combinations, as on explaining the very concepts of the sphere of politics: " Dictionary of historical and sociopolitical terms " (2005 ), " Political Science: Encyclopedic Dictionary " (2005), " Fundamentals of Political Science. A brief glossary of terms and concepts "(1993) and others.

The second type of dictionaries is dictionaries of language of politics. They are inherently explanatory. Dictionaries of this type are aimed at reflecting the dynamic processes in the language, and when describing the political lexicons with dictionaries, a certain chronological framework is implied. So, as an example, "Dictionary of restructuring " (1992), in which words and expressions are noted that have been updated in the era of restructuring , are noted. In the " Dictionary of Russian political metaphors " A.N. Baranova and Yu.N. Karaulov (1994) are presented the main metaphoric models of political life in the period from 1989 to 1991 year.

The description and classification of the vocabulary of public life seems interesting in the " Dictionary of the socio-political vocabulary " V.I. Akimova and A.N. Yuriev (2006). The advantage of the dictionary is that it is based on words and phrases that correspond to units of the sociopolitical concept sphere of the naive picture of the world, recorded in the explanatory dictionaries of the modern Russian literary language. This part is the nuclear of the SPV. The periphery of the dictionary is formed by concretizing units: ideologemes, chronologies, localems, and confessions. It should be noted that the dictionary consists of two parts: the first part is the

explanatory dictionary; second part is the explanatory-ideographic dictionary, reflecting the structure of this semantic class in accordance with the sectoral segmentation of the socio-political concept sphere.

Language and politics are a multifaceted topic. It cannot be limited only by the fact of the existence of the phenomenon of the language of politics and the determination of its linguistic status. The reflection of politics in the lexico-semantic language system involves solving the problem of identifying the boundaries between socio-political vocabulary (SPV) and socio-political terminology (SPT), which have recently been viewed not only as a means of reflecting political reality, but as components of the policy field.

Many linguists use two terms “socio-political vocabulary” and “socio-political terminology” simultaneously. Unfortunately, such studies do not specify what is meant by the SPV and the SPT. In light of the above, there is no reason to deny the existence of boundaries between these terms, and, in our opinion, the SPV and the SPT should be considered on the basis of the specifics of the policy language itself, since the language of politics, first of all, is a language of power special for professional purposes [Sheigal, 1997 : 114], and at the same time, the language of politics should be accessible for understanding in accordance with the tasks of propaganda [Wodak, 1997: 24].

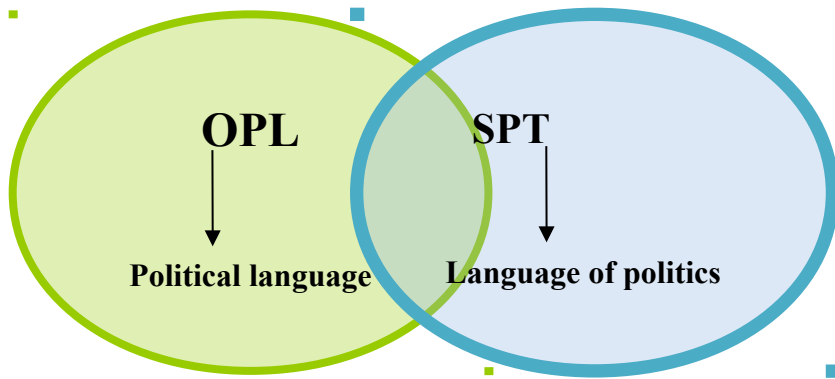
The important thing is that the phenomenon of social and political cognitive-verbal complex, correlated to the denotative and significative units of social sphere, cannot be adequately characterized in isolation from the " User " this complex, who is a homo socialis ( " social man ") [ Akimova, 2006: 3]. In this case, we are talking about society as a chronologically-spatially and ethnically-lingually determined community. A society is formed by all representatives of a specific state-ethnic education, communicating in a given language (native or owning it as a native) and verbalizing the concepts of a naive world model, uniting all members of a community into a society, using units of this language [Akimova, 2006: 3]. This means that the naive model of the world correlates with the naive picture of the world which is common to all society, each member of which is identified as an average native speaker. The identified composition of the SPV are words and phrases that serve the socio-political communication of the average native speaker as homo socialis, it makes it obvious that the definition of the localization of the socio-political conceptsphere in the naive picture of the world logically leads to the determination of the system-structural and taxonomic properties of its units (concepts) and, accordingly, verbalizing these units of words and phrases [Akimova, 2006: 3]. This understanding allows us to consider the SPV as a cognitive-verbal complex of an average native speaker.

In connection with the proposed formulation of the problem, it is important to clarify the specifics of the SPV and the SPT, highlighting their mental and cognitive basis. In our opinion, units of social and political terminology should be considered as carriers and custodians of a piece of information that has its value in a special conceptual system of social studies. In this sense, the term is a special cognitive-informational structure in which scientific and professional knowledge is accumulated in a specific language form.

As for the socio-political vocabulary, we proceed from its broad understanding of the lexico-semantic subsystem of the language and include socio-political terminology in its composition. In this regard, it is important to emphasize the accessibility of the SPV for understanding the average native speaker. At the same time, units of socio-political vocabulary as language expressions of concepts of the social sphere represent a way of representing compulsory scientific knowledge. At the same time, it is possible to define the boundaries between the SPV and the SPT on the basis of the specifics of the policy language. In our opinion, in its functional manifestation, the SPV correlates with the political language, since the most important feature of

the SPV is its accessibility for understanding by almost all members of the language community. Accordingly, in terms of content and cognitive characteristics, SPT refers to the language of a policy, a special language for professional purposes. It should be noted that the SPV and the SPT in the aggregate make up the socio-political vocabulary and are in relation to the intersection.

It can be schematically represented as a picture:



Picture 1

So, in defining the boundaries between the SPV and the SPT, we proceed from their mental-cognitive basis and the relationship between the SPV and the political language, and the SPT with the language of politics, with the SPV and the SPT being in relation to intersection. Units of social and political vocabulary as linguistic expressions of the concepts of the sociopolitical sphere are a way of representing generally binding scientific knowledge, and units of sociopolitical terminology are considered as carriers and custodians of a piece of information that has its value in a particular conceptual system of social science. In this sense, the term acts as a special cognitive-informational structure in which scientific and professional knowledge accumulates in a specific language form.

## 1.2. Term as a linguistic phenomenon

The scientific and technological progress, global ethnopolitical and social changes at the end of the XX century - early XXI century deepened and significantly expanded our knowledge about the world, the previously known and newly discovered areas of knowledge and emerging branches of the human activity.

The object of science about the language is known to be a theoretical construct. The development of an object which is set by a man is observed in the linguistics of the new time, since it is he who has the function of generating new properties in the object due to the development of modern methods of its cognition. With a change in the coordinate system which includes terminology as an object, with complication of the technology of its learning, the object itself changes as well. It seems that only in this way one can discover new properties, new laws and new mechanisms.

All this is a consequence of the fact that "Linguistics as a mature science can and must

explain the object it studies - language - not only “in itself and for itself”, but for a deeper understanding and explanation of a man and that world where he lives. This exactly creates prerequisites for the language learning by its role and for cognition (a cognitive area in the language study), and for communication and implementation of the oral activity ... and for ensuring the normal functioning of the society as a whole” [ Kubryakova 1995: 224-225]. It should also be noted that the linguists have always been interested in the nominative processes that take place in the socially and professionally limited areas of the language functioning. This interest is dictated by the need for learning the category of special notions, the social significance of this category of the nominative units as a means of the linguistic representation and coding the conceptual knowledge of the definite areas of the human activity. In addition, this interest is caused by the fact that the special lexis and its nucleus - terminology is an active part of the lexis that reflects the progressive movement both the social and the scientific- technological progress.

Under the conditions of the scientific- technological revolution, terminology as a part of the special lexis acts as the most dynamic, mobile part of the lexical-semantic language system, in which the vocabulary of people belonging to the same scientific and professional group is clearly manifested. At the same time, it is the terminology that makes the nucleus of any special vocabulary. Terminology of each specific area of knowledge includes a system of terms related to the system of notions of the relevant branch of knowledge acting as a part of the special lexis and more broadly as a lexico-semantic system of the language as a whole.

Of particular importance is the fact that the science about a term and terminology has so far passed two periods: pre-cognitive and cognitive-discursive. As known, terminology implements its special role only in the language of science. At the same time, terminology is an independent object, since it possesses a number of distinctive features of a functional, structural, lexico-semantic, derivational, morphological, normative-stylistic character. This approach reflects the dual nature of the basic unit of terminology - the term. It is precisely because of its belonging simultaneously both to the language system and to the system of the scientific notions the term is viewed as a unit “with the dual citizenship” (V.V. Morkovkin).

The language features of the term are vividly manifested in the term formation. It should be noted that the peculiarity of terminology is clearly represented in this area, because the cognitive-informative function of the language being one of the specific properties of a term is most clearly revealed in the field of terminology [Volodina, 1993: 7].

Recognition of the fact that terms are part of the language which, as claimed by W. Humboldt, "should not be seen as a dead product (Erzeugtes), but as a creating process (Erzeugung) acquires the great importance for the development of the modern terminology. In addition, it is necessary to abstract from the fact that it functions to designate objects as a means of communication, and at the same time to pay great attention *to its close connection with the inner spiritual activity and the fact of the mutual influence of these two phenomena*" [ Humboldt W., 1984: 69] (italics is ours R.S.). It should be noted that he only emphasizes that the process of constant interaction with the spiritual activities itself is the true being of a language, its phenomenal evolution. Such an approach seems to be the most justified, since “terminological nomination is a purposeful creative process which is due to the interaction of external and internal language factors” (Lotte, 1982: 73).

Terms are formed in accordance with the laws of a particular language. In general, the term formation is a process of the secondary nomination, which “in its epistemological outcome is based on the property of concepts to cross over into each other and be formed on the basis of what was previously known, reflecting all the new features of reality mastered by a man” [ Telia, 1976: 168]. In terminology, the same methods are active and productive as in the general lexis: semantic, syntactic, morphological [Danilenko, 1977: 89-90].

The following methods of the term formation are distinguished:

1. **Semantic term formation**, which is associated with the use of the common words in the function of a term. According to the researchers, the more information which coincides with the properties of a cognizable object is contained in the existing value of a word, the higher is the probability of choosing a given word to denote a named object. The use of common words in the function of terms is based on the generalizing nature of a word and the potential possibilities contained in its semantic structure [Prokhorova, 1996].

A special case of the semantic term formation is re-terminologization, that is, the transfer of a term from one scientific field to another one with its full or partial reinterpretation. In the first case, a new terminological lexico-semantic version appears at a term (1. *legalization* is the enforcement of any act or action and 2. *legalization* - in the international law: witnessing of signatures on the documents designated for action in the foreign countries), in the second case terminological homonyms are formed (*reaction*<sup>1</sup> - chemical and *reaction*<sup>2</sup> - political).

2. **Definitional term formation**. The peculiarity of the definitional method of terminological nomination is that the term corresponds to some sentence replacing it, because the term name represents itself a pressed into one word, a simple or complex pattern of the object or phenomenon under study. Therefore, a term is considered as a "condensed sentence" [ Losev, 1982: 104].

Transformation of the expanded syntactic whole into a single name is called *nominalization*. The word-building processes based on this phenomenon, E.S. Kubryakova describes as the definitional word formation or a word formation on the syntactic basis [Kubryakova, 1996: 26].

During nominalization, the words with a propositive meaning representing the propositional mental models are formed. Whereby, the verb or adjective transformed into a propositional name becomes the nucleus, the main word of the nominalized construct [Arutyunova, 1988: 127-143]. Nominalization is associated with the semantic compression [Apresyan, 1974], it is a definite cognitive model that has its own capabilities in the meaning interpretation.

It should be particularly noted that acting as a linguistic expression of the notion, reflecting its most important features, the term focuses the "semantic invariant" or "semantic nucleus" of the corresponding sentence in the brief linguistic form. When condensing information, the term acquires the professional memory. The objective content of the term, being a kind of the "record" of the scientific -professional knowledge, is characterized by the fact that it is given as the essence or meaning of the special expression, which represents not only the object of knowledge, but also the thinking process associated with its knowledge. This is fixed by the definition which contains the specific definition of the object being terminated, which is located in the basis of the terminological nomination. The definition, which seems the most appropriate to the author of the relevant term, is expressed firstly by 1) a judgment about a subject or phenomenon being terminated, then 2) separately-formed word-combination and after that 3) it is united into the whole lexical unit [Volodina, 1997: 44].

The information tightened in the term is decoded by the definition representing itself a scientific meta-language statement. Compare: *Power* - the ability of some subjects to force other subjects to perform certain actions of both regulatory and non-regulatory nature.

The similar point of view expresses L.M. Alekseyeva who considers the process of term formation as part of the most complex process of verbalizing the new knowledge, the means of which are the language, intellect and social experience of the researcher. The main content of term formation is the creation of terminological units based on the definition. Under such approach the definition is understood as direct or indirect explication of the concept of any

phenomenon or object of reality in the text preceding to the term necessary for implementing the subsequent act of communication. Thus, the process of term formation is represented as "folding" the form of definition and the semantic "thickening" of its content plan. The generated term L.M. Alekseyeva calls the compressant, since it represents the result of the compression process. In this case, a formal simplification of the syntactic construction takes place which is accompanied by a corresponding complication of the semantics of the compressant. All this permit the researchers to believe that terms are codes of thought and processes of term formation are processes of recoding the natural language. "Term is rather not the result of mental activity expressed in a strictly specified mental content, but the mental activity itself defined as a creative act or as a term creation" [Alekseyeva, 1998: 37]. The definition defined in the text in the process of term formation runs three main functions: 1) definition is the directly reflective base of a term; 2) definition is the semantic equivalent of a term; 3) definition provides an unambiguous interpretation of a term in the given text [Alekseeva, 1998].

3. **Modeled term formation** (the term, according to M.A. Maksimchuk,) is the creation of terms according to the word-formation models typical for the given language.

Word-building tools are of particular interest because, as E.S. Kubryakova stresses, that they can be focused on "the searches and detection of the definite correlations between the cognitive and linguistic structures" [Kubryakova,1997: 24]. Moreover, the derived units can be considered as "the cognitive-discursive formations" [Kubryakova, 2004: 429], since they are formed and created under the certain contextual conditions not only as communicative units, but also as mental units. Behind each new term, its word-formational structure, there is a new information which is closely connected with the cognitive mechanisms. The word-building tools involved in creating the terminology of a particular branch of knowledge carry in itself the conceptual content, and in general demonstrate that the language has the enormous potential for giving the scientific- conceptual information in its subtlest shades of meaning.

So, the means involved in the formation of terms denoting a person in relation to the professional activity play an important role in the process of cognition, for example, such foreign language prefixes as *anti-*, *quasi-*, *super-*, etc. contain sems " against ", " deception ", " over ", therefore, when meeting terms with the help of these very word-building elements the speaker, based on his own language experience, already assumes their possible meanings (*anti-state*, *quasi-state*, *superpower*). As one of the way to solve the problem of learning the modern world order, it is necessary to reinterpret the prefix *geo* - in the notion "geopolitics": not as a cartographic dimension of the international political realities, but as an understanding of the world community in the form of a single complete system on a global scale.

In this regard, the word-building models can also be viewed as the cognitive models, the practical significance of which is that they help to reveal the structural organization of the multi-level term system, to see the functional differentiation of the lexical units within this system. As a result of the word-building activity, the new, structured connections are established between the concepts of the term system which, in relation to the original words, are more specific, more substantive. The word-building models reflect the numerous associative links of words, their organization and interweaving of these links as well [Barabanova, 2006]. The cognitive interpretation of the word building of the family of words, according to O.Yu. Kryuchkova, reveals such a mechanism of the language modeling of the world, which is based on the motivation feature, depicted in the real value of the root word in the family of words [Kryuchkova, 2004: 26].

When modeling new terms, on the one hand, the relationship between the producing and derived words and phrases is preserved. On the other hand, as a result of the cognitive operation, the process of cognition takes place, that is in general, terminology is both a product of the

cognitive activity and a “toolbox” with the help of which the specialists and sometimes a wide range of native speakers carry out the cognitive activity in the relevant scientific- conceptual field.

4. **Compostion and abbreviation** is the best way to create a short version of a term. Such words, as a rule, change neither the content structure of the terminated notion, nor the grammatical structure of the expanded version of the term (CIS, UN, CEC, GDP, *spetsnaz*, *politculture*, *govapparatus*, *partcom*).

In our opinion, identification of the cognitive structures represented by the compressed language units seems interesting and promising. While analyzing the compressed units (abbreviations and shortenings) in the cognitive aspect, E.R. Mustafinova notes that “1) the process of abbreviation is one of the forms of realizing the activity of the universal mental mechanism for compressing meaning, the essence of which consists in the ability to “wind down” the stereotyped activity, some components of which were operationalized, the relations between them became stable; 2) abbreviation and the corresponding stable phrase in the conceptual system of the individual represent different non-isomorphic cognitive structures; 3) for the adequate perception of a compressed language unit, the recipient must receive the instruction on the way of perception in the very sign, as well as the way to interpret the message; 4) the formation of a special aesthetic component in its structure that controls the creation of the compressed forms by an individual is a step testifying the completion of the formation of a specific cognitive structure”. “The actually existing mental formation represented by the word which reflects a special way of the world awareness is understood under the cognitive structure” [Mustafinova, 2001: 6, 18].

5. **Borrowings** take a special place in the terminologies of any language. There are the following types of borrowings:

1) Original (literal) borrowing. This variety is composed of words transferred to another language in the same form as they exist in the source language with the necessary phonetic adaptation due to the difference in the sound system of two languages (autocrat, image, senate, corruption).

2) Translated borrowings (loan translation). As in the original borrowing, here the following are singled out: a) word-forming loan translation (*narodovlastie*); b) transformable translation terms. This transformation consists of omitting or adding some element, replacing a difficult word with a phrase, changing the word order or the structure.

3) Mixed borrowings are formed as a result of combining the original and translated borrowings (*silovaya functsiya* - force function).

4) Internationalisms, the peculiarity of which lies in their dual status both “as units of the lexical system of each individual language and as common units of the entire language union” [Volodina, 1986: 18]. At the same time, there are common and special terminological internationalisms created in three ways: a) on the basis of a specific national language; b) from the Greek-Latin morphemes; c) by loan translation.

The essence of the term as a language phenomenon is often associated with its functional features. Thus, the term has all the basic functions of a word: *nominative*, *significative*, *communicative*, *pragmatical*. In addition, it is the term that most inherent in *the cognitive function*, which determines its ability to be not only a carrier of knowledge, but also an instrument of the scientific knowledge of reality. The specific function of the term is *the definitive function*.

**The nominative function** is realized through naming the general concepts, categories, characteristics (properties) of concepts as well as the operations (relations) between objects in the

various spheres of the human knowledge and activity; without such naming, knowledge and activity in these areas are impossible. The peculiarity of manifesting this function in terminology is that terms are, as a rule, the result of the secondary nomination carried out as a conscious and purposeful process.

**The significative function** of a term, which is closely connected with the nominative one, is revealed in the method of denoting the objects of nomination. When considering the significative function of a term, the common misconception that a term should express a notion is refuted; a large number of terms simply denotes a concept by its distinguishing feature (s). In this regard, the term does not stand out from the total mass of words (names).

**The definitive function of** a term ensures its ability to define the named notion, since the meaning of a term is expressed in its definition. In this connection, definitiveness is used as a property that allows distinguishing a term from a non-term and is determined as an essential and necessary feature of a special word. Considering the definitive function as the most important feature of the term, S.E. Nikitina gives the following definition: "Term is a sign of the special semiotic system possessing the nominative-definitive function. The nominative function - because the term names, denotes the whole semantic fragment from the common constructed system of intensions (meanings); the definitive function - because it replaces the definition which consists of the explicit and implicit form from a number of statements, and implies this definition in its use, being the secondary formation in relation to it "[ Nikitina, 1987: 28].

Based on the understanding that the definition is a constituent feature of a term, V.V. Morkovkin emphasizes that it is the definition that serves as the primary means of detecting the absolute value of a term. However, the meaning of the term is considered as a triune entity combining its absolute value (correlation with the scientific concept), its relative value (the ability to enter the synonymous, antonymic and other systemic relations with other terms) and its combinatorial value (the ability to combine with other words in a certain way - terms and non-terms). The establishment of the term meaning in this a case means obtaining information about its absolute, relative and combinatorial value characteristics [Morkovkin, 1983].

**The communicative function** of a term is expressed in its ability to transmit the certain specific information, and therefore it is necessary to designate this function as communicative-informative one. When implementing the communicative function, the importance of keeping track of the dual nature of the term is particularly evident.

**The pragmatic function** of a term is realized rather limited, due to the prevalence of the emotionally and expressively neutral units in the terminological sphere, and the list of the possible pragmatic settings in this case is small. The exceptions in this sense are the terms of the socio-political sciences, the content structure of which includes the emotional-expressive component.

**The cognitive function** of a term manifests itself multifaceted: in the ability of a term "to cut out" the minimum piece of scientific knowledge in the conceptual space, in the classifying and systematizing role of a term, in relating the semantic structure of a term to the conceptual structure of the definite scientific sphere, etc. The cognitive function of a term is also clearly manifested in the fact that the fixation of a new sustainable term for a new concept means the achievement of the necessary level of formation of this concept and, therefore, its inclusion in the relevant scientific- conceptual sphere [Maksimchuk, 2002: 62].

To a certain extent, the common language **cumulative function** is peculiar to the term as well, which is understood as a fact of providing it with a lexical background. It is revealed in the linguistic-culturological analysis of a word.

Thus, the formal- semantic and functional properties of terms are the subject to the general linguistic patterns. In general, terms as special words are the product of the cognitive



activity, “tools” with the help of which the specialists, sometimes a wide range of the native speakers implement their cognitive activity in the relevant scientific- conceptual field.

The synchronous review of modern Russian terminology gives us an idea not only about the pre-cognitive period of researching terms, but also about the fact how complex and varied it is in the sources of formation, in the time of emerging the holistic terminological systems and, finally, in reasoning the term-generation by the real demands of the science itself. Consequently, the developed terminological systems, on the one hand, have a fairly steady composition and structure and are characterized by the connections between their constituent parts, and on the other hand,- by the constant variation of the language means which form these parts.

### **1.3. The cognitive-discursive paradigm of knowledge and a term**

The problem of forming, storing and knowledge transfer through the terminological units is becoming increasingly important in the modern context of the dynamics of the socio-political processes, the formation of a new political thinking, active intercultural contacts between countries and peoples. Consequently, the center of gravity in studying terminology moves to those areas that are addressed to the processes of cognition and conceptualization.

According to that, the actual task of modern linguistics is not only the analysis of the already established, quite fixed terminological systems, but also the study of living, changeable and complex facts of the language development of the scientific knowledge and the backing of the term cognitive essence and terminology.

The scientific knowledge of reality contributes to the emergence of the conceptual paradigms that expand the horizons of the human thinking and the world understanding far beyond the ordinary consciousness. The formation of new concepts requires the development of means for their designation, a special linguistic form. The essence of the specialized nomination is to turn the facts of extra-linguistic reality into the linguistic meanings reflecting in the minds of the native speakers their practical and social experience.

The cognitive researches of terminological systems in recent years show just how effective is the modeling of those mental processes, originally specifying the structuration of the language elements in the corresponding system and explaining the «behavior” of the terminological units in speech, as well as the adequacy of the term choice from a number of close in the meaning units in accordance with the communicative task of the statement. The construction of the fundamental conceptual structures of the term systems on the basis of data about the cognitive foundations of the semantics of the linguistic elements is necessary and a key element in the process of learning the term systems of the various fields of knowledge including the social studies.

It should be stressed that the appearance of the cognitive researches marked the transition of linguistics from studying the language itself in isolation from the perceiving individual to considering a language as a tool for influencing the human cognitive structures and a means of the world cognition. As is known, most of the knowledge about the world comes to a man through the language. The huge role of the language in the world cognition is determined by the fact that a world is learned through texts. The text form provides the access of the verbal information to the cognitive structures of the individual. Thus, with the cognitive-discursive paradigm of the linguistic knowledge, every linguistic phenomenon, every linguistic form should be considered with the account of its participation in implementing by the language of its two most important functions - cognitive and communicative [Kubryakova, 2002: 519].

If we take the position of the cognitive linguistics as a starting point that a word represents

itself as a certain structured knowledge, the cognitive basis of the term should be sought in the peculiarities of the structure of the knowledge represented by it. The peculiarity of this structure of knowledge, characterized as a reflection of a part of the scientific-professional knowledge, affects accordingly the certain aspects of the organization of terms. Particularly in this connection the concept of the term consistency comes to the fore. The cognitive approach allows us to take a different look at the phenomena that were previously studied in other areas. So, the system with the cognitive approach implies the definition of a term and, accordingly, its semantic structure through a system of knowledge in the specific science or within the framework of the subject area of science in connection with the mental processes. At the same time, the term generation is the result of carrying out a certain set of the cognitive processes aimed, on the one hand, at identifying the specific branches of knowledge, and, on the other hand, at summarizing the experience of applying a particular science with its specific objects to the structure of knowledge in this area.

As it is known, the terminological lexis acts as a significant part of the lexis of any developed literary language providing the mutual understanding between the representatives of the separate branches of knowledge and scientific disciplines and thereby the term was defined as the most prominent language representative of a specific field of knowledge, since it expressed the sphere of the intellectually organized social reality. If in the studies of the pre-cognitive period, a term was interpreted as a linguistic sign in a wide variety of subject areas, then in the cognitive period of the research it is considered as a result of the cognitive process specifically targeted and specially organized by a particular community of people, where the important task is to identify and explain the constant correlations between the language and cognitive structures. With this approach, a linguistic sign appears as a complex structural entity, where such types of entities interact: the categories of the real world, mental categories, pragmatic factors and relations between the linguistic signs in the system. Therefore, we can talk about the information-conceptual status of a term. The term is always the result of the scientific cognitive-mental activity of a man.

Based on the fact that the information transmitted by the term is of a special nature, expressing the special notion, the term acts as the carrier and custodian of a piece of information that has its value in the specific conceptual system. Exactly in this sense, the term represents itself as a special cognitive-informational structure, in which the professional-scientific knowledge collected by the humanity for the entire period of its existence is accumulated in the special language form.

It is established that for the cognitive science the operational units are the notions of the knowledge structure and the structure of its presentation. If cognition is defined as a science about the knowledge, then the knowledge as a symbol of one of the attributes of a given concept in this science should be determined by deriving a model of its cognitive structure, based on the fact that the meaning represents itself a cognitive phenomenon, followed by a certain structure of experience with the structure of knowledge assessment.

According to the fair observation of the cognitologists, meaning exists only as a sign meaning of the definite linguistic form, reflecting only part of the knowledge about an object, which is recorded in the dictionary and is associated with the use of a word in the contexts and environments [Kubryakova, 2002: 5-15].

The peculiarity of knowledge structure lies in the fact that it is represented as a set of concepts united by the strict hierarchy and objectified in the term. In this case, a term, like a word, is the result of knowledge, which allows us to use the same principles for the analysis of a term as for the analysis of a word, i.e. the approach from the standpoint of the cognitive linguistics with the account of the communicative needs of a man.

The structure of knowledge at a higher level of abstraction, built on the key notions that form its nucleus, can be represented in the form of a special conceptual structure, which, however, does not always fully coincide with the cognitive structure. It is explained not only by the linguistic and extra-linguistic factors, but also by a whole range of features appropriate for the terminological units.

Under the cognitive term structure, it is accepted to understand the more specific structure of the special knowledge, refracted through the cognitive paradigm of the scientific knowledge and derived as a result of the special human activity. However, the relationship of the linguistic signs with the mental units and structures, defined in the cognitive linguistics as the main property of the nominative signs, suggests that the key terminological units should be described conceptually as well [Drozdova, 2002: 452-462].

It should be noted that among the researchers there is no unanimity in the definition of the very notion of the conceptual structure, but in general it can be said that it is understood as a result of summarizing the cognitive experience of a man, which is stored in the form of mental entities of different types [Kubryakova, 1996: 95-97]. The conceptual structure, according to some researchers, is considered to be the structure of knowledge about the world which reflects the human cognitive experience and this experience can be reflected both at the preverbal and verbal level. The interpreted in this way, conceptual structure consists of the separate meanings and concepts that are formed in the process of world cognition and reflect information about this world [Pavilionis, 1983: 286].

The conceptual structure as a system of knowledge about the world can be represented by the concepts of different level of complexity and abstraction. Consequently, the terms can be viewed as units that perform a special role in the “increment” of the scientific- professional knowledge, because the transition and perception of the new information by the participants of the communicative act implies the presence in their conceptual system some certain semantically common components necessary for further construction of a new conceptual system of components. In this regard, the question naturally arises about the type of concepts that underlie in the terminological nomination, what is their structure, content and degree of specificity, what are the features of fixation, storage and transfer of the scientific knowledge in the form of concepts?

According to the scientists, a person in the process of operating with a concept as a unit of knowledge begins to structure its specific characteristics which reflect the objective and subjective characteristics of objects in the mind which differ in the degree of abstraction [Boldyrev, 2000: 29-30].

The specific figurative characteristics act as a result of the everyday knowledge and constitute the nucleus of the concept, while the abstract concepts, being derivatives in connection with them, express the special knowledge about the objects obtained through the theoretical researches.

As known, a term differs from a word even by the fact that in the relevant field of the scientific knowledge it undergoes a certain standardization at the various levels which requires to single out the following components in its structure: nationwide, professional and individual. The significant point in the scientific term is the specificity of its formation, which lies in the fact that in most cases we speak about more abstract conceptual features that are generalized and standardized on the professional level. Therefore, there arises the legitimacy of understanding terminology as a system of the logically meaningful concepts in a certain area of the scientific knowledge arising on the basis of highlighting the essential characteristics of objects and phenomena with abstraction from the functionally secondary features [Barabanova, 2006: 35].

The cognitive peculiarity of a term is to reflect the elements of experience and the specialist's assessment of the specific fragment of the scientific field, as well as the storage of the scientific facts and the knowledge enrichment. It is important to take into account the communicative functions of a term in the professional environment when performing operations with the knowledge structures. In the language for specific purposes, a significant role plays the relationship of information with knowledge and the use of terms in the verbal activity as the special units of information processing. Yu.V. Slozhenikina emphasizes that a term conveys the knowledge in space and time and is closely connected with the theory that forms the knowledge. "The term and theory should be in a relationship of congruence, therefore, only a dynamic, changeable term can respond to the progress of the scientific knowledge" [Slozhenikina, 2005: 34].

The term formation in this sense represents the complexly structured cognitive process including the transition and reception of the encoded information by the language means, where the conditions of its implementation and environment play an important role [Kubryakova, 1996: 165-166].

In connection with the proposed problem challenge, it is important to clarify the interrelationship between a term and a notion, since in this direction the main discussion arises around the issue of distinguishing the special and non-special notions. Some authors oppose the scientific notions and everyday notions [Apresyan, 1974: 167], while others differentiate the constructive-logical and the inductive-empirical concepts. At the same time, the ratio of the special and non-special notions is not always so clear and obvious. In practice, the existence of an appropriate system of definitions that satisfies a variety of the logical and linguistic requirements most often serves as the substantiation of this distinction [Shelov, 1998: 18].

The information capacity of a term is comparable to the semantic volume of its lexical meaning and is focused on it in a certain way. It should be noted that the demand for the specific terminological information correlated with the meaning of a term directly depends on the communicative activity, on the so-called peculiar terminological expansion in the general literary language, defined as "intellectualization of lexis" - an indicator of increasing the communicative role of terminology [Barabanova, 2006: 40-41].

It is obvious, that a term as a unit of speech (mainly scientific speech) is used in other types of discourse representing the part of the content of the mental unit that captures the result of the scientific knowledge. From this perspective, the term should be considered within the cognitive-discursive paradigm as a linguistic sign, fixing in its meaning the scientific knowledge of the referent, as well as containing the information about itself as a unit of the natural language that exists in the particular terminological system. The term fully implements its function in the appropriate scientific or technical context, in oral or written form of reporting together with other terminological and non-terminological units [Drozdov, 2002: 79].

Such an approach broadens the understanding of the notion "term", bringing it beyond the scientific concept or category designated by it, revealing the functional range of the mechanism variation allowing the relatively free use of one and the same terminological unit in the various sublanguages, styles and genres of the national language.

In this regard, we can refer to the opinion of V.V. Nalimov about the fact that the term is a landmark unit which is open to innovation. Metasigns in the science should serve not only for expressing the previously created concepts, but also for formulating some judgments in the future. Therefore, the terms of science should be "opened" [Nalimov, 1974: 139].

As known, the human knowledge is always in the process of the progressive development, changing our ideas about the essence of many scientific and technical notions which act as an external factor that entails an adequate development and change of the corresponding concepts.

The significant and indisputable influence on the change of the information capacity of a term have the internal language factors as well, which are expressed in the expansion of the semantic volume (capacity) of a term in the specific area of the scientific knowledge.

The information capacity of a term in the social sciences depends mainly not so much on the scientific and technical knowledge, but on changes related to the political, economic and social structure of the society. Thus, the occurred processes of formation and rooting the state identity of new Kazakhstan, the expansion of globalization processes and the process of commercialization of the social - political communication, the development of new communication technologies introduce into our life both the new international terms that move the Russian terms to the background, and terms that have specific national characteristics (Majilis, kurultai, maslikhat, akimat, akim, etc.). All this indicates that the activation of the new terms in the language directly depends on the social order [Volodina, 1993: 90]. In our opinion, not only the social order should be taken into account, but also the national-cultural factor is an essential element of the socio-political terminology.

The prism of the cognitive approach to learning the socio-political terminology allows implementing the perspective line of research based on the intersection and interweaving of the communicative linguistics, linguoculturology and cognitive linguistics. At the cognitive stage of terminological theory, the focus is made on the fundamental need to consider the cognitive aspects of terminology supposing to study the mechanisms of the human mental activity in interaction with the world and its reflection through the language. In this regard, the term is the result of the scientific cognitive-mental activity of a man.

The modern socio-political terminology is heterogeneous in its composition and much more wider in its communicative area. It represents itself not only the nucleus of the professional (socio-political) lexis, allowing the specialists in the sphere of the social sciences to work with information and use it in the professional sphere, but also the important part of the national linguistic picture of the world.

At the same time, the social order acts as an essential element in the formation and functioning the socio-political terminology.

#### **1.4. The term as a unit of the system of scientific and professional knowledge**

The development of cognitive direction in linguistics activates attention to language as a tool for cognition of reality, the main carrier of knowledge, increases interest in learning, describing and presenting the linguistic expression of knowledge. According to N.A. Maksimchuk, the learning of the linguistic expression of cumulative knowledge of reality (picture of the world), ensuring the full social existence of each member of a certain society, requires a preliminary discussion of the fundamental concepts that form the problem. Such concepts include *knowledge, language personality, socialization, picture of the world* [Maksimchuk, 2002: 9].

As known, the human cognitive abilities, regulated by his cognitive abilities, initiate knowledge of the world, knowledge of a person, his intellectual potential and psychophysical intentions, knowledge of his language.

Within the framework of a philosophical interpretation, knowledge is defined as “proven by socio-historical practice and certified by logic the result of the process of cognition of reality, adequate reflection in the human mind in the form of representations, concepts, judgments, theories. Knowledge has a different degree of certainty, reflecting the dialectic of relative and absolute truth. In its genesis and mode of functioning, knowledge is a social phenomenon. It is fixed in the form of signs of natural and artificial languages” [FES: 192].

In cognitive science, *knowledge* is considered as “a concept that <...> covers a significant range of ideas related to the results of human cognitive activity and the results of objective experience that is meaningful to him. Knowledge is something that has already been deposited in the mind and is part of the memory. Knowledge is not a collection of random facts, but a collection of information combined into a certain ordered system” [Kubryakova, 1996: 28]. In other words, a cognitive definition characterizes knowledge as follows: 1) it is systemic; 2) mediated by memory; 3) exists and functions in the form of certain structural units.

Significant is the fact that in the concept of V.V. Morkovkin *knowledge* is defined through the concept of *informem*. *Informem* is understood as “information thickenings, with the help of which, thanks to language, thinking is carried out and consciousness functions”. There are distinguished named and unnamed *informemes*, or concepts. The totality of all the *informemes* (named and unnamed) that man’s consciousness has is his knowledge [Morkovkin, 1997: 22-24].

It should be noted that in the submission by SD. Katsnelson, consciousness is in certain way co-knowledge, that is, an aggregate of knowledge about the surrounding world, which, one way or another; an individual has mastered [Katsnelson, 1984].

In psychology, the concept of knowledge is considered from the standpoint of the theory of activity, according to which any activity “is a process whose product is knowledge that is recorded only in a person’s memory. Knowledge arising from the focused interaction of the subject with the outside world is, in its turn, the basis of activity” [Karlinsky, 1974: 150]. Therefore, knowledge acts as “landmarks in the world, necessary to be able to live and act in this world. Knowledge - in the psychological sense - is an indicative basis for various types of educational, cognitive and other activities” [Leontiev, 1997: 13].

In the light of these problems, the concept of information has become an essential element in the interpretation of knowledge. Comparison of these concepts shows that in the ordinary sense of knowledge and information interpreted through the understanding that is at the heart of their synonymous usage. The question of the relationship between knowledge and information in the context of cognitive science is fundamental. Thus, in cognitive science, information is interpreted broadly: “The term information applies to all the data that comes to a person from the outside through different sensory-perceptual and sensory-motor channels, as well as to those that have already been processed by the central nervous system, internalized and reintegrated by man and represented in his head in the form of mental representations” [Kubryakova, 1996: 35].

As we see, the concept of information is broader than the concept of knowledge, information includes knowledge. However, the notion of memory is unifying and at the same time differentiating knowledge and information. As noted by V.A. Zvegintsev, “the most essential property of knowledge is that it must necessarily be mediated by memory. This means that knowledge is only so far as knowledge, since it is capable of being preserved by human memory. All that has not passed the test of memory cannot be knowledge. “You can remember and even transmit certain information, but it will remain just information. Knowledge “must pass the stage of objectification (the test of memory is not “for itself”, but “for others”). Not being objectified, not having the quality of generalization, not having a public “value”, such knowledge, in essence, is not knowledge” [Zvegintsev, 1982: 75, 79].

So, considering the ratio of knowledge and information, after N.A. Maximchuk we can note the following: «alienation from the human knowledge - this is the information, the information included in the structure of personality - this knowledge.” In this case, the most important criterion for the separation of knowledge and information, the basic condition and means for the transition of information into knowledge, that is, its inclusion in the structure of the personality, understands. The connection of knowledge and understanding is clearly traced through the concept of meaning: knowledge is that which is meaningful. Consequently, the depth

of knowledge depends on the depth of understanding. In turn, understanding is carried out on the basis of a certain way of structured knowledge, reflecting the state of affairs in the world [Maksimchuk, 2002: 15].

Since the concept of knowledge is heterogeneous, an important aspect in characterizing knowledge is its classification. When considering the types of knowledge, it becomes obvious that the existing classifications of types of knowledge differ in the bases and objectives of the classifications, in the positions of their authors. Thus, according to the sources of the formation of human knowledge, innate and acquired knowledge is distinguished. The acquired knowledge, in turn, includes: 1) knowledge reflecting practical experience, 2) knowledge gained from texts, 3) knowledge gained as a result of human thinking, 4) knowledge gained as a result of mastering the native language [Morkovkin, 1997].

Depending on the ownership of the carrier, there is a distinction between collective and personal (individual) knowledge. In this case, as noted by V.A. Zvegintsev, “it is quite permissible to talk about different types of institutional knowledge (social, ideological, professional, etc.), and about its different forms - technical, imaginative and even personal knowledge” [Zvegintsev, 1982: 73].

Interesting the position of L.K. Zhanalina, who structures knowledge according to such criteria as mediating a connection with reality, regulating the way of cognition of reality, a psycholinguistic factor [Zhanalina, 2004: 4]. By the connection of man with reality there are the following types of knowledge: empirical, experimental, and pre-scientific (everyday), scientific, encyclopedic. At the same time, empirical knowledge is characterized as sensual, perceptual, and scientific knowledge is theoretical, rationally analytical, and true.

In terms of the relationship of knowledge and language, language and non-linguistic knowledge is distinguished. Language knowledge refers to the fact that this language is known on rational and non-rational levels about reality and about itself as a fragment of reality (the term was introduced by Baudoin de Courtenay). Consequently, according to the method of knowledge, knowledge of the world and knowledge of language are distinguished. In particular, knowledge of a language is considered in two aspects as knowledge of a language and knowledge of a language. Knowledge of language is knowledge of the structure of the language system, of language units and categories, of the laws of language development and of its current state, of its functions [Kubryakova, 2004: 7]. Knowledge of the language is the result of mastering the language as a means of communication, the ability to use it in a communicative situation.

At the same time, linguistic knowledge “is nothing but a component of the naive picture of the world of a given ethnos, encoded in the system of the language itself, that is, in its vocabulary and grammar. Set grammatical categories, the way vocabulary is organized reflects the specific vision of the world inherent in the linguistic team” [Frumkina, 1990].

In non-linguistic knowledge, ordinary knowledge is significant. Ordinary knowledge is “vital knowledge that has not received a strict conceptual, system-logical design, which does not require special education and training for its assimilation and transfer and is a common non-professional property of all members of society” [Posnanski, 1987: 24]. It includes “main stereotypes that fix typical for members of the ethnos “concepts”, “knowledge”, “skills”, “norms of behavior”, on the basis of which people’s ideas about the surrounding reality, about themselves, relationships with nature and people around them are formed” [Pukshansky, 1987: 19].

Some of them exist in the form of various acts of practical activity - knowledge, skills, practical skills, and therefore declarative and procedural knowledge is also distinguished (J. Anderson, Charles Fillmore, and others). Declarative knowledge - knowledge of a certain subject area of the material world - is stored in the long-term memory of a person in the form of

propositions or in the form of purely visual images, so they are conscious. Procedural knowledge, reflecting the ways of operating with objects, is extracted from memory automatically under the presence of appropriate conditions [Zalevskaya, 1999: 72-73].

It should be noted that language resources are used in disclosing the content of linguistic and non-linguistic knowledge, since "language acts as a source of knowledge about oneself, thereby becoming the basis for learning a language (language knowledge is transformed into knowledge of a language), and as knowledge of the world, including knowledge of thinking, so that he is the bearer of the picture of the world" [Zhanalina, 2004: 4].

All this is confirmed by the well-known thesis of ES in linguistics. Kubryakova that a language is represented as a source of knowledge or information "its processing, storage, extraction from the depths of consciousness and the formation of a new one, with its fixation and generalization: with all other types of operations on it" [Kubryakova, 2004: 11]. Moreover, "it is in language that knowledge of the world is revealed, it is comprehended, understood, the semantic and structural resource of the language itself is revealed, therefore, knowledge - thinking - language is in a single continuum". In other words, the relationship of knowledge - thinking - is considered. Language is the reflection of objective reality, the source for which is verbalization of thinking and categorization of language [Shaimerdenova, 2007: 6].

Thus, knowledge gained through language not only constitutes the main part of human knowledge, but also surpasses all others.

Since any knowledge is socially in its nature and functioning, it is obvious that the possession of knowledge as a result of an activity provides a linguistic personality required level of socialization. So, N.A. Maximchuk emphasizes: "Knowledge is a product of activity. Personality is generated by activity. Consequently, knowledge as a product of activity turns out to be a necessary element of the concept of personality, or, in other words, a personality is formed (generated) by knowledge. Since all knowledge gained by a person is somehow connected with the language, one can speak of the mother tongue as the most important personality-forming factor" [Maksimchuk, 2002: 22].

According to a fair comment by V.V. Morkovkina, it is under the influence of the native language "the product of nature - the human being turns into an artifact of culture and civilization, that is, into an ethnic linguistic person. The process of processing a natural person into a social person with the communication of necessary qualities to him is called socialization. One of the central components of the process of socialization of a person can be considered to be the accumulation in his mind of basic knowledge, which allows a person to orient himself in nature and society, to understand others and to be understood by others" [Morkovkin 1997, 49, 22].

In the process of socialization, a person becomes a person, acquires the ability and ability to be not only an object, but also a subject of social influences. This fact indicates that each person is one way or another involved in the life of society, has the knowledge, opinions, and beliefs. Consequently, the social structure of the personality is constantly changing. Personality acquires new knowledge, turning into beliefs. Beliefs determine the nature of actions, human behavior. In this regard, socialization can be defined " as a change in the social structure of the individual in accordance with the requirements of society " [Sociology, 1995: 146-147], " the process of assimilation and active reproduction by an individual of social experience, a system of social connections and relationships in his own experience <...> the whole multifaceted process the assimilation by a person of the experience of social life and public relations" [PS, 1983: 350]. The sources of socialization of the individual include: a) the transfer of culture through the family and other social institutions, and above all through the system of education, training and education; b) the mutual influence of people in the process of communication and joint activities;



c) primary experience associated with the period of early childhood, with the formation of basic mental functions and elementary forms of social behavior; d) self-regulation processes, correlated with the gradual replacement of external control of individual behavior with internal self-control [PS, 1983: 350].

It should be noted that among the cited sources, knowledge is included in the concept of culture, in the concept of activity, in the process of communication. However, according to T. Van Dijk, in the context of social functioning, it is knowledge that is the most important means of ensuring full social contact: "Social actors constantly express this knowledge, test and compare it with the knowledge of other members of the same social groups, in the same culture, they suggest that other participants in social interaction and communication through discourse have this knowledge "[Van Dijk, 1989: 146].

Speaking about the socialization of the individual, it is important to note that in the process of communication, as a natural alternation of understanding and verbalization, "the basic link connecting these two processes is the category of knowledge: their processing, storage, understanding, transmission, assimilation, and constitute the essence of communication" [Boroditsky, 1990 : 47].

It is well known that the social essence of a language lies in the fact that it exists, first of all, in the linguistic consciousness - collective and individual. Accordingly, the linguistic collective, on the one hand, and the individual, on the other, are the bearers of culture in the language. The carrier of linguistic consciousness is a linguistic person, i.e. a person who exists in the linguistic space - in communication, in stereotypes of behavior, recorded in the language, in the meanings of linguistic units and meanings of texts [Karasik, 2003: 96, 99].

Linguistic personality in modern linguistics is defined as "the totality of abilities and characteristics of a person, causing him to create speech works (texts), which differ: a) the degree of structural and language complexity, b) the depth and accuracy of reflection of reality and c) a specific target orientation " [ Karaulov 2004: 37-38]. According to Yu.N. Karaulov, a linguistic personality should not be interpreted as part of a multifaceted understanding of personality, but as a kind of a full-fledged representation of a personality that contains both mental, social, ethnic, and other components, but refracted through its language, its discourse [Karaulov, 2004].

It is obvious that the linguistic personality is the deepening, development, saturation with a certain content of the concept of personality in general [Karaulov, 2004: 38]. The model of linguistic personality includes: 1) verbal-semantic level - it is determined through the analysis of semantics, semantic connections of words and their verbal associations, the degree of knowledge of natural language; 2) lingual-cognitive level, where the identification, the establishment of meanings and values in her picture of the world, in her thesaurus; units of the level are concepts, ideas, concepts, which develop for each language personality in a more or less orderly, more or less systematic picture of the world; it is at this level from the level of values that they pass to the level of knowledge united in an ordered system; 3) the pragmatic level includes identifying and characterizing the motives and goals driving its development, behavior, managing its text production and ultimately determining the hierarchy of meanings and values in its language model of the world [Karaulov, 2004: 36-37].

An interesting fact is that at each level of their organization a linguistic personality has timeless and temporary, variable formations. The invariant part of the verbal-semantic level includes the national language type and the standard, stable part of associations. On the cognitive level of the invariant part of the national picture of the world, but on the pragmatic - invariant are ideas about the meaning of life, the goal of human life, whereas the variable part consists of individual motivations and objectives [Karaulov 2004: 38-39]. Moreover, "the national permeates all levels of organization of a linguistic personality, at each of them acquiring a peculiar form of

incarnation, and the frozen, static and invariant character of a national in the structure of a linguistic personality is cast in the language itself into its dynamic, historical component” [ Karaulov, 2004: 2 ]. Note that the language is an integral feature of the ethnos, and the invariant component of the language personality is understood as part of the national character, determined by belonging to the ethnic group, inclusion in the national culture, living in a certain territory [Karaulov, 2004: 47].

Thus, the linguistic personality is considered as a phenomenon that includes historical (national), system-structural, social and mental language dominants. Moreover, all levels of the linguistic personality structure are mediated by language, a means of isolating and forming a given society (ethnic group), it is in the language units that knowledge is recorded that ensures the full existence of each member in the society.

In modern science, there is a general opinion that reality is perceived by man not directly, but indirectly through simulated events and phenomena of the surrounding world. Therefore, the content of thinking is largely determined by the picture of the world. The very concept of “the picture of the world” is in the process of becoming and is currently terminologically ambiguous. The picture of the world is usually defined as “a holistic global image of the world, which is the result of all human spiritual activity” [ Postovalova, 1988: 21]. Representing a holistic interpretation of the surrounding world, the picture of the world integrates a person’s personality [Rogozina, 2003]. Therefore, researchers emphasize the regulatory function of the picture of the world: opinions and people's actions are largely guided and dictated by the picture of the world.

All this testifies to the fact that the picture of the world “ is created thanks to the cognitive activity of a person and the reflecting ability of his thinking ”, while the most important property of the picture of the world, according to the Kazakhstan scientist E.D. Suleimenova is integrity, and the element is a sense characterized by invariance, relevance, subjectivity, incomplete explication, inaccessibility to full perception, continuity, dynamism [Suleimenova, 1989: 47]. With this approach, the center of attention is a native speaker - a person who " not as a reservoir of some abstract and absolute semantics of language, but as an active subject of knowledge, endowed with individual and social experience, integrating information about the world, acquired as a result of reflection of the surrounding reality by thinking ”[ Suleimenova, 1989: 11].

The factors that shape the picture of the world of the individual include: the individual’s own life experience, including socio-economic parameters; interpersonal communication, in the process of which individual experience is expanded to the cumulative experience of a social group through its internalization; the activities of social institutions such as political parties, schools, churches, which have an obligatory ideological component; The media broadcast the experience of many in all its diversity [Zadorin, Burova, Syutkin, 1999].

For the process of modeling a picture of the world, two procedures are necessary: on the one hand, explication, extraction, objectification, objectification, understanding the images of the world underlying life, on the other hand, creation, creation, development of new images carried out in the course of special system reflections [Role human factor in the language, 1988: 24-25].

It is also significant that the notions “ world image ”, “ world model ” introduced along with the concept of “ picture of the world ” are considered as an abbreviated and orderly display of “the whole amount of ideas about the world within a given tradition, taken in their systemic and operational aspects ” [ Myths of the World’s Nations . V. 1, 1988: 161]. The picture of the world is often identified with the image of the world. The main difference between them is that they speak of a picture of the world when they have in mind the interpretive function of language, while the concept of “image of the world ” reflects the interpretive possibilities of thinking itself. Image of the world - an ethno cultural phenomenon, it is through the image of the world that he carries in himself that a person perceives the world. According to the definition of V.V.

Kolesova, the picture of the world is the image by which each epoch is able to see and actually see the world [Kolesov, 2002: 105]. On the other hand, the very image of the world is created according to a certain model. A model of the world is a “ grid of coordinates ” through which people perceive reality and build the image of the world that exists in their minds [Gurevich, 1972: 5-16].

It is known that the two components of the picture of the world are individual and universal. Thus, the global picture of the world can be modeled as an extremely complex frame in which the results of the cognitive experience accumulated by all mankind are intertwined. The picture of the world as a complex construction is a conglomerate of multilevel phenomena, i.e. it is necessary to distinguish a picture of an individual, a picture of a separate group, united in a particular society according to professional, ethnic, age, sex characteristics, picture the world of a separate people and the universal picture of the world. In this conglomerate of weaves, the universal human picture of the world is invariant in relation to the picture of the world of an individual people, and the picture of the world of an individual people acts as an invariant to the picture of the world of an individual and a separate social group. In this sense, we can speak about the index of the hierarchical structure of this construction.

Nowadays, researchers from various fields of knowledge - sociologists, literary critics, journalists, cultural scientists, psychologists, etc. - are turning to the concept of a “picture of the world”.

The results of their research activities receive an appropriate terminological designation: a sociological picture of the world, an artistic picture of the world, an ethno-cultural picture of the world, a journalistic picture of the world, etc.

Researchers of special fields of knowledge offer their own classification of pictures of the world based on various criteria. At the same time, one criterion is most clearly seen: area of knowledge that brings researchers to specialized pictures of aspects of reality. Of course, all types of pictures of the world are the result of a special cognitive activity of a person, its reflection as an experience in verbalized form. These are separate aspects of the world that attract the particular attention of a person who, in the process of cognition, gives these fragments of reality a special systemic nature [Lebedeva, 1990: 52]. Consequently, the pictures of the world of the scientific and professional society act as fragments of the global picture of the world, which are based on various forms of cognitive activity. Therefore, there is a need to consider the mechanisms of human thinking as a system-forming property for the selection of scientific and professional world pictures. As rightly noted by D. Davidson, scientists, those who learning various aspects of reality operate in scientific traditions specific for a certain area of knowledge, and in this sense we can say that they conduct their research in different worlds, but since there is only one world, this plurality is metaphorical [Davidson, 1993].

Within the framework of the problem under learning, we are especially interested in the structural features of the picture of the world of a scientific and professional society formed in the historical process of the development of social sciences and of an evolutionary nature due to the evolution of scientific thought itself. In that it is customary to talk about the local picture of the world, or private science picture of the world.

The term “scientific picture of the world” is defined as an integral system of ideas about the general properties and laws of nature, resulting from the generalization and synthesis of basic natural science concepts and principles. There are general scientific and private scientific picture of the world. In the structure of the scientific picture of the world stand out the conceptual (conceptual) and sensory-shaped components. The first is represented by philosophical categories (matter, motion, space, time, etc.) and principles (material unity of the world, universal connection and interdependence of phenomena, etc.), general scientific concepts and laws, as

well as fundamental concepts of individual sciences (field, matter, energy and etc.). The second component is it is a collection of visual representations of nature. The main difference between the scientific picture of the world and the prescientific world is that it is built on the basis of the fundamental scientific theory that serves as its basis [FES, 1983].

In this connection, the following points are important from a theoretical point of view:

- 1) the picture of the world is intermediate between two poles: science and world view, or between science and philosophy;
- 2) the picture of the world is a worldview, encompassing a type of social practice;
- 3) the picture of the world is a kind of philosophical reflection (the neonatural concept of the scientific picture of the world);
- 4) the picture of the world is a type of scientific knowledge (the scientific concept of the scientific picture of the world) [Postovalova, 1988: 14].

Consequently, the scientific picture of the world is one of the many pictures of the world that seeks to convey the ontological properties of the real world [Lee, 2003: 34]. It is the scientific picture of the world in its present state that is viewed as “a moving mosaic, the individual elements of which are now scattered, then assembled again” [Scientific Picture of the World, 1983: 47].

The important fact that the estimated moment of the results of human cognitive activity is the basis of the picture of the world of the knowing subject. As a result of human action, a search, selection of positively evaluated ideas about the most significant phenomena, facts and processes, ordering, systematization, ranking and accumulation sociocultural preferences. All this leads to the formation of a value picture of the world, which has the character of a guide for representatives of the professional, social circle of people or representatives of an individual people [Lipilina, 1998: 72]. This landmark is, to a certain extent, obligatory and is assimilated by the individual or the people as a given without analytic preparation. In the context of the aforementioned, the question of the relationship between linguistic and conceptual world pictures is of considerable interest.

As it is known, the space of existence of the picture of the world is the sphere of consciousness of the individual and his imagination, therefore, it is necessary to talk about the conceptual picture of the world, the units of which are concepts. The material form of realization of interpretation, comprehension of the world is- language, speaking only as a means of expressing those concepts formed from the impressions of the real world. Therefore, language acts as a surface structure expressing mental, conceptual constructions - “world models”. Operations on them are performed in the process of perception and generation of speech. The essence of communication is to build in the cognitive system of an individual to build such conceptual constructs, models of the world that would correspond with the models of the speaker's world [Pavilionis, 1983]. Indeed, with the help of linguistic phenomena, it is possible to uncover patterns of thought processes regarding the distribution, structuring and categorization of the properties and functions of things, the images of which are grabbed, stopped, fixed by verbal forms.

Thus, the picture of the world is a way of representing knowledge of the world, expressed in concepts and the concept sphere, defining its embodiment as a conceptual picture of the world [Kilevaya, 2002].

Researchers note that it is necessary to distinguish between a conceptual picture of the world associated with the conceptual sphere of human thinking and consciousness, and the linguistic picture of the world, built on the system of the so-called semantic " filters " of a particular language. The conceptual picture of the world is richer than the linguistic one, since the creation of the first involves not only different types of thinking, but also knowledge, replenished with

data of sciences and practices, with the help of which our ideas about the world, on the one hand, are enriched, and on the other hand, specified and changed [ Lee, 2003: 36].

The linguistic picture of the world exists as a fragment of a broader and more holistic picture of the world, including and reflecting only the pattern of perception of reality specific to a particular linguistic group [Yakovlev, 1994: 25]. At the heart of the linguistic picture of the world are values that have a linguistic expression, and meanings “extracted from linguistic forms, and then abstracted on this basis” [ Kubryakova, 1988: 143]. The substrates of the linguistic picture of the world are linguistic forms, that is, signs that, as members of a semiotic system, are two-sided and combine meanings with the bodies of signs. As E.S. Kubryakova, values in cognitive linguistics are interpreted as “a fragment of conceptual information, a quantum of experience, let down on the roof of one sign” [ Kubryakova, 1988: 143]. Thus, the linguistic picture of the world - is a " special education, is constantly involved in knowledge of the world and is given the interpretation of patterns perceived. This is a kind of a grid, thrown over our perception, on its assessment, affecting the division of experience and the vision of situations, events, etc. through the prism of language and experience acquired with the assimilation of the world ...”[ Kubryakova, 1997: 47].

Recognizing the dominant role of the conceptual world view, the researchers note that the function of the language picture of the world is reduced to “ denoting the main elements of the conceptual world picture, ” since the result of the reflection of reality is not words, but concepts (concepts) [Kasevich, 1999; Frumkin, 1990: 99].

Consideration of the linguistic picture of the world as a representation of the “ naive model of the world ” leads to a “ naive ” picture of the world. So, N.B. Mechkovskaya emphasizes: “ This is a naive (and not scientific) picture of the world; it is “ seen ” by the eyes of a person (not by God and not by the device), therefore, it is approximate and not accurate ”, consists of “ naive meanings ”[ Mechkovskaya, 1998: 32, 304]. And one cannot but agree with this, since “the system of language is not arranged according to the laws of formal logic, it is the result of the “naive” perception of the world and, moreover, the result of centuries of development with all its historical accidents” [ Mechkovskaya, 1998: 183]. Consequently, our everyday, naive ideas about the world and about ourselves are reflected in the linguistic picture of the world, so this is a “ naive ” picture of the world [Apresyan, 1995: 38-39], but in general and the main thing it coincides with the logical reflection of the world in people's minds [Olshansky, 1990: 29].

In the linguistic picture of the world there is a constant, universally significant, invariant part, which “wears a distinct stamp of national color” [ Karaulov, 2004: 39], and a variable part, since our knowledge of the world, cultural paradigms, etc. change over time. The language changes more slowly, than knowledge of the world, therefore it reflects not only modern knowledge and ideas, but also representations of different times, including the archaic picture of the world [Kasevich, 1989: 14].

Indeed, an amazing pattern that characterizes a language is the ability of a language to store and transmit what has been fixed for centuries in the form of scientific concepts, stable combinations, and cognitive models. However, the signs of concepts representing the national picture of the world are conservative. And at the same time, the picture of the world of nations is changing, the structure of the signs of concepts is expanding due to the continuing knowledge of the world. The development of science, sociocultural processes complement information about the world, including the inner world. Concept analysis leads to the identification of archaic knowledge about the world. This knowledge does not apply to the category of scientific, it is popular, everyday ideas. The changing religious and scientific views of society are imprinted on these everyday notions. In this sense, the linguistic picture of the world is the national picture of the world that has long been preserved and still preserved, supplemented by evolutionary

knowledge, reflecting the world outlook and world perception of the people, fixed in language forms, limited by the framework of the national culture of this people [Anthology of concepts, 2007].

Thus, the linguistic picture of the world is one of the types of pictures of the world that can claim a global, general picture of the world, since all the elements of the linguistic picture of the world are connected through a conceptual picture of the world with the physical, mythological, religious, etc. pictures of the world [Lee, 2003: 36].

Returning to the problem of scientific knowledge, I would like to emphasize that the process of socialization of the linguistic personality can be viewed as mastering the system of knowledge that has the status of obligatory in this society. According to N.A. Maksimchuk, compulsory knowledge is understood as its qualitative and quantitative content, which, being an affiliation of the consciousness of each individual, on the one hand, serves as a means of isolating and forming this society, and on the other - provides full social interaction of members of this society. Moreover, compulsory knowledge can be everyday (pre-scientific) and scientific [Maksimchuk, 2002: 19-20]. Therefore, it seems to be logical that obligatory scientific knowledge that provides the necessary level of socialization of a linguistic personality during the school period can be qualified as a normative-scientific picture of the world.

The normative-scientific picture of the world is considered as a definite system of generally binding scientific information communicated to a Russian language personality in the process of its socialization [Maksimchuk, 2002: 37]. Mandatory scientific information is a plan of the content of the relevant terms and scientific background of proper names. In this case, the main means of expression of obligatory scientific knowledge (The basic elements of building a scientific picture of the world) are terms and term-like units. It is in the term that the peculiarities of the formation of both the linguistic and scientific pictures of the world of the linguistic personality intersect.

In our opinion, the provisions discussed above confirm the fact of the participation of socio-political terms in the construction of a scientific and professional picture of the world. As a result, socio-political terms serve as units of the social science system. Accordingly, the scientific and professional picture of the world of social studies is a system of knowledge about the socio-political reality, represented by a set of concepts in the concept-sphere of social sciences and fixed in socio-political terms.

## **CHAPTER 2. CONCEPTUALIZATION AND CATEGORIZATION OF THE**

## **WORLD IN THE KNOWLEDGE SYSTEM**

### **2.1. The linguistic categorization of the world**

The learning of the linguistic phenomena "reflected in the linguistic consciousness of speakers or reflecting the presence of a speaker in the act of speech and the establishment of the system of its "coordinates" has been called anthropocentrism. The principle of anthropocentrism has become one of the main principles in modern linguistics and gave rise to a complex of linguo-sociological, linguo- cognitive, linguo- ethnological and other problems that can be conveniently divided into two groups: "man in a language" and "language in a man."

The first problem is connected with the solution of issues on the fact how a man influences the language through other "modes of cognition" - science, culture, mythology, etc., how different "images of the world" created by a man, as well as a man himself (his intentions, feelings, attitudes) are reflected in the language, finally, what is the degree of anthropomorphichness of the linguistic structures and the language as a whole. All the problems listed above are united by the general concept of a linguistic personality, the theory of which was developed by Yu.N. Karaulov.

The second problem involves the consideration of a language in terms of the general mental activity of a man and solution of issues of the language and consciousness interrelation, since "if to consider the fact that the language reflects that way with the help of which a man sees the world, then a theory of language that reflects the human experience is necessary" [ Lakoff, 1988: 46]. The units of human experience in their ideal meaningful representation are expressed in the linguistic meanings and form a system of views [Chafe, 1983: 35-40], "a kind of the collective philosophy" [ Apresyan, 1995: 38-39], therefore a special cognitive function is inherent in the language, performing categorization and conceptualization of the world as well as systematization of all types of knowledge embedded in the semantics of the language units [Fillmore, 1988]. Therefore a problem of learning the cognitive mechanism of the language arises which allows to carrying out these pointed types of activities .

Thus, the typical for linguistics allowance of a language with the status of a self-sufficient entity is overcome, and it is recognized that the language of a person using it arranges one of the sides of a person's holistic psyche [Demyankov, 1995: 54-135]. It is only part of the holistic phenomenon that we seek to understand. In connection with these directives such objects are involved in the linguistic analysis which were not previously included into the linguistic competence ("mental structures", "concept", "archetypes", "view of the world" and etc.), The object of the learning becomes the basic level of the language on which the human experience undergoes the initial categorization. The universal "way of thought" is reflected in the cognitive structures belonging to this level. The language units and categories representing them bear the track of national consciousness, as a result of which the linguistic studies are included in the broad context of the cultural-historical processes of developing the human knowledge.

Each natural language reflects "a certain way of perception and organization (conceptualization) of the reality. The way of reality conceptualization inherent to the language (world view) is both partly universal and partly nationally specific; the speakers of different languages may perceive the world in a slightly different way due to the peculiarities of each of the languages" [ Apresyan, 1995: 38].

The language divides reality because our consciousness divides it. At the same time, the language finds special forms of delimiting the structures of knowledge according to those principles that characterize the conceptual system of the human consciousness and which allow it

to conduct experience categorization.

In the cognitive paradigm, categorization is determined in the narrow sense as “bringing up a phenomenon, object, process under a certain rubric of experience, category and recognition it as a member of this category” and in a broader sense as “the process of forming and identifying the categories themselves, segregation of the external and internal world of a man according to the essential characteristics of his functioning and being, the ordered representation of the various phenomena by means of reducing them to a smaller number of classes or associations, as well as the result of the classification ( taxonomical) activity "[BDCT 1996: 42]. In other words, categorization is the process of ordering (classification) the phenomena of reality in the human mind.

As it is known, the form of thinking in the cognitive process are categories, the peculiarity of which consists in the fact that they are the essence of the form and the way of a man’s attitude to the world. Categories as forms of thinking express the most common and essential aspects, ways of a man’s attitude to the external world which include the ideas about being, movement, space and time, quantity and quality, necessity and chance, cause and effect, etc. In other words, a person mentally brings (classifies) subjects and phenomena in the cognitive process under one entity as “a certain rubric of experience and knowledge” while the subject is recognized as a member of this entity or category.

Categorization is connected “almost with all cognitive abilities and systems in the human cognitive apparatus, as well as with operations performed in the thinking processes - comparison, identification, establishment, likeness and similarities”, therefore, at present, categorization strategies are fruitfully studied in the prototypical semantics [BDCT, 1996: 42-43].

In this regard, the categories of prototypes appear, the founders of which are considered to be L. Wittgenstein and E. Rosh [Wittgenstein, 1958, 1985]. In the prototypical categories, unlike taxonomic ones, the members are combined not on the basis of common properties, but because they show some similarities with that member that is chosen as the “best representative of the category” - its prototype. The prototype occupies a central position in the category that derives from its role in the objective structure of the world: for example, for the Russians the fruit prototype is an apple, but for an American is an orange [Wezhbitskaya 1996: 337]. Consequently, the prototype defines the category in the best way, means its better recognizability, quick identification, greater frequency [Krongauz, 2001: 314].

J. Lakoff also underlines the significant role of prototypes in the process of reality categorization and classifies them, at the same time highlighting the typical, social, ideal and figurative prototypes and points to the sources of prototypical effects as well [Lakoff, 1988: 34-37]. According to A. Wezhbitskaya, the prototypes should be used as an auxiliary tool in building deeper and more detailed definitions of words in the lexicographical practice due to their focus on the conceptualization of reality, reflected and embodied in the language [Wezhbitskaya, 1999: 215-216].

A prototype is usually viewed as a mental representation or cognitive benchmark of the category (some kind of image, scheme, ideal, stereotype, gestalt). This understanding is based on the prototypical image of an object or phenomenon of the real world and represents itself more specific form of reflection than the concept [Telia, 1996: 94-96]. As a result, the prototype is interpreted as a concept, i.e. prototype is a concept underlying the formation of a category and defining its content [Boldyrev, 2002: 83]. After all, the general idea of the cognitive paradigm is connected with the recognition of the prototypical structure and structure of the language concept. This means that semantic categories have their strict hierarchy; herewith the prototypical nature of concepts is reflected in the fixation by them the samples of categories and their fixation in the lexical semantics.



The prototype should be considered as a typical image based on the concept of a model of the category, process, state, ideal object, since “typicality is a fundamental property of the conceptual structures — it is associated with the main classes of the conceptual representation - compliance with visual – figurative characteristics of objects (visual prototypes) and a class of the categorical concepts reflecting the functional connections between objects ”[ Gizdatov, 1999: 14].

The main fact is that the prototypical categorization demonstrates the process of understanding the reality in thinking, reveals the cognitive capabilities of the human mind [Shaimerdivina, 2007: 19]. Categorization in the most general terms, without specification, is the result of the human cognitive activity, the result of classification (taxonomy) of the surrounding world and the isolation of individual units (taxons) in the produced classification, when the final result of this activity is the formation of a special category that allows you to see the world in the main attributes of its being and functioning. This means that the categorization processes are essentially connected with all the cognitive abilities of the human brain (psyche), with all the systems of perception of the world existing here through five different channels (that is, five different senses and different information receptors) and, of course, with the processing of these data (sensual, sensorimotor, perceptual) with the help language [Shaymerdivina, 2007: 20-21]. At the same time, the form of objectification of a category in the language becomes a name, and outside the word meaning the category as it is does not exist [Kubryakova 2004: 307].

According to L.K. Zhanalina, when forming the knowledge about the world, the categories including the prototypical ones, are in the system relations among themselves. These system relations can be represented, on the one hand, as a process of categorization. On the other hand, the process itself of forming a category is also called a categorization, qualified as a mental process, a cognitive-linguistic one [Zhanalina, 2004: 10]. The main operation is considered to be the generalization by “eliminating the irrelevant information”, although “it’s no use to talk about “generally” essential and “generally” non-essential features of the objects — they are also determined by the situation and the task” (Frumkina, 2001: 93).

Knowledge, through the categorical essence of thinking, is mediated in the forms and meanings of the language. Language units as classifiers of thinking acquire the cognitive status, because "language rules are to a greater or lesser extent part of our cognitive apparatus". So, J. Lakoff believes that the language categories are necessary for personification of the categorical mental activity of a man in the field of knowledge. They are used in the categorical sphere to indicate: a) central and peripheral members, b) central objects of the basic level, c) conventional mental images, d) knowledge of the conventional mental images, e) transformation of the schematic representations of images, e) metonymic transfer in the visual thinking, g) metonymic transfer to the areas of experience, g) conceptual metaphors (which transform one conceptual sphere into another) [Lakoff, 1988: 47].

Thus, the language categorization is defined as “a unique resolution for each ethnos between the discreteness of form and the continuity of the content of language signs through a system of the language categories, both explicit and hidden, due to the “ naive ” systematization of the verbalized human experience ” [ Boriskina, Kretov, 2003: 6].

It is also important that one and the same category can belong to different levels of categorization, which are defined as superior, basic and subordinate levels: *mammals - dog - bloodhound; furniture - a chair - a rocking chair* [Lakoff, 1988], or superordinate and subordinate (according to E. Rosh).

E.S. Kubryakova speaks about the basic level of categorization, which in terms of categories "act not fundamental and the most "high" ones in the hierarchy of combinations, but combinations, which concentrate the most relevant properties for ordinary consciousness"

[BDCT 1996: 14]. According to E. Roche, the basic level is the level of maximum generalization, the category members are easily perceived from similar general outlines and a single mental image can reflect the category as a whole. The basic categories are structurally simple, of high-frequency and extremely informative. The most relevant properties for a person are concentrated at the basic level. For example, the words *a dog* and *a chair* have visual prototypes, whereas *a mammal* and *furniture* do not have them [Lakoff, 1988: 357]. Everyday consciousness operates precisely with a basic level that does not require special theoretical knowledge about objects. At this level, the perception and categorization of objects is carried out by gestalt, that is, undifferentiated – a man perceives objects and operates with their concepts unconsciously, without thinking about their basic characteristics and properties.

The higher theoretical level, the level of high abstraction and generalization and the lower level which is characterized by the manifestation of specific special knowledge are contrasted to the middle baseline level. Indeed, the categories are not just organized into the hierarchical structures from more general to more particular ones, but are structured in the way that the basic categories occupy a middle position, the abstraction takes place on the upper level with regard to the base level, and detalization is at the lower level. The basic level categories are prioritized from the cognitive and functional points of view - from the standpoint of the holistic perception, image formation, knowledge organization, explicitness of fulfilling the cognitive processes (learning, recognition, memorization) and a thing in the language identification [Shaymerdinova, 2007: 20].

The idea of prototypes also had a positive impact on the development of systematology in the aspect that the ideas about different levels of prototypical semantic structures appear (both categories and individual meanings). Thus, J. Lakoff identifies two levels of prototypicality. The first one consists of the basic cognitive models which are reflected in the interpretations of the meanings of a multi-meaning word. For example, a cluster “mother” is a complex cognitive model that includes a number of particular models (biological, social, marriage, etc.). The second level of the prototypical structure consists of the stereotypical ideas about the object. The learning of stereotypes of consciousness is important for the semantic research, because exactly in this area the various types of connotations are found. It should be noted that neither in Russian nor in English the word *mother* is used to denote a mother who has left her child, while it is applicable to a woman who raised someone else's child. On the other hand, in both languages there is a notion of “stepmother” which corresponds to two cluster models at once (social and marriage) but which is nevertheless denoted by another word, since the negative estimated connotations are fixed to the word “stepmother” reflecting the corresponding social stereotypes. In other words, being a kind of “standard” of the category, the prototype nevertheless represents only the model (representative) variant of a certain invariant among its other representatives (variants) [Bondarko, 2001: 8].

The conceptual categories act in the role of invariants, with the help of which "concepts are transmitted in the language itself which exist in this social environment <and which> ... are not described with a help of the language, but are revealed in itself, in its lexis and grammatical structure"

[Meshchaninov, 1978 : 195-198; 238]. Consequently, while learning lexis, “it is necessary to take as a starting point the logical categories and relations that exist in the minds of all native speakers in order to determine the means which the language puts at the speakers’ disposal to express each of these concepts, categories and relations” [ Bally, 1961: 296].

In this connection, there appears the idea of identifying larger words combinations reflecting thesaurus connections of words which testify to the various laws of the cognitive data processing about the reality and mental world in addition to the community of all sorts of semes.

Thus, *the functional-semantic categories* are singled out, the content plan of which forms the concepts similar to the concepts expressed by the grammatical categories and the expression plan is represented by the language means belonging to the different language levels, as well as the combinations of context tools [Bondarko, 1983]; *conceptual fields*, “covering the lexical units with their semantic, word-forming and communicative potential, phraseological units with their unique increments of meaning, as well as the grammatical categories with their focus on the communicative act and its participants, the syntactic constructions with their transformational material” [Ubiyko, 2001: 48].

The important fact is that the theory of the linguistic picture of the world, learning the ways of categorizing ideas about the world, tries to determine the role of units of all language levels in this process.

The most studied in this regard is the lexical level. So, a special place is occupied by studies of associative word fields (see associative dictionaries of different languages, in which words - stimulus and words- reactions (associates), forming the semantic structure of the associative field, provide information about the carriers' vision of the real world and the linguistic world). In fact, the verbal memory and language comprehension of the world of the so-called "average" native speaker in the particular era are fixed in the associative dictionaries, making possible to explicate the universal properties of the world model but with the contrastive approach to the associative fields explicate the specific idio-ethnic characteristics of the world "pictures" [Lee, 2003: 43].

The groups of words united by a conceptual and semantic integrity and “reflecting the conceptual, subjective or functional similarity of the designated phenomena” act as the categories constituting the linguistic picture of the world [LED, 1990: 380]. With such approach, the classification and, accordingly, the categorization of lexis have a clearly expressed ideographic, thematic orientation and they are conducted as a part of studies using the field methods, therefore the groupings themselves are called “semantic fields”, “thematic fields”, “conceptual fields” or “lexical-grammar groups”, “lexico-thematic groups”, “lexico-semantic groups” (LSG), etc. [Lee, 2003: 43]. Consequently, the concept “semantic fields” is introduced for some unified schematization of experience and human knowledge. They reflect different representations of knowledge in the language and are characterized by different structures [Kharitonchik, 1992: 116].

The basis with the help of which the words are combined into semantic fields serves the “typological taxonomy” of the main structures of semantic fields. The most complete classification of these structures is given by C. Fillmore [Fillmore, 1983]:

1. Groupings representing “contrasting sets”: *long - short, high - low, thick - thin*, etc. They are based on the logical opposition of the contrast feature.

2. Groupings based on the hierarchy relationships. This type of combinations Ch. Fillmore calls taxonomy, and it summarizes the words related by the generic relationships (hyper-hyponymic): *birds: sparrow, crow, swallow*, etc; *fish: carp, perch, bream*, etc.

3. Groupings based on the ratio of “partonymy” (from the Latin *pars*, parties, “part”), i.e. on the relation “part-whole”. These are semantic fields of the type “parts of the day”, “parts of the body”, etc.

4. Word groupings having one common semantic trait and features that differ from each other. This type is called “paradigm”. A common attribute creates a “paradigm” only if according to this attribute the whole series of words are combined together: *man - woman, boy - girl, teacher (man) - teacher (woman)*, and etc. – i.e. according to the gender.

The 5<sup>th</sup> and the 6<sup>th</sup> types are called “cycles” and “chains”. The examples of cycles are the names of seasons, months, days of the week, etc. “Chain” combinations are words that express a rank link in a certain chain, for example, military ranks, “table of ranks”, etc.

7. Groupings, organized on the basis of "network ". They are based on the several features that form different levels of relationships. A typical case of the network is the semantic field of kinship.

8. Word groupings united by a certain thematic situation. They are called "frames". Typical situations, frames: a visit to the doctor, a trial, taking an exam, etc.

It is important that semantic fields are considered as "the components (fragments) of the world picture, where the linguistic (naive) vision of the world and a man himself is represented. They make it possible, on the basis of the ideographic description of the entire lexicon of a language, to explicate both the separate fragments of the world picture and the entire linguistic world picture" [ Lee, 2003: 45]. After all, according to Yu.N. Karaulov, the structure of the ideographic dictionary represents actually a collection of the semantic fields of the language and makes, especially in its invariant part, one of the components of the "world view ", namely - its static component [Karaulov 1976: 259].

Thus, when considering the language categorization, it becomes obvious that the language systematization is closely connected with the structured way of storing information in a man's memory. The cognitive features distinguished by a man are fixed by means of the language tools, as a result of which the language categories act as a condition for realizing the processes of nomination and communication. At the same time, the verbalized knowledge is only a part of the knowledge stored in the memory which includes all mental structures which are characteristic of a given culture. As a result, not only concepts and meanings, but also concepts act as a category identifier. The concept as an operational unit of thinking serves as a method and result of the categorizing activity of consciousness.

## **2.2. Concepts and conceptualization of the world**

The categories and the process of their formation (categorization) are closely related to the concepts and the process of their formation by conceptualization and nomination: it is their unity that determines the human cognitive activity [Chafe, 1983; Kubryakova, 1996; Zalevskaya, 1999, and etc.]. However, they differ in purpose and, consequently, in their result. Thus, the conceptualization is aimed at distinguishing the minimal units and human experience in their ideal representation and categorization is aimed at combining units into classes. In its turn, the nomination objectifies the results of both processes and, on the other hand, it is a condition for implementing these processes.

Concepts appear as a result of perception, imagination, thinking. They are materialized by the language and stored by the memory and are referred to the elementary cognitive units. The categories consist of concepts and belong to the system units of knowledge [Zhanalina, 2004: 10]. According to L.K. Zhanalina, conceptualization and categorization are united by their dynamism, reference to the processes of the cognitive activity and focus on classification, but these processes differ. With conceptualization, a class in the broader meaning of words of the known objects is formed and when categorized, a class of concepts is formed. Moreover, conceptualization acts as the second component of the formula "reality - cognition", and categorization acts as the first component of the formula "cognition - cognition." In case of conceptualization, a concept is generated by combining features of a cognized object, then when categorizing in a narrow meaning the object, with the account of its features, is brought under the completed concept [Zhanalina, 2004: 11].

It is important to emphasize that the result of categorization as a cognitive process is the

formation of the *cognitive classification features* that are identified in the groups of concepts and are found in the separate concepts. The cognitive classification features regulate the concepts and their groups into a single concept sphere. Within the concept, the cognitive classification features organize the numerous *differential cognitive features* which form the concept content into a single structure. In this case, the cognitive differential feature is considered as a separate feature of an object, realized by a man and displayed in the structure of the corresponding concept as a separate element of its content, and the cognitive classification feature is considered as a component of the concept content reflecting one or another aspect, the categorization parameter of the corresponding object or phenomenon and generalizing the homogeneous differential cognitive features in the concept structure [Popova, Sternin, 2007: 127-128].

Thus, conceptualization is considered as the process of creation and formation of concepts in the mind [Boldyrev, 2004], understanding the new information which leads to the formation of concepts, conceptual structures and the whole conceptual system. At the same time, a special role is assigned to the concept as a method and result of quantifying and categorizing knowledge [Vorkachev, 1996: 6].

Concept is the most important mental structure in the cognitive science. In modern linguistics it is difficult to find a term that has received so many interpretations. If before the 80s of the 20th century, the terms “conceptual entities”, “conceptualization” in the science were associated with the meaning as an abstract entity, the formal representation of which was not related to a man, then in the 80s interpretation of the term *concept* began to focus on the meaning existing in a man and for a man, on the inter- and intra-psychological processes, as well as on communication. The inclusion of the term in the anthropocentric paradigm of linguistics has changed both its interpretation and aspects of its research. The concept is regarded as the result of conceptualization - the process by which the reality is interpreted in a man’s mind and which is a certain “way of summarizing the human experience” [ Rakhilina, 2000: 7]. Moreover, the concept is interpreted as “an interpreter of meaning” [Lyapin, 1998: 19-27], “a global unit of the mental activity, a quantum of the structured knowledge” [Popova, Sternin, 2007], “a notional field, a valuation cognitive traditional knowledge” [Shestak, 2003: 16], “a discrete unit of the collective consciousness reflecting the subject of the real or ideal world, stored in the national memory of the native speakers in the form of substrate as known “[ Babushkin, 1996: 29].

Recognition of the anthropological nature of the concept both as a “basic cognitive essence” [Rishar, 1998: 15] and at the same time the mental unit has changed the views on the nature of the mental as well. At the same time, the mentality is defined not as “philosophical, scientific or aesthetic systems, but as that level of public consciousness, on which a thought is not separated from the emotions, from the latent habits and methods of consciousness” [ Gurevich 1994: 59].

Undoubtedly, any of the phenomena of the surrounding world at first is perceived by the senses, then it is logically understood, the logical connections of this object with others are established, its categorization takes place, that is, assignment to a certain class of objects. In this regard, it is recognized that the linguistic imagery is not due to the semantic factors, but to the imaginative nature of thinking itself, inclusion of the visual elements, images into the concept. The essential part of the concept are images (visual, auditory, tactile, etc.) - images of objects, scenes, events that arise on the basis of their recall or the productive imagination [PS, 1990: 290]. The concept incorporates only an invariant set of ideas which are common to the carriers of one culture, correlated with the collective knowledge of the people, i.e. “By the combined knowledge – the experience, which is formed and functions in a certain linguacultural community” [Zalevskaya, 1999: 33], while this system completely excludes particularly individual, personalized ideas.

The idea of a close connection between a word and idea, a word and image has a long

tradition in the science. So, S.A. Askoldov, who introduced the notion of a concept in 1928, emphasized that “between a concept as a general notion in which no specificity is grasped, and between strictly individual ideas there are transitional forms, like between a specific image of any machine, for example, a locomotive and between the most general scheme of a locomotive in the technical drawing” [Askoldov, 1997: 271]. Concept is a mental formation that replaces for us some number of objects of one and the same kind in the process of thinking [Askoldov, 1997: 267].

The schematics of the general idea based the concept was also marked by D.S. Likhachev. The fact that a concept reveals the word meaning including the experience of a native speaker is confirmed by the notion that concepts arise and are formed in the mind as a hint on the possible meanings, “like algebraic expressions”. They concentrate the previous experience of a word, and at the same time they open the potential for the word creation, second-guessing, “additional imagination”, to create the emotional aura of the word [Likhachev, 1993: 123].

Many researchers see in the concept the unity of the imaginary and rational and define it as a unity of images, ideas, a notion and their combinations [Kubryakova, 1997: 37-38; Stepanov, 2001], or the word image [Norman, 1994: 45], the essence of the notion manifested in its content forms - in the image, notion and symbols as well [Kolessov, 2004: 19]. According to V.V. Kolessov, the notion of concept should be corresponded to the conceptum – “germ”, “kernel” of the first meaning from which all meaningful forms of its design in the reality grow in the process of communication [Kolessov, 1992: 81]. It follows that the notion is conceptus, and the concept is conceptum, they act as the semantic and constructive nucleus of any conceptual space (concept sphere) including the linguistic consciousness as well. They close on themselves the whole system of semantic coordinates of the consciousness in its paradigmatic, syntagmatic and ethnocultural relations [Alefirenko, 2003: 9].

Concept is the mental, unobservable category and it gives a lot of room for its interpretation. In the cognitive science, there are two main approaches to understanding the concept. The representatives of the linguistic-cognitive area (E.S. Kubryakova, N.A. Boldyrev, I.A. Sternin, A.P. Babushkin, etc.) interpret the concept as a unit of operational consciousness acting as a complete, undifferentiated reflection of the fact of reality. Being formed in the process of mental design (conceptualization) of objects and phenomena of the reality, the concepts reflect the content of the gained knowledge, experience, results of all human activities and the results of his cognition of the world around in the form of certain units, "quanta" of knowledge [Boldyrev, 2001]. The representatives of the linguistic-culturological area (A. Vezhbitskaya, N.D. Arutyunova, D.S. Likhachev, Yu.S. Stepanov, V.V. Kolessov, V.I. Shakhovskiy, S.G. Vorkachev, etc.) define the concept as a basic unit of culture, its concentrate [Stepanov, 1997]; mentality unit [Kolessov, 1992]; mental formation, marked by ethnocultural specificity in the varying degrees. The general opinion can be summarized by saying that concept is considered as a unit of language and culture in their interconnection and interaction, since, according to V.I. Karasik, “concept as a mental formation in the consciousness of an individual is an exit to the conceptual sphere of the society, i.e. after all, on the culture; concept as a unit of culture is the fixation of the collective experience which becomes the property of the individual” [Karasik, 2002: 139]. At the same time, the linguo-cognitive and linguo-culturological approaches differ in vectors in the relation to the individual: the linguo-cognitive concept is a direction from the individual consciousness to the culture; and the linguocultural concept is the direction from the culture to the individual consciousness [Karasik, 2002: 137-141].

The psycholinguistic interpretation of the concept which is included in the works of A.A. Zalevskaya, A.A. Leontiev, A.R. Luria and others deepen the cognitive theory. Concept is understood as a mental formation which has the character of a well-established and typical image,

performing the substitutional function. The particular attention is given to the objectively significant, dynamic characteristics of the concept postulated in the cognitive science. It is emphasized that the concept is a non-verbal formation which is based on a set of the simultaneously reconstructed sensory and motor representations. The stage of the verbal description of the concept is realized only at the second stage of its actualization at which a man makes the volitional efforts and focuses his attention on some of its aspects. The connection of consciousness and human physiology is carried out by the mental processes in which the sensory-sensual, volitional, social markers are significant that form the concept basis. It is not by chance that such a concept is called a construct [Zalevskaya, 2001]. A.A. Zalevskaya makes a clear distinction between concepts as a property of an individual and constructs as the products of the scientific description of concepts reduced on the logical and rational basis, such as meaning and notion.

The most popular in the cognitive linguistics became the definition of the concept proposed by E.S. Kubryakova. In her theory, the emphasis is placed on the universality of the given concept, correlated with the “meanings” that a man uses in the process of intellectual mastering of a world and therefore “concept” is defined as “a term that serves to the explanation of the mental or psyche resources of our consciousness and that informational structure which reflects the man’s knowledge and experience; the operational content unit of memory, the mental lexicon, the conceptual system and language of the brain (lingua mentalist), the whole picture of the world reflected in the human psyche “[BDCT, 996: 90].

It should be noted that the only cognitive interpretation of the concept cannot be used in the linguo-culturology. The cognitive science considers cognition in terms of the discourse producing by this or that individual. The linguo-culturology studies the processes of formation, development and consciousness functioning in the cultural and historical aspect; therefore, the basic features of the concept for the cognitive science: efficiency, flexibility, mobility and subjectivity is not essential for the linguo- culturology. The relevant ones for it are structuredness, meaningful content of the concept.

The linguo-culturological approach differs from the cognitive one by the fact that the concept is viewed as “a clot of culture in the human mind, that is what in the form of which culture enters the human mental world and, on the other hand, that is what by means of which a rank and file person, an ordinary person, not “a creator of the cultural values ” – he himself enters the culture and sometimes affects it ”; it is that very “bundle” of ideas, concepts, knowledge, associations, experiences which accompany the word ...

[Stepanov, 2001: 40-41]. The certain notion in understanding the linguoconcept becomes "the idea of culture as about "symbolic Universe", the specific manifestations of which in some kind of “abstraction interval” (in comparison with the foreign culture) are necessarily ethno- specific. Thus, the main distinctive feature of the concept is its ethnocultural distinction. Attention to the linguistic, symbolic “body” of the linguoconcept in this way distinguishes its linguo-culturological understanding from all the others” [ Vorkachev, 2007: 10].

Verbalization of a concept is a complex process of exteriorizing thought into the language signs. At the same time, concept as a multidimensional phenomenon can be expressed both by the linguistic signs and signs of the non-verbal nature. Only in the case of a communicative need, the concept can be verbalized in the various ways (lexical, phraseological, syntactic, etc.), a whole range of language tools, systematization and semantic description of which can reveal the cognitive features and cognitive classifiers of the concept [Popova, Sternin 2007: 8]. The language tools used for the concept objectification are usually called the means of verbalization, linguistic representation and linguistic idea of the concept.

Concept in the language is mostly represented in a word, since it is "the starting point of the semantic filling of the word and the final limit of the development» [ Kolessov, 1992: 39]. A word, according to Z.K. Sabitova, "can receive the status of the concept name - a language mark, in which the central point of the concept is actualized and which conveys the concept content more fully and adequately" [Sabitova, 2007: 65-66].

With the help of a word, the conceptual knowledge becomes available, since a word like any nomination is the key that "opens" the concept as a unit of mental activity for a man and makes it possible to use this key in the mental activity. In other words, a word acts as a kind of stimulus: in the mind of a person it "opens a file", the content of which is contained in the notion and this notion causes a "memory" about the ideas, actualizes some mental picture (image) [Kosharnaya, 2002]. However, a word as an element of the lexical-semantic system of the language is always implemented as part of a particular lexical-semantic paradigm and ultimately the concept is related to the plan of expressing the lexical-semantic paradigm [Vorkachev, 2004]. Accordingly, the means of concept verbalization can be the synonymic series, hyponymic structures, gender-aspect structures, lexical-semantic groups, lexical-semantic fields, etc.

It is significant that the presence of a large number of nominations of one or another concept indicates a high "nominative density" [Karasik, 2002: 111] of the given area of the language system which reflects the relevance of the verbalized concept for a linguistic-cultural society, the axiological or theoretical value of the phenomenon contained in its content .

The concept recurrence reflects the frequency of its language representations in speech. As a rule, if the frequency of units objectifying a concept increases, then this fact indicates, first of all, the increase of the communicative concept relevance, i.e. about the fact that it is being actively discussed in the society, and therefore, about its *profiling* (term given by Langacker) in the national concept sphere - foregrounding, enhancing the brightness of the concept as a component of the national concept sphere [Popova, Sternin, 2007: 148-149].

The most common is the concept consideration in the relationship of the language, culture, mentality (D.S. Likhachev, N.D. Arutyunova, N.F. Alefirenko, G.G. Slyshkin, V.I. Karasik, S.G. Vorkachev, etc.). Thus, concepts act as the carriers of the collective consciousness and form the "naive picture of the world." The set of concepts forms the concept sphere of a given nation and, accordingly, a given language. The richer is the conceptual sphere of the national language, the richer is the whole culture of the nation [Likhachev, 1993]. It is just the collective consciousness, as stressed by Z.K. Sabitova, that acts as the "custodian" of culture constants [Sabitova, 2007: 63], "certain permanent principles of culture ", that is, concepts that exist continuously or at least for a very long time [Stepanov, 2004: 84].

The national-cultural specificity of the concept directly depends on the national mentality of the native speakers. And this is quite natural: linguocultural concepts are referred to the number of units of way of thinking/ mentality - the categories through which the national (ethnic) character is described. "If the way of thinking is a way of seeing the world in general, then mentality is a set of the specific cognitive, emotive and behavioral stereotypes of a nation" [ Vorkachev, 2007: 11]. Thus, the linguo- cultural specificity of the concept is manifested in the internal form of the name, in different ways of representing one and the same concept, in the degree of details and generalization of representing the concept in different languages, in the figurative components of the concepts, their systemic connections, in the conceptual content of the concepts, and "in stereotyping the models of perception and behavioral reactions, reflected in the semantics of the concept" [Dobrovolsky, 1997: 37-42]. At the same time, the national-cultural specificity of concepts serves as a basis for giving the concept status to some notion [Neroznak, 1998].

It is noteworthy that a cognitive-semasiological approach to analyzing the interaction of units



of the language, culture, and mentality is formed in the linguo- culturology. The general idea of the syncretic approach presents the recognition of the principles of the cognitive-semasiological learning of the national-cultural component of the linguistic meanings in the linguo- culturology. In particular, N.F. Alefirenko notes: "The cognitive phenomena in the linguo- culturology mainly include the phenomena of the off-lain type: long-term memory, system of categories and categorization, knowledge representation structures, lexicon, etc. The phenomena responsible for using the language in the real time, of the type on-lay (short-term memory, attention, activation) can be used only partially ... " [ Alefirenko, 2002: 166]. Based on this fact, the concept is interpreted as "a rather wide range of mental formations that encode the culturally significant meanings in a wide variety of configurations" [ Alefirenko, 2002: 225]. The researcher uses the term "concept" to refer to two cognitive entities: 1) for the initial presentation, stimulating the word production, and 2) for the key word of the ethnic culture. Thus, the concept is considered both from the point of view of the cognitive science as well - "as a mental structure associated with the reflection of the first essence of the phenomena of the knowable world in the consciousness" [ Alefirenko, 2003: 9] - and from the perspective of the cultural linguistics - as a means of understanding and interpreting the culture itself.

It is well known that a concept is a combination of the rational, logical (notion, denotation) and non-rational, sublogical (ideas, beliefs, mythologeme) content. During the deployment of a concept in the discourse, all types of information characteristic for displaying a certain situation as a mental structure are included in the "sphere" of the concept. A distinctive feature of the concept is the value component, presented in the form of the most significant meanings, valuable dominants for the given culture [Karasik, 2002].

In this regard, it should be noted that it is the presence of the valuable components that distinguishes concept from other mental units with which the modern scientific paradigm operates (frame, script, slot, etc.). The values are extremely important for the adequate understanding of the culture phenomenon. As a rule, the value-oriented concepts reflect the certain ideals of the society. "These ideals can be reflected by the broad masses of the carriers of a given culture, but may not yield to reflection as well. So, for example, the concepts "Third Rome", "world revolution", "market relations" reflect the reflected ideals inherent in the different periods of history. The concepts of "soul", "longing", "fate", which A. Vezhbitskaya considers as the most fully reflecting the peculiarities of the Russian national character, are connected with the mass unconscious and explicitly unexpressed value dominants of the Russian culture " [ Slyshkin, 2000: 12].

The idea of the inseparable connection of concepts with the language, culture and consciousness can be traced in almost all studies in the linguoconceptology. So, the specificity of the semantic-cognitive approach was designated - the learning of the relationship of the language semantics with the conceptual sphere of the nation, correlation of the semantic processes with the cognitive ones. From the researchers' point of view, by having identified as fully as possible the structure of the language tools representing the concept under learning and having fully described the semantics of these units (words, phrases, paremies, texts), using the cognitive interpretation technique, one can simulate the concept content under learning as a global mental (cognitive) unit in its national identity, to determine the place of the concept in the national conceptual sphere [Anthology of concepts, 2007: 7]. With such approach, the linguo- cultural concept is considered as a "unit of the collective knowledge / consciousness (sending to the higher spiritual values), having a linguistic expression and marked by the ethnocultural specifics" [ Vorkachev, 2001: 70].

The most important characteristics of linguo cultural concepts include:

1. *Complexity of existence.* The linguo -cultural concept is a conditional mental unit aimed at the complexity of learning language, consciousness and culture.

2. *Mental nature*. The linguo-cultural concept is distinguished by its mental nature. The interaction of language and culture takes place exactly in the conscience.

3. *Value*. The value always becomes the center of the concept, because the concept serves the learning of culture and the culture is based on the value principle.

4. *Conditionality and non-specificity*. The linguo-cultural concept is a conditional unit in the sense that the consciousness is syncretic and its division is made for research purposes. The concept is grouped around a kind of “strong” (value-accented) point of consciousness, from which the associative vectors diverge. The most relevant associations for the native speakers constitute the nucleus of the concept, while the less significant are the periphery.

5. *Variability*. In the course of the life of the language collective, the relevance of the concepts (i.e., the intensity of the assessment) may change.

6. *Limitation by the carrier’s consciousness*. The linguo-cultural concept exists in the individual or collective consciousness. The individual, group (sociocultural), ethnocultural and universal human concepts can be distinguished.

7. *Threefoldness*. As part of the linguo-cultural concept, it is possible to distinguish value, figurative (figurative-perceptual and figurative-metaphorical) and conceptual (factual) components.

8. *Polyapellability*. There are many ways of the language apply to any linguo-cultural concept (“concept inputs”).

9. *Multidimensionality*. The linguo-cultural concept is multidimensional one. Frames, scenarios, scripts, etc., possessing the clearer structure can be used to model the concept.

10. *Openness and polyclassifiability* [Anthology of concepts, 2007: 12-13].

As part of our research, we adhere to a linguo-cultural understanding of the concept and believe that the concept is a mental formation, a structural unit of the linguistic consciousness that carries a universal and national-specific content that is relevant to a particular linguo-culture. Reflecting the national worldview, the concept marks the linguistic picture of the world and forms the concept sphere of the nation. But at the same time, it is an element of knowledge reflecting the content of all human activity. Herewith, the concept is a dynamic phenomenon, as its content and interaction with other concepts depend on the changes in the culture and, accordingly, in the collective consciousness.

So conceptualization is the process of formation and organization of knowledge which leads to the formation of concepts and the concept-sphere as a whole. The essence of conceptualization lies in the generation and understanding of this or that information by a man in the process of learning the world. At the same time, conceptualization includes the processes of emerging the new knowledge, complication or simplification of already known ones, determination of the degree of their value and the change in their interpretation. In this regard, it can be argued that as a special product of conceptualization can be the cultural knowledge, i.e. specifically interpreted, axiologically relevant for this or that linguo-cultural community (a group combined by a set of features: language, history, culture, religion, etc.) or society (a group singled out with the base on the sociological differentiation of a society according to the common features of profession, age, denomination, level education hobby) [Krasnykh, 2002: 50].

In our opinion, it is best to consider the concept as a mental unit, which explicates both linguistic knowledge and non-linguistic knowledge (experimental, scientific-conceptual, figurative, sensory-sensual, cultural-valuable) which connects the individual with the society and including it in the national-cultural community. Therefore, the concept can be defined as a structurally organized knowledge of the certain society about the phenomena of spiritual and material culture, represented through the space of the linguistic signs. The concept is surrounded by a conceptual, informative, imaginative and value "aureole".

### **2.3. Concept and meaning in the light of the interpretative approach of the cognitive semantics**

The learning of the relationship between the mental and the linguistic structures has opened up the new aspects of learning the linguistic phenomena, in particular, interpretative. It is associated with manifestation of the interpreting function of the language, by which its ability to denote the same facts of the extra-linguistic reality in different ways is understood. The content, represented by the means of the language, always appears in one or another language interpretation, as “passed through the prism” of the system and structure of the given language [Bondarko, 1992: 6; Alefirenko, 1999: 74]. The interpretive ability of the language is manifested primarily in the selectivity of the values of the linguistic units and categories, as well as in the choice of the nomination method — in other words, in the conceptuality of the linguistic units and categories.

It is obvious that “if you look at the cognitive linguistics not from the point of view what stimulated its appearance (the learning of thinking and cognitive activity, cognition), but from the point of view of its substantive place in the system of the language levels, then you will find that in general it is engaged in the learning of the meaningful language parameters” [Pravikova, 1999: 37-44]. According to Ch. Fillmore, “the true theory of the semantics of the natural language needs to find out the fact how knowledge is introduced into the process of interpretation, which parts of it are usually reflected in the language forms” [Fillmore, 1988: 66].

It is the semantics that, according to A.A. Zalevskaya performs the function of a “bridge” connecting the language system with the conceptual one: “a semantic unit corresponding to some lexical unit has two directions of the relationships - towards the conceptual system and towards the lexical system; thus, the specifications are provided allowing the syntagmatic relations with other units and specifications which make it possible to identify the conceptual level units through a word” [Zalevskaya, 1999: 149]. The semantic knowledge with such approach is a kind of the conceptual one, as with its help some aspects of the concept are lexicalized.

In this connection, the problem of stratification of semantics arises, which implies the differentiation and correlation of the various levels and aspects of content, expressed by the linguistic signs, in its relation to the mental (semantic) content. This problem posed in linguistics by V. von Humboldt and A.A. Potebnya receives the coverage in the various modern semantic theories.

So, E. Koseriu identifies three concepts that reflect the different levels of semantics. First, it is a meaning - a content being created in the specific language based on the oppositions existing in it (both in vocabulary and grammar). Secondly, it is designation - correlation of the language unit with the extra-linguistic reality (reference). Thirdly, it is meaning - the text function, what is interpreted is meant. The meaning is created by a combination of the linguistic and extra-linguistic knowledge. With the same values and the same designations different meanings can be formed. On the other hand, with the help of different meanings and different designations, the same meaning can be conveyed [Koseriu, 1989: 64-66].

The correlation and content of the categories “meaning” and “essence” can be viewed in the broad context of the problematics of the relationship between language and thinking. At the same time, understanding of the language as a cognitive phenomenon makes to determine both meaning and essence as a result of the cognitive processes.

So, E.D. Suleimenova stresses that “meaning is formed in the course of a complex interaction of the cognitive processes and communicative activity, therefore, we can speak of meaning as a result of the creative process that occurs in the process of communication” [Suleimenova, 1989:

145]. In this case, the most important characteristics of the meaning are: 1) conceptuality: essence is a part of the conceptual system; 2) inclusion in the system of knowledge: essence exists over languages, being included in a single (universal) system of knowledge (picture of the world); 3) variability: essence exists in the dynamic knowledge system that a man has and registers all changes occurring in our conceptual system, etc. It is essential that meaning and essence are formed and function only in the unity, being interconnected not only genetically, but also functionally [Suleimenova, 1989: 144-146].

As known, the semantic triangle is recognized as the best minimal schematization of meaning. Herewith It is emphasized that it “expresses the maximum possible minimization of naming relations, this minimization is minimal, necessary and sufficient” [Stepanov, 1998: 186]. The necessity and sufficiency of the semantic triangle in the naming process is based on a high degree of abstraction of this model. From the maximum schematization, according to Yu.S. Stepanov, the classification of C. Lewis (1943) deserves the attention, the result of which was the distinction between two kinds of meaning: a) linguistic, or language, based on the intension created by the relationship of this expression to all other expressions of the given language; b) semantic meaning, based on the predictive function of thinking, on the intension created by the mental criterion by which a man is able to apply or refuse to apply this term to the proposed thing [Stepanov, 1998: 392-393].

In general, according to I.M. Kobozeva, the problem of interaction of the linguistic and extra linguistic information, designated A.A. Potebnya in the terms “nearest” and “further” meanings of the word [Potebnya, 1958] is referred to the number of the most important ones in the theoretical semantics and in the areas of applying the linguistic knowledge and “can hardly be solved without developing the appropriate meta-languages, allowing It if necessary both to combine these types of information and differentiate them” [Kobozeva, 2000: 67-68].

At the present stage in linguistics the idea of the lexical meaning as a multi-component semantic integral has become stronger. As a rule, in its structure the denotative and the significative components of the meaning are highlighted as the obligatory and as the optional ones the connotative, ethno-cultural and structural (paradigmatic and syntagmatic) components are selected (I.M. Kobozeva, V.G. Gak, N.G. Komlev, and etc.).

At the same time, as A.A. Zalevskaya considers “ some authors more or less successfully describe the systemic meaning of a word and others try to discover its psychological structure, while the third ones (supporters of compromise options) subconsciously take into account the fact of correlation between the two, thereby implicitly recognizing the importance of combining the systemic and psychological characteristics of the word meaning as the individual’s achievement ” [ Zalevskaya, 1999: 102]. “Behind the combination of words of a given language there is the whole world and against the background of this whole world, divided by a man into the various kinds of events, one should learning lexical semantics” [Zvegintsev, 1981: 18].

It is notable that the "compromise" approach to determine the word meaning in one way or another is gaining more support not only among psycholinguists (L.S.Vygotsky, A.N. Leontiev, A.A. Zalevskaya, etc.), but also among "the traditional" linguists (Y.D. Apresian, Y.N. Karaulov, I.A. Sternin, V.V. Krasnykh, V.A. Pishchalnikova, etc.). To a certain extent, such an approach allows to integrate the widely known in linguistics the oppositions of the nearest and further word meanings, the lexical word meaning and essence, explain the emergence of such complex linguistic categories as the language personality, picture of the world, conceptual system, cognitive structures." The word meaning at the individual is really based on what leads far “beyond the horizon line” - to a complete picture of the world and to the various output knowledge (language and encyclopedic), beyond which understanding and mutual understanding

are impossible” [Zalevskaya, 1999: 102].

If in the traditional linguistics the main areas are the creation of the general theory of meaning, explaining its nature and substantiating its typology, the development of the common definition that covers the possible boundaries of the meaning manifestation, then in the cognitive linguistics the emphasis is shifted to learning the structure of the lexical word meaning in the native speaker’s mind; its correlation with knowledge in the individual’s picture of the world, thinking and reality, etc. Consequently, from the standpoint of the cognitive science, the role of semantics is seen “in linking the language directly with the extra-linguistic reality” [Kubryakova, 1984: 25], with the issues of meaning and cognition - the epistemological interaction of a man and the world.

E.S. Kubryakova believes that “from the modern point of view, the question of the sign meaning should be formulated as a question of what conceptual or cognitive formation has been brought under the “roof” of the sign, which quantum of information is highlighted by the body of the sign from the general flow of information about the world. Indeed, in the most general form, the meaning of a sign can be defined as “a concept grasped by a sign” [Kubryakova, 1993: 23]. With such approach to the meaning, a transition from the usual analysis of the semantic structure of the word to the conceptual analysis revealing the sum of knowledge about the world is clearly outlined. The word itself (sign), according to E.S. Kubryakova, is considered as “something perceived, forming the body of a sign and representing it in the language collective as the community of *interpretants* some content that substitute the signified one or denoted one in the language and metalinguistic operations in some respect of (*interpretant 1*) and to achieve a certain effect (*interpretant 2*)” [Kubryakova, 1993: 27] (italics is mine. - P.S.). Herewith, the interpretant (the term borrowed by R. Jakobson from Charles Peirce) is a particular sign or signs that appear in a man’s head on the basis of the original sign or are connected with it, that is, which include the sign in a chain of signs. The interpretant 1 connects a sign with the code (the language system) and interpretant 2 connects with the context of its use [Kubryakova 1993: 27]. And therefore, one can assume a rather “disjoined series of interpretants, so that with their help different sides of the sign meaning would be revealed - cognitive information, conceptual, pragmatic, emotional and expressive, etc.” [Kubryakova, 1993: 25].

At present, there is no single and adequate theory of meaning. So, from the position of the situational theory (W. Nicer, J. Vernio, A. Vezhbitskaya, V.Ya. Shabes, and others), meanings exist only as a reflection of part of a global concept, event, some “scene” and act as components of the dynamic models of the situation. In this regard, A. Vezhbitskaya defines the meaning of the linguistic form both “as a situation in which a man pronounces it and as a reaction that it causes in the listener” [Vezhbitskaya, 1999: 13].

The semantic basis to a greater degree is the conceptual phenomenon, so it cannot be understood without applying to the mental structures. The semantic basis does not exist “in its pure form”, but

“passing through the prism of a linguistic form” receives one or another language interpretation. The selection of the interpretation component of the meaning i.e. ways of presenting the semantic basis in the meanings is exactly connected with this position. At the same time, this component of meanings has the greatest “binding” to the language structure, therefore, meaning as a result of the cognitive -verbal activity can be represented as a structure consisting of features of different degree of generalization (perceptual, cognitive, affective, etc.) [Bondarko, 2002: 108-109]. In other words, the lexical meaning is considered as a combination of features of different degree of abstractness, representing some object of the objective reality and reflecting the emotional attitude towards it from a man. Thus, there are identifying features (distinguished with respect to the name of the category) and characterizing features that reflect the specific qualities and

attitudes which play a particular role for the speakers of the respective language and culture [Solso, 1996]. It should be noted that the features themselves are identified in the process of the component analysis. The result is the nucleus of the meaning or its intensional - a structured set of the semantic features, the presence of which is assumed to be mandatory for the denotation of this class of objects. This part is also called the essence, the content notion, the naive concept, significate and etc. It contains information about the way, which object or situation of the world of discourse is reflected in the mind of a speaker [Kobozeva, 2000b: 59-60].

The learning and description of the concept based on the actualization of its figurative-conceptual meaning make it possible to identify the extensional, conceptual and intensional features of the meaning of the language sign, considered as the cognitive components of a word. Contensional of the meaning of the language sign, verbalizing the concept content represent itself in a certain way the structured set of features reflected in the concept and extensional is a set of homogeneous objective images with which this concept corresponds (what brings the concept under the category). The intensional is singled out from the contensional - the content core of the linguistic meaning, the fixed and constant configuration of the semantic features that serve to recognize and identify naming objects, as well as the implicational - periphery of the semantic features represented in the meaning of a linguistic sign. Particularly in the intensional the fixed semantic features are divided by gender-aspect traits into archiseme, the semantic trait of a generic character and into the differential semes, semes of aspectual dependence. At the same time, the semantic features of the intensional can generate (implicit) the peripheral semantic features that form implicational of the linguistic meaning [Alefirenko, 2003: 32-37].

It is important to note that a way of thought to the word can be presented in the form of a polynomial series including different stages of the concept existence: *the subject* taken in its value relationships with other objects, more precisely, *the subject-sensual image - meaning* (proverbial) - *notion- word meaning - word form -essence*. Since meaning begins and ends from a thought to a word, then it can be assumed that meanings exist not only in the speech and language structures, but also in the conceptual systems [Alefirenko, 2003: 18].

It is commonly accepted to consider that the actual lexical semantics (including denotative and significative components) and connotative semantics are distinguished in the word meaning. At the same time, the connotative semantics represents itself as an area of "the pragmatic, symbolic, cultural, encyclopedic, other connotations which are "built-up" over the lexical semantics and are actualized only in the special, peripheral, secondary, poetic, metaphorical and other "indirect" uses of words" [Tolstoy, 1995: 289].

More and more linguists define the meaning as various kinds of information (E. S. Kubryakova, V. V. Morkovkin, M. V. Nikitin and others). In this regard, the view that "information about the current or possible state of things in the world (that is, what the individual knows, suggests, thinks, imagines about the objects of the world) is what we call ... a concept" [Pavilenis, 1983: 102]. This definition correlates with the concept of the conceptual system which represents itself a system of concepts, each of which is a set of meanings that implement this or that information.

It is essential that the learning of concepts (conceptual analysis) allows one to show the actual linguistic introspection, when the semantics is interpreted not by referring to the objects of the world reality (i.e. denotations), but by using their ideal image in the form of the typical, the most characteristic representative in the human mind, that is, the prototype. V.S. Lee believes that "concepts in this case are the categories of the linguistic worldview and at the same time both "the creators" and the products of the ideal world including first and foremost the national cultural mentality " [ Lee 2003: 47].

It is not by chance that V.V. Kolessov considers the concept as a "germ" of the divine logos,

an archetype of thought that is not provided but given and constantly changes its grammatical and meaningful forms, and above all – the figurative forms” [ Kolessov, 2002: 68]. Therefore, determination of the source of the universal meaning, the archetype or prototype of thought is the main task of the conceptual analysis. All this allows us to understand and characterize much of what lies at the basis of consciousness and subconsciousness not only a separate individual but the entire nation as well [Lee, 2003: 48].

It should also be noted that the most important position of the cognitive linguistics is the fundamental need to distinguish between the properly cognitive conceptual sphere of a man and the semantic space of the language as that part of the concept sphere which received the name and expression with the help of the language signs. Understanding of this distinction makes it possible to better comprehend the complex processes of movement from the so-called essence (from the field of mental activity localized in the concept sphere) to the meaning (to the area of the semantic space of the language) and to the means of its expression with the language signs [Sternin, Popova, 2001: 160-161].

In this connection, the cognitive model of correlation between the meaning and essence of V.A. Pishchalnikova is seen as an interesting one. Thus, the meaning is considered as a “fixed, but internally (principally) dynamic structure that implements a certain way of learning reality and discretized by a certain sound image, which therefore enters the meaning and symbolizes it” and the essence is “the structure of the actual content in this process of speech production” [ Pishchalnikova, 2001: 35-37]. Meaning as the affixed-unfixed structure is organized by the internal interconnection of the acoustic image, motive, cognitive structure and non-verbal associations. The connection of the external components: acoustic envelope, actual cognitive trait, emotions and verbal associations organizes the essence.

The ratio of meaning and essence is realized in the interaction of four components: a) acoustic envelope and acoustic image; b) actual cognitive trait that defines the process of the essence production and the cognitive structure; c) emotions and motive; d) non-verbal and verbal associations. At the same time, understanding, comprehension, interpretation as different forms of the cognitive process differ according to the degree of “immersing” in the meaning. Understanding is the establishment of correlation between the unity "acoustic envelope - acoustic image" and relevant in the given speech situation component of the cognitive structure. Comprehension implies the internalization of the whole structure of meaning. Interpretation as the highest form involves reflection over comprehension, the ability to compare different processes of comprehension, to explain them [Pishchalnikova, 2001: 38].

According to V.A. Pishchalnikova, “the dynamics of meaning as a cognitive structure is determined by the fundamental potentiality of connections of the cognitive features, therefore, by the language mechanism itself (speech-meaning production) and not by the nature of the referential connections of the language units with the non-linguistic reality. Such connections, of course, exist in the form of a component of the cognitive structures (and only in them), they are able to influence the process of speech-meaning production, but not to determine it” [ Pishchalnikova, 2002: 21]. With such approach, the concept is considered as a dynamic cognitive model that reflects the structure of essence in the mind of an individual, and the essence is a mental content that correlates with a certain reality and connects the cognitive and language consciousness [Lukashevich, 2002].

As a rule, the linguistic consciousness acts as a component of the cognitive consciousness, since “the linguistic consciousness as a set of essences that have a linguistic binding is only a part of the consciousness as a whole, just the same as thinking is only part of the mental processes carried out in the consciousness” [ Kubryakova, 2004: 14]. Therefore, the linguistic

consciousness is considered as part of the consciousness that provides mechanisms for the language (speech) activity: speech production, speech perception and language storage in the consciousness [Popova, Sternin, 2007: 45-46], or “language-intermediated world image of this or that culture” [Ushakova, 2000: 13]. However, the human speech activity is itself a component of a broader concept – the human communication activities. In this regard, it is necessary to distinguish between the linguistic and communicative consciousness. The communicative consciousness is understood as the body of knowledge and mechanisms that provide the full range of the human communication activities [Popova, Sternin, 2007: 48]. At the same time, the communicative consciousness of the nation as a whole, in the unity of its linguistic and purely communicative aspects enters the cognitive consciousness of the nation as an integral part, acting as a component of the nation general cognitive consciousness.

As a result, the meaning and concept are presented as the activity products of the of different types of consciousness. Based on the multilevel nature of the lexical meaning, determined by the general word properties as a sign: its semantics, pragmatics and syntactic [LED, 1990: 289], meaning is considered as a unit of the linguistic consciousness, which structure includes the denotative, significant, structural (paradigmatic and syntagmatic) and connotative components. Accordingly, the concept is considered as a unit of the human cognitive consciousness. The meaning in relation to the concept acts as its part, fixed by a language sign for the purpose of communication.

“Correlation of the word and the concept, ” according to M.V. Pimenova - can be likened to the visible and invisible part of the iceberg. The components of the lexical meaning express the significant conceptual features, but not in full. The concept is larger than the lexical meaning of the word .... The concept structure is much more complex and multifaceted than the lexical meaning of the word” [Pimenova, 2004: 7]. Thus, the meaning and concept are correlated as a communicative-relevant part and a mental whole.

Arguing about the concept and meaning as the different aspects of one object under consideration correlated with the real mental content, E.V. Lukashevich believes that "the meaning is correlated with the language as the linguistic reality (language values) and discrete but a concept and essence are correlated with the language as the phenomenon (world knowledge) and continuous (in the model are dynamic) [Lukashevich 2002: 65]. If you look at the structure of the concept from this point of view, then it is assigned on the one hand, by the “body of a sign” and on the other hand, is given by the cognitive processes in the mind of the individual. Like any field structure, the concept has a fairly fixed, clear nucleus, defined by the structure of the conventional meaning and the unclear, unfixed, open periphery, representing a set of values that are actualized in the subject’s activities [Lukashevich, 2002: 65].

The significant information about the cognitive nature of meaning, correlation between the concept, essence and meaning can be obtained within the semantic-cognitive approach to the learning and description of the linguo- cultural concept and concept sphere. For lexical meaning, the terms *semem* (one semantic version of the lexeme) and *semanteme* (the set of all the semems of one lexeme) are used. *Detonata* are the verbalized images of objects –the non - verbalized images of objects of the external world, and *concepts* are the totality of all verbalized and non-verbalized images of objects and the situation of the external world. At the same time, psychologically real meaning (in its entirety of the semantic features associated with a word in the native speaker’s mind) is distinguished from "the lexicographic" meaning (briefly stated, reflected in the explanatory dictionaries). The concept, if it is named, includes as its integral part the psychologically real and lexicographic meaning, but in terms of its content remains immeasurably larger than these meanings. The combination of meanings of the language units forms the semantic language space. Therefore, the concept content includes not only the



components that are actually perceived and used in the communication, which are also connected with a word, but the features reflecting the general information base of a man, his encyclopedic knowledge of the subject or phenomenon as well [Popova, Sternin, 2007: 91].

In fact, the concept is considered as a higher-level phenomenon, “synthesizing the linguomental formation which replaced the representation (image), notion and meaning and included them into itself in the “removed”, reduced form”. As a “legitimate heir” of these semiotic categories the linguo- concept is characterized by heterogeneity and multiattributeness, taking from the notion of discursiveness the meaning representation, from the image - metaphoricality and emotiveness of this representation and from the meaning - inclusion of its name into the language lexical system [Vorkachev, 2007: 10].

This means that the concept, acting as a fundamental property of the human language, transforms any language unit with a communicative sign, since there may be a certain essence, a “clot” of the mental content beyond it. At the same time, it is quite obvious that an applying to the concept phenomenon in the learning of meaning will make it possible to proceed to the cognitive interpretation of the semantics of the linguistic units representing this or that concept.

Thus, the concept and meaning appear as the phenomena of the cognitive nature. The meaning with its systemic semes interprets only part of the concept content, while the concept is explicated in a variety of lexical units. The lexical meaning is correlated to the concept, but it is not settled by it, incorporating various connotations (value, cultural, ideological, etc.) and associations that fix the linguistic consciousness. Therefore, the meaning can be considered as an interpreter of the language and non-language content. With such understanding the meaning acts as a cognitive essence, a unit of the language semantic space.

## **2.4. The structure and the concept content**

Concept as a complex set of the cognitive features has a certain structure acting as a necessary condition for the concept existence and its entry into the concept sphere. The concept structure should be understood as a set of the generalized features which are necessary and sufficient to identify an object or phenomenon as a fragment of the world picture [Pimenova, 2007: 15].

For the most complete understanding of the concept it is necessary to build the definite model reflecting its structure. However, very different opinions on the main structural components of the concepts were spoken up. So, Yu.S. Stepanov encodes three components or three "layers" in the concept structure: 1) the main, relevant feature; 2) the additional (passive, historical) feature; 3) the inner form (usually not perceived at all) [Stepanov, 2001: 44]. At the same time, the concept structure includes “everything that makes it as a fact of culture” [Stepanov, 2001: 43], namely, etymology, history, modern associations, assessments, etc. The concepts exist differently in their different layers. In the current feature the concept really exists for all who use this language as a means of the mutual understanding and communication. In the additional features the concept exists only for some social groups. The inner form (etymology) is discovered only by the researchers, hereby the concept exists here as a basis on which other layers have been emerged and held [Stepanov, 2001: 48].

S.G. Vorkachev singles out in the concept the conceptual component (indicative and definitional structure), the imaginary component (cognitive metaphors supporting concept in the consciousness) and the meaningful component – etymological, associative characteristics of the concept determining its place in the lexical and grammatical language system [Vorkachev 2004: 7].

V.I. Karasik distinguishes in the concept structure the image-perceptual component, the

conceptual (information-factual) component and the value component (assessment and behavioral norms) [Karasik, 2002].

In the concept structure V.A. Pishchalnikova includes the following components: body of the sign (the sound envelope of a word), notion, presentation, subject content, associations, evaluation [Pishchalnikova, 1997: 36].

The interesting fact is that S.A. Kosharnaya considers the atomic model of the concept, which includes the fixed ethnocultural ideas (figurative basis), the notion (conceptual basis) and the ideal semiotic component. The concept formation assumes "image thickening" (according to A.A. Potebnya), the basic ideas into the synadic invariant, and then - in the complete object notion with the following "concentration" of ideas and notions in the material carrier - a sign. At the same time, synados is defined as the invariant set of ideas which are common to the carriers of one culture. Metaphorically, the concept formation implies a centripetal movement of atoms-ideas with the following formation of the conceptual nucleus (notion) with a semiotic center, which is the image of a sign (verbal, graphic symbol, etc.) [Kosharnaya, 2003].

From the point of view of L.A. Shestak, the concept as a conceptual field of the valuation-comprehended, traditional knowledge includes the terminologically formed nucleus reflecting the objective properties of an object by the collective linguistic consciousness and the valuation-colored periphery representing the ethnic and personal meanings, background knowledge, cultural symbolism [Shestak, 2003: 7].

The listed problematics of structuring concept shows that the majority of researchers distinguish an image, a certain information-conceptual nucleus and some additional features in the concept structure which indicates a fundamental similarity in understanding the concept structure in different scientific schools. In general, the concept structure can be represented as a circle, in the center of which lies the image - the concept nucleus and everything that was brought by culture, traditions, folk and personal experience, various means of conceptual objectification, connotations and associations is situated in the periphery.

From the position of the semantic-cognitive approach to the concept learning, there was developed its field model which was presented in terms of the nucleus and the periphery (I.A. Sternin). The concept nucleus includes the most vivid *image*, which carries the individually-sensual nature and has a clearly defined personal coloring, since the visual-sensual image, as a rule, is formed from the personal experience of a man. The concept nucleus together with some additional (differential) features included in *the informational concept content* is its basic layer. The nucleus includes the layers with the greatest sensible-visual specificity, whereas the periphery, designated as *the interpretative field* contains the interpretation of the individual cognitive features and their combinations in the form of certain attitudes of consciousness, various kinds of statements and stereotypes that determine the peculiarities of the mentality of this or that linguistic community. So, concepts are internally organized according to the field principle and include sensual image, informational content and interpretation field [Popova, Sternin, 2007: 8].

As it was established, in the basis of any concept there is a figurative component (M. Minsky, E. Rosh, J. Lakoff, Yu.N. Karaulov, E.S. Kubryakova, E.V. Rakhilina, L.A. Shestak, G.G. Gizdatov and others). The concept figurative component is determined by the way of the reality cognition, by the holistic (gestalt) perception of it, by the mechanism of association and represents a kind of mental construct. Indeed, concept as a unit of the structured knowledge consists of the conceptual features, the whole of which forms the concept content expressed by the linguistic means, but some part of the conceptual information is represented in the psyche in a different way, i.e. by the mental representations of another type - images, pictures, schemes, etc. "We, for example, know the difference between a Christmas tree and a pine tree not because we can present them as sets of different features or as different conceptual associations, but rather

because they are easily distinguished visually and in addition, the concepts of these trees first of all are given figuratively [Kubryakova, 1996: 91]. Thus, a thought has gestalt properties [Lakoff, 1981: 350-368], and therefore is not atomistic; concepts have a common structure that goes beyond the simple juxtaposition (by fixed rules) of the conceptual “building blocks”.

The fundamentally important is the statement that “the primary empirical image first appears as the specific sensory concept content and then becomes a means of coding, a sign of the increasingly multidimensional concept” [Zharkynbekova, 1999: 111].

The presence of the figurative component in the concept, according to the researchers, is determined by the neuro-linguistic nature of the universal objective code itself: the sensual image encodes the concept, forming a unit of the universal objective code (UOC) [Popova, Sternin, 2007: 106]. In other words, we are talking about the non-verbalized thought in the form of an image where the concept for the cognitive operations is encoded. The units of the UOC [Zhinkin, 1998] represent themselves as the sensory images that are formed on the basis of the personal sensory experience. The concept is born as an image, but it is able, moving along the steps of abstraction, gradually to turn from the sensual image into the properly thinking one. Consequently, people think with concepts encoded by units of the universal subjective code.

In this connection, I.A. Sternin emphasizes, “if a concept can be imagined as a certain fruit, then the basic sensual image is like a freestone” [Sternin, 2001: 59]. In the subjective concepts, the basic image covers the whole concept content. “In more complex concepts the additional cognitive features are layered on the basic image and form the fruit pulp. There can be a lot of features, they can form relatively autonomous conceptual (cognitive) layers, to overlap from more specific layer to more abstract one. Thus, the basic layer of the concept is a sensual image that encodes the concept as a thinking unit in the UOC, plus some additional conceptual features” [Sternin, 2001: 59].

The presence of the image in the concept structure is confirmed by the prototypical semantics as well. So, the clearest, vivid images that can represent a class of concepts in general J. Lakoff calls the prototypes (class *birds* is a sparrow) [Lakoff, 1988]. As noted by V.Z. Demjankov: “People form a specific or abstract mental image of objects belonging to a certain category. This image is called a prototype, if with its help a man perceives the reality: a member of the category which is closer to this image will be rated as a better or prototypical specimen than all others” [Demyankov, 1995: 276].

Concept as the knowledge about an object in all its connections and relations with the inclusion of the appraisitive component, according to G.G. Gizdatov, incorporates a prototype (type image) and meaning. It is the commonality of the established images associated with a particular concept that allows us to see both a generalized image, distinguished by a universal character and a particular one - specific for the given culture. Schematically, the relationship between concept, meaning and prototype is presented in this way [Gizdatov, 1999: 14-15]:

It is important to emphasize that the figurative component in the concept structure consists of two components - the perceptual image and the cognitive (metaphorical) image, which equally reflect the figurative characteristics of the conceptualized object or phenomenon. The perceptual image includes visual, tactile, taste, sound and olfactory images (a rose is red, a tongue is loud, rough, a church is with domes, an orange is orange, a knife is sharp, etc.). The cognitive image sends an abstract concept to the material world. Metaphors form that cognitive, sensually-visual image that “bring down to land” the abstract concept, fills it with a particular figurative content that allows it to be fixed in the universal objective code of thinking (for example, the concept *soul* is conceptualized through the metaphor *house* : the soul can be locked, the soul can be penetrated like someone else’s house, etc.) [Pimenova, 2004: 351-353].

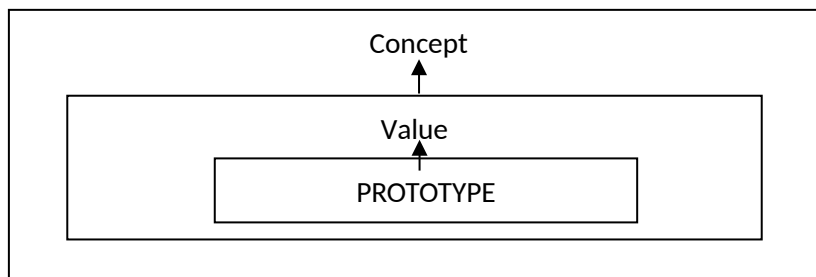


Figure 3

Let's note that the informational concept content includes a minimum of the cognitive features that determine the main, most important distinctive features of the conceptualized object or phenomenon. This means that there are usually few informational cognitive features, since they determine the definitional (vocabulary) minimum of features, excluding the optional, estimated (for example, *square* - a rectangle, equal sides, *a dog* is an animal, domestic, related to a wolf, etc.) [Popova, Sternin, 2007: 109-110].

The interpretative field of the concept contains the cognitive features which in one or another aspect interpret the main informational concept content and follow from it presenting some output knowledge or evaluate it. The informational field consists of several zones - such areas that have a certain internal meaningful unity and unite the cognitive features of the similar content. Thus, the assessment, encyclopedic, utilitarian, regulatory, socio-cultural, paroemiological zones are singled out [Popova, Sternin, 2007: 111-113].

It is essential that the image and informational concept content represent its informational framework and the interpretative field, "like air penetrates the concept, fills it, fills the "place" between its structural components - this is the least structured part of the concept, it can be described as an enumeration of features" [Popova, Sternin, 2007: 113]. In this regard, it is necessary to distinguish between *the concept content and the concept structure*. The concept content is formed by the cognitive features reflecting some traits of the conceptualized object or phenomenon and is described as a set of features. The concept content is internally ordered by the field principle -nucleus, near, far and the extreme periphery. Depending on the brightness of the attribute in the carrier's mind of the corresponding concept the distinctive feature to one or another content area is determined. The concept structure includes the basic structural components of the different cognitive nature that form the concept - sensual image, informational content and interpretative field and is described as an enumeration of the cognitive features belonging to each of these components [Popova, Sternin, 2007: 115]. Thus, the idea about the field character of the language concept implementation implies its learning in the terms of the nucleus and periphery, or the meaningful minimum and maximum.

It is noteworthy that depending on the content, the concepts form a taxonomical series. In the case of gestalt (figurative) perception, the concepts are classified into concepts "mental pictures", "schemes", "insights" and "kaleidoscopic" concepts. So, according to A.P. Babushkin, the schemes -images are given in the concepts of the type *river, road, tree*; insights of the type *umbrella, drum, scissors* inform about the internal structure of the object or the functions of the object, known to a man since the early childhood, denotations of which are the most primitive in their organization; the mental pictures of the type *baba yaga, burbot* (fish) can be represented by the extensive material culture and objectified in the artifacts: drawings, caricatures, illustrations, etc. Kaleidoscopic concepts are represented by the socially oriented and abstract names such as *duty, conscience, freedom, loyalty, time*. A.P. Babuskin calls them "kaleidoscopic", since they do not have the permanent, fixed associates, expanding either in the form of mental pictures or in the form of a frame, diagram, or scenario [Babushkin, 1996: 43-67].

Depending on the basic cognitive system N.N. Boldyrev distinguishes three structural types of concepts - single-level, multi-level and segment. A single-level concept can include only the

sensory nucleus, i.e. in fact, one basic layer. These include concept-subject images, some concept-representations of *yellow, green, salty*, household concepts such as *a spoon, a plate, a cup*. The concept can be multi-level, i.e. include several cognitive layers that differ in the level of abstraction reflected by them and sequentially overlay on the base layer. So, the multi-level concepts include: *peace, word, joy, truth, law, love, power, homeland* etc. The concept may be segmented, i.e. represent a basic sensory layer, surrounded by several segments, equal in the degree of abstraction [Boldyrev, 2001: 36-38].

The cultural- axiological concepts, depending on the social relations and value meanings, are divided into the individual and collective, group, social, national. According to a fair comment of V.I. Karasik, there exist the most significant meanings for a given culture, value dominants, the totality of which forms the type of culture which is maintained and preserved in the language, both by the individual and by the collective. At the same time, the values are largely determined by the ideology, social institutions, beliefs and needs, and are manifested in the value picture of the world [Karasik, 1996: 3-14]. Therefore, there are concepts with the individual values (personal, copyrighting), microgroup (in the family, between close friends), macrogroup (social, thematic, status), ethnic and universal [Karasik, 1996: 3-14]. The individual concepts are considered richer and more diverse than collective ones, since the collective consciousness and the collective experience represent itself a conditional derivative of the consciousness and experience of the single individuals that make up the collective. However, according to G.G. Slyshkin, it is the collective concepts that form the common knowledge or common bases including everything that serves the "context" of the given communication, i.e. the whole knowledge, beliefs, images, assumptions, expectations shared by the participants of communication [Slyshkin, 2000: 17].

Such an interpretation of the collective concepts is significant due to the fact that the conceptual sphere of social studies is formed on the basis of knowledge of the socio-political reality. Since the collective consciousness is a special national phenomenon that cannot be levelled either to individual consciousness or to the sum of individual consciousness, while the learning of concepts of the sociopolitical lexis should reflect the collective ideas about the socio-political reality.

Within the framework of the problem under learning, the component related to its national-cultural content is of particular interest to us, since, as Z.K. Sabitova stresses, it determines the significance, the value of the designated object, the concept in this linguistic culture. This component is closely connected with the objective, conceptual component, it is based on it and does not exist outside it [Sabitova, 2007: 71].

In this connection, the idea of V.N. Telia about the cultural connotations as a way of realizing culture in the linguistic sign seems essentially significant, as the national-cultural specificity of the linguistic unit serves as a "bridge" connecting "the sign body" into a single chain on the one hand, and on the other hand - concepts, stereotypes, models, myths and other cultural signs of the national culture mastered by the nation- native speaker [Telia, 1996: 214-237]. Consequently, the cultural connotation represents those elements of pragmatics which reflect the cultural representations and traditions associated with the word, the prevailing practice of using the relevant thing and many extra-linguistic factors in a given society [Sabitova, 2007].

It is noteworthy that considering the concept structure as a display of features that are functionally important for the corresponding culture, M.V. Pimenova singles out the following types of concepts: images (*Rus, Russia, mother*), ideas (*socialism, communism*) and symbols (*swan*), as well as the cultural concepts: the universal categories of culture - *time, space, movement, change, quantity*; the socio-cultural categories - *freedom, justice, labor, wealth, prosperity, property* ; the categories of national culture — for Russians, *will, destiny, sobornost*,

*soul, spirit* ; the ethical categories - *goodness, evil, duty, truth, verity* ; the mythological categories - *god, guardian angel, ghosts, brownie* [Pimenova, 2004: 8-10].

Thus, a concept consists of knowledge, ideas, images, notions, associations and other mental categories, variously related to the semantic categories (lexical meaning, essence, content) and the language units involved in the objectification of the concept. Each concept is individual, since it has its own set of structural elements, the number and combination of which are not limited. For the conceptual analysis the terms “conceptual (cognitive) feature” and the “concept structure” are significant. The conceptual attribute is considered as a typological phenomenon. The concept structure consists of the conceptual features that recreate the concept as “a national image designated in the language, an idea, a concept, a symbol” [Pimenova, 2004: 28]. The set of conceptual features that form the concept content allows fully perceiving the phenomenon, object or concept. The features that are functionally significant for carriers of the linguoculture are displayed in the concept structure. Concepts are internally organized according to the field principle of the nucleus and periphery and include a sensual image, informational content and interpretative field.

## **2.5. Concept and types of mental structures**

Comprehension and knowledge of the cognitive abilities, according to the researchers who are recognized in the field of the cognitive linguistics (Lakoff, Lanecker, Fillmore, Chafe, Schwartz, etc.), are closely connected with the notion of knowledge representation, with its representations by one or other knowledge structures reflecting the perceived world by a man in his mind. All this testifies to the fact that the work of brain and thinking proceeds as an operation with consciousness structures, as the activity for their activation, binding, combining the verbal structures with non-verbal ones, objectification of those and others [Kubryakova, 1997].

At the present stage of development of the cognitive science, the existence of certain knowledge structures in the brain has been confirmed and theoretically reasoned. The way / result of ordering and processing the certain information in the individual’s mind in the process of categorization is recorded in the cognitive structures. At the same time, the cognitive structures are “some kind of “meaningful” form of coding (translation of information perceived by the senses into the language understandable to the brain) and information storage” [Krasnykh, 1998: 47]. The cognitive structures (knowledge structures) mediate the objective world in the human psyche, the conceptual structures are formed on their basis, representing the result of the information appropriation, embedding it in the conceptual system of the individual.

The range of varying these structures is very wide, they are diverse in the type and complexity, as well as in the correlation of experience, both with the linguistic and non-linguistic units. The various structures are based on the different types of concepts (images, ideas, notions) or their combinations (pictures, gestalts, schemes, propositions, frames, etc.). They are born and actualized in the process of the world perception, are created in the acts of cognition, reflecting and summarizing the human experience and reality, comprehended in the different types of activity with the world.

The human knowledge, adding up to a holistic model of the world, organizes a special system - a picture of the world, presented in the language form - a linguistic picture of the world. It should be noted that designation of the various fragments of the world registers everything that is accumulated in the particular language, and such a set of units is a charting world. The selection of the most important and essential components as representatives of knowledge structures by a man is the process of mapping [Kubryakova, Tambov, 1999]. Consequently, the language

denotes that thing which stopped the attention of a man, what is interpreted by him in the process of cognition of the surrounding world.

Thus, the cognitive linguistics deals with the problems of the human consciousness and mind in the direct connection with the language, that is, “cognition in its linguistic reflection” [Boldyrev, 2001]. In particular, the distinctive feature of the cognitive approach is understanding that the language represents only a small part of the holistic phenomenon that a man seeks to know. To realize this knowledge, it is necessary to involve all knowledge of the world, present all possible ways of the human interaction with the outside world and organize all types of knowledge about the world, as well as about all forms of the human activity [Language and consciousness structures, 1992: 100].

The cognitive linguistics pays the special attention to the description of the various ways of organizing knowledge and cognitive processes (cognitive models, frames, scripts, gestalts, slots, etc.). Indeed, the mental structures (concepts, frames, etc.) reflect the world picture developed in the national consciousness and represent the generalized abstract schemes including not only accessibility to knowledge, but also –what is the most important – the way of its gaining, so they can be considered as the cognitive structures. Structures, in its turn, are included in the structures of models, which together with the certain processes form the cognitive mechanism of the language.

Thus, the frame semantics offers a special way of structuring the mental space which explores the interaction of the semantic space of the language and the knowledge structures [Fillmore, 1988; Minsky, 1988; Van Dijk, 1989; Telia, 1996; Kasevich, 1988; Karaulov, 1994, Boldyrev, 2002, etc.]. In particular, N.N. Boldyrev considers the frame semantics as a method for learning interaction of the semantic space (language meanings) and knowledge structures, thought space. The frame semantics allows modelling the principles of structuring and reflecting a certain part of the human experience, knowledge in the meanings of the language units, ways of activating the general knowledge, providing insight into the process of the language communication [Boldyrev, 2002: 56].

As a linguistic concept the frame semantics was first proposed by Ch. Fillmore. Using the notion of a frame, Charles Fillmore originally put a purely linguistic meaning into it. Later the frame notion gets the cognitive interpretation: the frame is a unified construction of knowledge, or a coherent schematization of the experience idea [Fillmore, 1988].

As noted by Ch. Fillmore, the frame is a special organization of knowledge necessary to understand closely related words. The understanding of the reality situation displayed by the language is possible in the presence of the certain natural conditions. Consequently, the frames are united by a certain situation, a “piece” of reality [Fillmore, 1988: 54]. Thus, in the frame semantics Ch. Fillmore defines the cognitive meanings by the contextual relationships, appealing to the principle of truth, since the “true” representations of a thought and a word can exist in case when all the conditions of using frames are satisfied and the described situation takes place [Fillmore 1988: 74].

One of the most significant ones became the theory of frame by M. Minsky which attracted the close attention of the specialists, especially in the field of artificial intelligence. According to M. Minsky, the frame is used to fix the verbal-non-verbal information in the form of the “information data structure which reflects the knowledge gained from the experience about some stereotypical situation” [Minsky, 1979: 7]. His conception is based on the statement that “a man trying to learn a new situation for himself or taking a fresh look at already familiar things, selects from his memory a certain data structure (image, prototype) called a frame, so as to make it suitable to understand a wider class of phenomena or processes [Minsky, 1979: 8].

The frame is simultaneously a result of categorization, the primary result and rather the

abstract one. Frames are prototypical in their nature; they constantly guide our thinking providing a coherent worldview. Frames organize the engagement in the situation in the same way as the meanings generate sentences. They transform the scattered into segments or fragments the empirical reality into the definition of situations. “The definitions of situations, firstly, are formed in accordance with the principles of the social organization of events and secondly are formed depending on the objective involvement in them “[ Hoffman, 2004: 71].

Thus, frames themselves appear as certain situations. “People usually correctly evaluate what the situation should be for them and act accordingly. It is true that we ourselves are actively involved in the streamlining of our lives, but once having established an order, we often continue to follow it unconsciously, as if it existed forever” [Hoffmann, 2004: 61], i.e. using the frame we simulate the reality “. A model is an intellect added to the subject and such addition has the anthropological significance in terms that it turns out to be a man himself, his history, his situation, his freedom and even that resistance which the nature provides to his mind” [ Barth, 1994: 255].

In other words, the frame in the most general form, (the latter is equal to the notion “cognitive model”) is defined as a data structure for representing a certain conceptual event. At the same time, the frame model acts as a unified theory of the psychological memory of a man and his consciousness. According to G.G. Gizdatov, within the framework of this model it is possible to combine the declarative and procedural knowledge in one unit of knowledge representation — according to the degree of abstractness of the concepts [Gizdatov, 1999: 13].

It is generally accepted that the cognitive model is included in the concept description (Ch. Fillmore, A. P. Chudinov, M. V. Pimenova). Thus, the cognitive model is understood as a certain stereotypical image with the help of which the experience and knowledge about the world is organized. The cognitive models in one way or another implemented in the linguistic signs, represent itself a coherent system built on the universal laws. All cognitive models are reflected in the language patterns which are used by the native speakers to describe the current events. In this case, the language schemes are the various forms and ways of expressing knowledge about the separate fragments of the world in the appropriate language [Anthology of the concept 2007: 14].

T.A. Van Dijk views frames as the fragments of knowledge arranged around some concept; they contain the basic prototypical or potentially possible information which is associated with this or that concept. At the same time, frames are more or less conventional in their nature and can describe what is characteristic or typical in the given society [Van Dijk, 1989: 16].

It is noteworthy that the frame in contrast to the categorical- taxonomic representations of knowledge (notions) has the actional character. It means that the frame is based on the dynamic, procedural characteristics, reflection of the situational reality. The actional frame serves as a packing of knowledge about the various everyday situations however, the classification frame can always be implemented in it [Telia, 1996: 94].

The structure of the actional frame acts as the optimized cladding of the conceptual knowledge, since the actional nature of the frame does not limit the conceptual information to only static characteristics, but reveals the dynamic relationships of the concept. Covering a certain situation of the reality, the frame allows taking into account the whole variety of the relations of the analyzed concept with other concepts within the framework of this situation. The frame formation of the concept actually serves as a condition for referencing the concept denoted by a word to the reflected object of the real world. In this case the frame acts as an intermediary between the meaning of a linguistic unit and the fulfillment of the sign function by it [Telia, 1996: 91-94].

The word - nominator, the concept verbalizer, “sets in motion” the frames of this cognitive



model. Being an element of the systemic nature, the concept is included in the cognitive context, which is an associative set of the mandatory and optional components and provides comprehension of the relevant words [Alefirenko, 2002: 53; Boldyrev, 2001: 60]. As a result, the word meanings as the verbalized concepts turn out” to be packed in the form of frames ” ( Telia, 1996).

Speaking about the linguistic manifestation of the frame as a cognitive model, its more rigid fixability should be emphasized: the frame is also associated with the non-verbal knowledge. However, the contextual conditioning of verbal and non-verbal knowledge is obvious. At the same time, the context is interpreted as a mental field, against the background of which the language meaning is determined. It is logical that the meanings of words correspond to the cognitive contexts - cognitive structures or blocks of knowledge (according to R. Lanecker) reflecting these meanings and ensuring their adequate understanding. Such understanding is fully consistent with the well-known position of the cognitive linguistics, according to which the meaning is considered as a cognitive structure included in the knowledge models.

The constituent element of the frame is the proposition - a two-element structure that represents itself a thought about the world and includes the logical subject (the object of thought) and a logical predicate (a feature attributed to this subject). According to W. Chafe, at the moment of speech the knowledge that remains in the undifferentiated state “is crystallized” in the form of the propositional and linguistic structures [Chafe, 1983]. Therefore, the «eternal «nature of frames is partly explained by the fact that a frame is realized in the proposition, in the primary and fundamental formation of the human thinking. To present the situation, as well as to formulate the statement we need at least a subject, action and object. The propositional organization of thought is embodied in the language. As any derived word, being a convolved judgment is propositional.

The world around us fits into our consciousness through the categories and then our thinking itself is carried out within their frameworks. The frame, as well as the concept is a category, a certain mental formation regulating the world around it. The frame is considered as a category of the logical order, it is based on a causal relationship (the subsequent propositional structure follows from the previous one).

A frame is a mental unit of a structural nature, it is a certain program, the algorithm of which we set in the process of the world cognition and respectively accumulating the life experience. Trying to reproduce the frame, we implicit all those stereotypical situations which are laid down and that can be played at a certain point (the frame " briefing " represents a specific set of behaviors schemes - from the meeting with mass media representatives to stating the government’s position on the specific issue). The frame is based on the propositions, the central element of which (this is undoubtedly the action) determines the set of other elements of the propositional scheme and so the development of the described situation takes place. The frame opening occurs within the framework of the logical thinking. The propositions of this or that frame arise according to the principle of the causal relationship and herewith the nature of such relationship is peculiar. In addition to the central core logics, which in some cases has even the universal nature (*the situation of voting in the parliamentary elections, presidential elections, elections of the deputies of the local representative bodies*). The important place is occupied both by the individual and personal characteristics of the language object in the frame deployment. So, the situation of observing traditions may be different, both depending on the individual and the cultural specifics of the national character.

Thus, the concept of the cognitive-propositional structure (model) is used to establish the most important forms of representing knowledge about the world in a man’s memory, primarily in his operational memory. It’s commonly believed that the proposition in its basic form of

representation, in the form of the subject-predicate construct, in the segmented and therefore, in the more specific, detailed and actualized form conveys in our mind the subject-eventive world and its fragments. This is where the propositional structures differ from gestalts, images, symbols and other representations characterized by the integrity and indivisibility. The special type of knowledge verbalized in the language with the help of the sentence-statement and its various transformations is formed and shifted in the proposition. The objective content of all the language manifestations of the proposition remains unchanged. In this sense, a word represents a concept, the semantic (mental) content of which is formed with the help of the cognitive-propositional structures. According to V.S. Lee the cognitive-propositional structure “frames” the dictum part of the proposition into the general context of the established ideas about a certain concept and at the same time captures the new ideas about the concept, its new content, due to which there is a constant change and enrichment of the content forms of the language [Lee, 2005: 15].

Frame is “such a cognitive structure in the field of a man which is based on the probabilistic knowledge about the typical situations and expectations connected with this knowledge about the properties and relations of the real or hypothetical objects. In its structure the frame consists of vertices (themes), i.e. macropositions and slots, terminals filled with propositions. This cognitive structure is organized around some concept but unlike the trivial set of associations, such units contain only the most essential, typical and potentially possible information that is associated with the given concept” [Makarov, 1998: 151].

It is essential that a frame is a dynamic structure which is constantly replenished, modified, transformed and creates new connections with other frames. In addition, the dynamic nature of the frame is due to the fact that especially in the frame model the typical situation of the reality unfolds and reveals in the time and space.

Thus, the frame concept includes a certain set of quality characteristics:

1. *The organizing start of a frame.* The frame represents itself as a cognitive model. In the speech-thinking process, frames perform several functions: they serve as a means of organizing experience [Fillmore, 1988: 65], are a tool of knowledge, as they provide the cognitive processing of the situation, a way of describing values and hidden categories [Fillmore, 1988: 65].

2. *The frame hierarchy.* The frames are formally presented as a structure of nodes and relationships. The peculiarity of such hierarchical structure is that the information about the attributes, which the top-level frame contains, is shared by all the lower-level frames associated with it. At the same time, the nodes and terminals of the frame are organized into the system that gives coherence to one or another aspect of the human experience.

3. *The frame stereotyping.* A frame is formed by stereotypes of the linguistic consciousness; it is a “bundle” of the predictable connections — slots, vectors of the directional associations. Stereotypes are constants of the linguistic picture of the world that include our colloquial representations [Telia 1986: 46]. The entire associative-verbal network is a stereotypical field that represents the conceptual sphere of one or another linguocultural community [Krasnykh, 1998: 127]. This means that the frame is culturally conditioned.

4. *Frame as a multi-component concept.* Each word is a member of one or more language frames. Consequently, the most useful information about the lexical unit is given by the set of frames in which it plays a certain role and determination of the position which it occupies in each of these frames [Fillmore, 1988]. On the other hand, closely related words are characterized by a single frame, which acts as the general basis of the image which can be represented by any of the separate words, i.e. frames are organized around a concept and they are based on the conceptual framework [Fillmore 1988: 61]. On the one hand, the conceptual scheme is a logical unit of the cognitive process and representation and, on the other hand, is a bundle of the semantic grids of

the production rules by which the structures of the “outer” world are represented and processed into the “inner” world of the human consciousness [Babushkin, 1996].

5. *Contextual frame conditionality*. The cognitive meanings of frames are determined by the contextual relationships, since the frames are used to establish the text coherence, to provide the conclusion of the necessary inferences and finally, they “substitute” the contextual expectations, which allow to predicting the future events based on the previously encountered events similar in structure [Gerasimov, Petrov, 1988: 8].

6. *Frame dynamism*. The frame is considered as a dynamic model that is constantly replenished, modified, transformed, creates new links with other frames. The dynamic, procedural characteristics of the frame is associated with the reflection of the situational reality.

It is known that according to interpretation of the various types of knowledge, the frame is comparable to the concept, but in comparison with the concept the frame is a larger unit and is structured as a slot, a scheme, a subframe and some episodes of the frame are interpreted as the scenarios that integrate the certain fragments of the reality into the integral frame structure. Thus, a close notion for a frame is the notion of a *subframe* and *scenario*. Subframes are considered as the hierarchically ordered elements that form the frame systems [Minsky, 1979]. The scenario is defined as a dynamic structure, a procedural way of representing the stereotypical knowledge, whereas it is formulated in the terms of episodes and is identified at the level of phrases and sentences. Scenarios include the knowledge about the participants of the situation, knowledge of their semantic roles, as well as the sequence of events, conditions for input and output from it, i.e. prediction of the further events, etc. Scenarios in this case are the frames that are unfold in the time and space, sequence of some episodes (stages, elements): *a vote* in the election, *campaign* during the election campaign, etc. *Election* is a frame, and *vote for the candidate* in the elections, *conduct* of the elections is the scenarios.

The scenarios contain all the information available in a given culture about the stereotypical variation of an episode or phenomenon. Thus, according to Van Dijk, scenarios are understood as the “abstract, schematic, hierarchically organized sets of propositions the final positions of which are unfilled. Therefore, these scenarios can be applied to different situations by filling these terminal positions with the specific information” [Van Dijk, 1989: 140]. Precisely because of the scenarios the representatives of the same culture can successfully interact with each other.

The frame consists of slots, the number of which corresponds to the number of elements highlighted in the given fragment of the experience. A slot is understood as an element of the situation that makes up some part of the frame, an aspect of its concretization (Chudinov, 2003). Thus, the frame of a physical object includes the slots corresponding to the various aspects or parameters, selected on the basis of the human experience with objects of this type [Kobozeva, 2000 b: 65]. A slot in its typological meaning has a name that reflects the taxonization of the reality by the human consciousness.

Thus, a slot should be regarded as a situation parameter or an aspect of the object characteristics in their variable filling (a tool of murder - *ax, knife, poison*; wonderful gift – shoes of swiftness, *hide-away hat, magic table-cloth*). The slot part of the frame contains the knowledge of the professional, age and other specialized nature - greetings in the different age groups, the choice of the desired definition (*was born with a silver spoon in one’s mouth* or *was born under a lucky star*), etc. [Telia, 1991].

The concept representation in the form of a scheme is reflected in its language interpretation: the spatial (volumetric and contour) semes are included in the word interpretation. As a concept, the scheme appears as a less traced image compared to the picture. The schemes have a typological character [Rakhilina, 2000]; in the cognitive psychology to denote a scheme there is a concept of the “cognitive map” [Zalevskaya, 1999; Rogozhnikova, 2000 and others]. N.N.

Boldyrev defines a scheme as a “mental image of an object or phenomenon that has a spatial-contour character” [ Boldyrev, 2000: 36]. The scheme serves as a starting point to identify any new event and is included in the frame.

As a way of the cognitive comprehension of the human world the schemes are a typical model (way, scale and etc.) to describe many language units. Each of them appeals to the simplest forms or movements of the human body, as a result of which the “anthropocentric “binding” of “the basic building blocks”, fragments of the semantic representation takes place (or, in the traditions of the Moscow semantic school, semantic elements)” [ Rakhilina, 2000]. At the same time, the presentation is recognized as the primary one, not just associated with a man, but only associated with his spatial sensations and motor reactions.

The abstract concepts are described within the framework of the schemes as well, such as “time”, “space”, etc. At the same time the scheme may have different profiles depending on the fact where the speaker is. Transferring the speaker's point of view, for example, due to the reorientation of a man in the space, R. Langacker named as the redesign of the scheme [Langacker, 1992].

So, "the interactive" understanding of the frame (as well as notions, scenario, scheme, slot, subframe) is mainly related to the structuring of knowledge organized around a certain concept and containing data about something essential, typical and possible for this concept within a certain linguistic culture. The frame model acts as a method for learning the interaction of the semantic space (linguistic meanings) and mental space (knowledge structures). All mental units including concepts, frames, scenarios, slots, subframes, reflect the picture of the world in the national consciousness and represents itself as the cognitive structures including not only the ability to access knowledge, but also the way to obtain them. On the basis of the cognitive structures the cognitive models associated with the concept description are formed. Therefore, a frame is a cognitive structure modeling the specialized situation involving the concept within the framework of a certain linguoculture.

Moreover, the concept unlike the frame is a mental unit of the semantic plan. This is a representation and at the same time, interpretation of any phenomenon of the real or ideal world. This is the most extended category which is formed under the influence of both cultural and personal characteristics of the cognizing subject. In the deployment of the concept there is no clear logics, set program. One of the edges of this multidimensional formation can emerge in the certain situation and its choice can be given both stereotypically and creatively. The lateral thinking, based on the associations and intuition, going beyond clichéd models and stereotypes, is the priority in the concept revealing [Bono, 1997]. The concept has a field formation where the nucleus is its name itself and other peripheral branches can be updated depending on the situation and, accordingly, from the work area of our thinking (the concept “*state*” is both a political organization of the society and a country with a certain form of the political organization, and a system of governing, government, and monarchy, republic, democracy, totalitarianism, Ancient Rome, Egypt, Kazakhstan, the Russian Federation, etc.). In other words, the concept is characterized by the radial deployment.

In this regard, the frame and the concept can be considered as the mental units of different order - structural (frame) and semantic (concept). The existence of concepts and frames in the linguistic space is quite complex, they constantly intersect in the mind of a native speaker. When the frame is expanded, the separate facets of the concepts appear. So, in the frame “*country*” there is a state, government, politics, society, people, nation, a citizen, personality, history, culture, traditions, customs and many others. However, when analyzing and disclosing a concept the frame structures are needed (*inauguration* is the process of the ceremonial act at the coronation, the ceremonial inauguration of the presidency, the head of the state, artillery salvo, inaugural

speech, rituals- scenarios, anthem, flag, badge and presidential standard, constitution, oath, presidential certificate, military parade, guests, heads of states and etc.). Thus, the frame and the concept are the main and interrelated categories of the representing the picture of the world in the human linguistic consciousness. The concepts give themes, semantic content for the existence of frames, and frames give the ways of implementing the concepts and manifestations of their individual semantic facets.

### **CHAPTER 3. CONCEPTUAL ORGANIZATION OF SOCIAL-POLITICAL VOCABULARY AND TERMINOLOGY**

### 3.1. Conceptual model of semantics of social-political vocabulary

Socio-political terminology as the nuclear of a special vocabulary is a special language of informational influence, which has specialized language means for creating a socio-political picture of the world in the mass consciousness. Indeed, the socio-political parameter of cognition, its value-cultural dimension is most clearly manifested in the socio-political term, since the basis of the term is a person's desire to share information about the socio-political reality. Therefore, socio-political terms as informatively saturated language units are communicatively in demand and contribute to enriching the socio-political picture of the world. Moreover, with the help of terms, a conceptual interpretation of the socio-political reality is carried out at a conceptual level.

In this regard, the problem of regulating public opinion through the mass media seems significant. As a special socio-information system, the media serve as a specific conceptualization of the socio-political reality, creating an ideological media world. It is in the socio-political discourse, focused on the media, the terms act as carriers of information about the political world.

As you know, the terms are "created" as they become aware of their necessity. An inexhaustible source of lexical material for creating terms is the main vocabulary of the literary language. The formation of a new concept, often associated with a new perception or understanding of a subject, a social phenomenon, is carried out, as a rule, on the basis of the existing linguistic material. This is clearly illustrated by the analysis of socio-political vocabulary. Many commonly used words are used to express the concepts of the political sphere after rethinking (specialization) of their main or existing meaning, carrying the necessary information. So, in particular, the term *stagnation*(*zastoy*) in the meaning 'time passive, lethargic state of public life, thought, created on the basis of the common word with the meaning 'stop, delay, unfavorable for development'. At the same time, the figurative-associative nature of rethinking common words attracts attention. Ex-s:

*Branches of authorities* - spheres of state power: legislative, executive and judicial;

*Lefts* - political groups and parties with radical political views; their representatives;

*Rights* - conservative political groups and parties; their representatives;

*Discharge* - rejection of the policy of mistrust and tension, intervention in internal affairs, the use of force and the threat of force, the accumulation of armaments, the strengthening of mutual understanding and cooperation;

*Stagnation* - the time of the passive, lethargic state of social life, of thought;

*Reconstruction* - political course on the reform of the totalitarian system in the USSR in 1985-1991.

It is quite significant that in terms of the political lexicon, basic terms are also created on the basis of concrete linguistic (including terminological) experience as a result of specialization of the meanings of the corresponding common words:

*Elite* - in political science and sociology: the highest stratum, the best representatives of the social structure of society or some part of it, performing important social and cultural functions;

*Political elite* - a group of people providing political leadership, government and public affairs;

*Political image* - the image of a political leader, activist, party, which develops in public opinion and consciousness, influencing the authority and influence (rating) of its carrier:

*Deputy request* - Appeal of the deputy of the representative body of power to the government bodies or officials with demands for information.

Consequently, the more information that coincides with the properties of a cognizable object is contained in the meaning of a commonly used word, the higher the probability of choosing this particular word to designate the socio-political phenomenon being terminated. The dual essence of the term, as a rule, lies in the fact that, by accumulating general linguistic and scientific information, it is a unit of both linguistic and scientific and professional knowledge. Thus, common language information, fixed in the minds of native speakers, is subject to figurative and associative rethinking in the process of scientific and professional activity, turning into terminological information.

As noted, knowledge is stored in human memory in the form of concepts. The concept is characterized as a thought reflecting objects in their common essential features. These can be reflections of the most diverse objects of reality around us, their states, properties, and system relations. It is with the help of concepts that the generalization of human experience occurs, associated with specific objects, which are classified into a specific system, since they have a common function.

The organizing, classifying and systematizing role of language concepts is extremely important. Thanks to the concepts, a generalization (mental selection) of a certain class of objects or phenomena according to their distinctive (cognitive) features is carried out. This sets a special program of behavior in relation to the selected objects, allowing a person to navigate in the world. Since social experience or public consciousness is assessed as social memory, it is concepts that act as basic units that store and accumulate social or public knowledge in memory, acting as a building material for creative and transformative human activity.

In view of the above, it should be recognized that concept-understandings are formed in thinking mainly as a reflection of the scientific and special spheres of reality (terminology). Concepts are verbalized, as a rule, in terminological vocabulary, as well as lexemes of rational semantics such as *resident, plaintiff, client, deputy, judge*.

Terms that represent a linguistic representation of scientific concepts can be considered a special way of representing scientific and professional knowledge. Expressing through a linguistic sign a scientific concept (concept) that defines something common and natural in an object, the term limits the diversity of the world and thus becomes an instrument of knowledge.

According to M. Foucault, a linguistic sign, which is always either reliable or probable, must find its space within cognition. Constituted by an act of cognition, the sign exists only insofar as the possibility of a relationship of substitution between the two already known elements is known [Foucault, 1994: 93]. This is especially important for understanding the basic mechanism of the formation of concepts, implemented by means of language on the basis of already existing concepts in the process of learning new aspects of the surrounding reality.

In linguistics, the category of a concept is comparable to the lexical meaning of a word, which is defined as “the content of a word, reflecting and fixing in the mind the idea of an object, a property, a process, a phenomenon, etc. The lexical meaning of the word - a product of human mental activity, it is associated with the reduction of information by the human consciousness and such types of thought processes as comparison, classification, generalization [ LES, 1990: 261]. Like the concept, the lexical meaning of a word is both generalized and generalizing in nature, playing the primary role in human cognitive activity. The concept and lexical meaning of a word belong to single-order categories of thinking, however, an equal sign cannot be put between them.

The value includes only the distinctive features of objects, and the concepts encompass their deeper and more essential properties; meaning correlates with the closest (formal, household) concepts that differ from meaningful, scientific concepts [LES, 1990: 262]. In this case, the meaning is defined as material for the formulation of concepts, and the concept (concept) can be interpreted as condensation of the lexical meaning of a word. The combination of the concept and the lexical meaning of a word is possible only in terms of [Volodina, 2000].

Consequently, the terminological information is this is conceptual (semantic) information of a linguistic nature [Volodina, 2000]. The conceptual characteristic of terminological information largely coincides with the definition of scientific information, representing a generalized representation in a linguistic form, which is born in the process of practical and theoretical knowledge and is used in scientific and professional activities. In this case, the source of the formation of terminological information is the practical transformative activity of people, their social and cognitive experience. This determines the social essence of terminological information, concentrating in itself a collective scientific and professional memory, the basic units of which are concepts.

Organizing and ordering human knowledge, concepts play a classification-systematizing role. In this sense, the information embedded in concepts has scientific value, in its own way regulating and directing the scientific and professional activity of recipients of terminological information. As a quantum of terminological information, according to M.N. Volodina, a logical and materially defined definition of a term can come up [Volodina, 2000].

Terminological information is formed on the basis of knowledge about objects that are “condensed” in the meanings of commonly used words. Common language information captured in the minds of people belonging to the same linguistic group is being rethought, turning into terminological information. Obviously, the terms denoting the same social phenomenon, but formed using different cognitive signs of nomination, demonstrate the national-cultural specifics of the linguistic reflection of information, while complementing each other in their own way, actualizing some or other aspects of the socio-political reality.

Thus, in the Russian language, which functions in Kazakhstan, the cognitive features that form the basis for the nomination of the concept of *an official of an administrative-territorial unit* differ depending on what naming means: the term *head of the local Administration* (from the Russian *glava(head)* - . the one in charge is in charge), or the borrowed term *Akim* , ascending to the Kazakh *әкім* indicating the authority of the person - . "ruler, lord".

The most important feature of terminological information is cumulateness associated with the continuity of knowledge and the integrational nature of the development of science. The information about the accumulated collective experience fixed in terms is the basis on which modern scientific and professional knowledge is built. At the same time, the terminological information has the property of aging, the main cause of which, according to N. Wiener, is not time as such, but the appearance of new information clarifying or refuting previously known facts expressed by the corresponding terms [Wiener, 1958: 127-131 ].



The process of forming concepts that reflect information about the general properties of objects and phenomena of the world around us, lasts for many centuries. Each generation contributes to the process of forming the conceptual system of a particular branch of knowledge, testing, enriching, correcting, and sometimes significantly changing its content. It is well known that not a single concept can be considered as something frozen, finally formed. It is in a state of constant change, has a " fluid " character, like all human activity in general. The emergence of a new concept is always associated with the solution of a scientific and practical task, with the operation of the subject itself, in whose activities it is included, giving it direction, organizing it. The concept seems to be " woven " in the activity in which it is transformed, becomes the basis of new actions, is corrected in the course of these actions, again becoming a condition for subsequent practical operations. Moreover, in the course of developing the process of cognition, concepts (concepts) are introduced and excluded, expanded and limited, updated (interpolated) and transferred from one knowledge area to another (extrapolated), divided and generalized and subjected to other changes.

It should be noted that the development of any knowledge system is due to the development and change of the terms-concepts themselves, which with the time and deepening of human experience more adequately reflect the essence of the corresponding objects or phenomena. Compare, for example, a series of concepts that complement and clarify each other: agrarian society - industrial society - post-industrial society; elite - political elite - meritocracy .

So, the post-industrial society is a new principle of social and technological organization - a new way of life, crowding out the industrial system just as she supplanted the agrarian one herself. If at the traditional stage of social development the "primary" sphere of economic activity prevails - agriculture, and on the industrial dominates the " secondary " - industry, then on the postindustrial " tertiary " - the service sector, i.e. The role of science and theoretical knowledge as a basis for technological innovations and policy formulation is becoming a radically new phenomenon. Accordingly, the political sphere is divided into the ruling, technocratic elite - meritocracy (from lat. meritus - worthy and grech. kratos - power letters - power of the most gifted) and controlled masses of the population [Bell, 1999].

It seems that the designation of the newest stage of development, in which advanced countries in economic and technological terms entered, refined and supplemented the previously existing terminological information about industrial society by introducing new terms into the conceptual apparatus of social science. In this sense, the cumulative nature of terminological information confirms such a property of the term as aging.

A distinctive feature of terminological information - scattering property associated with the use of the same term in different terminological systems. This indicates the actualization of the meaning laid down in the internal form of the corresponding term. In particular, the international term block - . plurality of elements connected to the device . , Commonly known in the art and construction, the development of political science after rethinking used to express the concept of a political bloc - unification of states, political parties, etc. for joint action, achieving common political goals. As you can see, the terminological information is derived from the content of the internal form of the socio-political term in accordance with the specifics of the conceptual-terminological system of political science.

It is also important that the " search for one's own space within cognition " ( Foucault) for a term as a carrier of specific scientific information within the terminological system is primarily related to the need for a classifying conceptual definition, since any scientific and technical name is introduced by defining a complex of attributes. At the same time, the definition of a logical method allows us to distinguish, search, build an object, formulate the meaning of the newly introduced one or clarify the meaning of the term already existing in science [KFS, 1980: 263].

Consequently, the object being defined is distinguished through the “ nearest genus ” and “ species difference ”. Thus, at first something is emphasized that is characteristic of a number of objects, and then something specific, differentiating, inherent only in this object is determined. Wed: political science - scientific and academic discipline, the branch of social and humanitarian knowledge (the closest genus ); integral science of politics, its manifestations and interaction with the individual and society ( specific difference ); anthem - poetic and musical work (the closest family ), glorifying the fatherland, the state, historical events, their heroes; is one of the symbols of the state ( species difference ).

Above, we talked about the nomination process - transformation of the expanded syntactic integer into a single naming. As is known, the formation of concepts is carried out by means of judgments, which are one of the forms of thinking. The judgment fixes a relatively complete act of thought and is expressed in the form of a sentence. The basic principle of constructing a sentence is predication, defined as “the act of combining independent thought objects expressed in independent words (normally, the predicate and its actants), in order to reflect the “ state of affairs ”, event, reality situation; the act of creating a proposition . At the same time, the proposition is “a semantic invariant common to all members of the modal and communicative paradigm of sentences and its derivatives from the proposal of constructions (nominalizations)” [ LES, 1990: 393-401].

The proposition is considered as the “ semantic nuclear ” of a concrete statement having the form of a sentence [Kolshansky, 1984: 36].

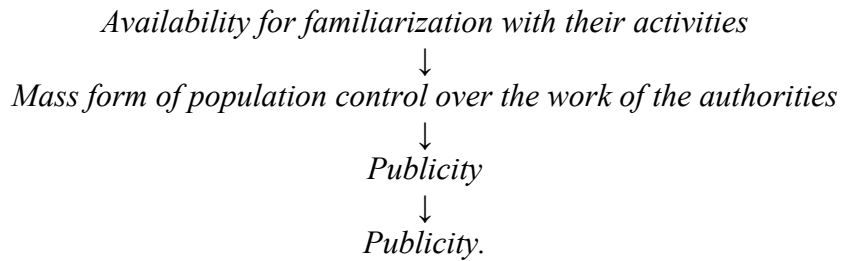
Since the sentence is an expanded form of prediction underlying the language, then it is " these predicative acts ... that should characterize the entire language in general from beginning to end, and therefore, any specifically linguistic sign " [ Losev, 1982: 107]. Therefore, the linguistic interpretation of the thinking process allows each individual word to be considered as a “ condensed sentence ”.

In this sense, it is important to consider propositivity as a category with the help of which the mental content of a language is formed and organized, i.e. meaning of the term based on the definition. The concept (concept) thus condenses the judgment in itself and contains it in a collapsed form, and the purpose of the term is to express scientific (special) concepts briefly and precisely. It is important to keep in mind that the terms as linguistic expressions of a scientific concept fix in a short form the “ semantic nuclear ” of the corresponding utterance, i.e. his proposition.

According to N.D. Arutyunova, the predicate nomination, or the actual designation, is the creative process of insight into the essence of a particular phenomenon, its cognition. It is in the field of predicate nominations that fix a person's knowledge of the world that values arise, integrate and differentiate, the system of our concepts, and, ultimately, our knowledge is enriched and expanded [Arutyunova, 1977: 332]. Thus, the process of forming the term publicity can be schematically represented as follows:

*Democratic principle ensuring openness of the work of governing bodies*





Note that the term “ publicity ” goes back to the outdated word “ voice ”, which is defined as “ church. and the poet., the vowel " public ", derived from the voice " voice " [ Fasmer, 2007, vol.1: 410].

Opening through the definition the most essential features of special concepts (concepts) in their field, such terminological units encode information twice: for the first time, they use common language information, and the second - terminological information. In both cases, the information condensed in the term is decoded by a definition, defined as a scientific definition, or a “ meticulous statement ” ( R. Jakobson).

The positive nature of the meaning of a socio-political term based on a definition allows to consider terminological information as scientific knowledge, which is recorded in the conceptual view of a native speaker about the political world. Socio-political terms as special “ cognitive-informational ” structures accumulate scientific and professional knowledge about the socio-political reality, acting as cognitive models necessary in the process of political communication.

It is interesting that the construction of a scientific and professional picture of the world can be viewed as a deployment of a system of terms (in our opinion, compressed, that is, compressed, texts) through definitions into a full-fledged text (a set of related texts). In this case, the deployment of separate terms corresponds to the construction of fragments of a scientific and professional picture of the world. This process can occur in stages, corresponding to the structural elements of the semantic part of the dictionary entries (or sections of the textbook of political science).

Thus, the pattern of the deployment of a political term by a political regime through definitions can be depicted as follows:

*Political regime: democratic, authoritarian and totalitarian*

1. Political regime

1.1. Political regimes of the period of slavery

1.1.1. Despotic mode

2.1.2. Oligarchic regime

3.1.3. Theocratic-monarchical regime

4.1.4. Aristocratic regime

5.1.5. Slave democracy mode

1.2. Political regimes of the feudal era

1.2.1. Absolutist regime

1.2.2. Cleric-feudal regime

1.2.3. Military Police Regime

1.2.4. The mode of " enlightened absolutism "

1.3. Democratic regime

1.3.1. Liberal democracy (parliamentary, presidential, parliamentary-presidential)

1.3.2. Pluralistic democracy

1.3.3. Collectivist democracy

- 1.4. Authoritarianism
  - 1.4.1. Absolute Monarchy
  - 1.4.2. Constitutional monarchy
  - 1.4.3. Dictatorial mode
  - 1.4.4. Military junta
  - 1.4.5. Populist system of government
- 1.5. Totalitarianism
  - 1.6. Dictatorship
    - 1.6.1. Authoritarian dictatorship
    - 1.6.2. Totalitarian dictatorship
    - 1.6.3. Military dictatorship
    - 1.6.4. Civil dictatorship
    - 1.6.5. Revolutionary dictatorship
    - 1.6.6. Conservative dictatorship
    - 1.6.7. Reactionary dictatorships

Note that the structure formed around the base (source) term has the main property, especially necessary for a special presentation of scientific knowledge: the values of its elements (terms), their properties are clearly manifested against the background of their connections and relationships with other elements of the system.

Thus, the basic term “political regime” forms the nuclear of a separate element of the conceptual structure of the scientific and professional picture of the world. The definition of the term indicates the main directions of deployment of the nuclear of the terminological structure towards the periphery. The socio-political terms involved in this deployment, in turn, acting as a nuclear component, produce a further disclosure of the content of the basic term “political regime”.

Not by chance, considering the concept of semantic text compression, L.P. Rudenko describes it as “semantic condensation of the content of the latter, carried out on the basis of semantic transforms, condensation, the invariant of which is the main meaning of the utterance, its internal semantic program” [ Rudenko, 1974: 56-66].

The full implementation of the internal semantic program of the speech whole is presented in the external text, which, without losing the main meaning, can be “compressed” to theses, which, in turn (while preserving the conceptual message field), can be reduced to the utterance, which with further semantic “thickening” can be compressed to the minimum segment, representing the basic meaning of the entire text. It seems that the term is a consequence of the semantic “thickening” of the scientific text. The stages of the semantic “thickening” of scientific knowledge (text) can be schematically represented as follows: **Text** → **Thesis** → **Definition** → **Term**.

Thus, the analysis of conceptual models of the semantics of terminological units of social and political vocabulary has shown that information accumulated in socio-political terms is considered as scientific knowledge, which is recorded in the conceptual representation of native speakers about socio-political reality. Indeed, revealing the essential (cognitive) signs of sociopolitical phenomena, the terms are the most informatively saturated units, since they transpose particular terminological information about the political world. Socio-political terms, like the names of concepts, play the role of “tricks”, denoting such areas of the scientific text on which the “thickening” occurs, the greatest concentration of scientifically significant information about the political world, which is subject to understanding and assimilation by the addressee. Consequently, the term as a special conceptual and informational structure acts as a cognitive model necessary in the process of social and political communication.

### 3.2. Socio-political conceptual sphere

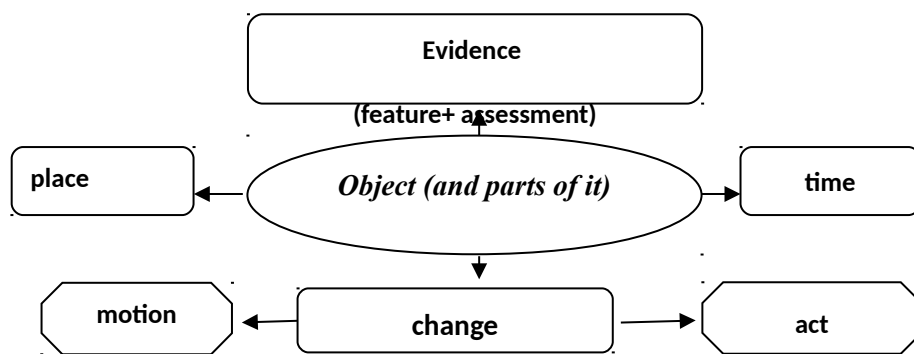
The effectiveness of applying the provisions of cognitive linguistics and semantics to the learning of terminology is explained by the fact that the term creation is directly related to the formation, storage and transfer of scientific knowledge. Which means the work of mental structures that embodied in linguistic signs of terminology.

Considering language as a tool of knowledge, which has special means - primarily terminology, as well as two ways of modeling features of an object: 1) in the form of formulas, diagrams, graphs, figures, tables, etc. 2) in the form of linguistic works created from the units of a natural language, i.e. texts, N.A. Slusareva emphasizes that in terminology the result of the cognitive process in this field of knowledge is fixed. While the terms serve for the conceptualization and classification of the knowledge [Slusareva, 1979: 71]. Therefore, to implement the procedure for identifying the semantic information of a term, such concept used as a representation, which serves as a quantitative unit of representation of surrounding reality in the thoughts of an individual and replaces a certain part of the unreal-real world in reflective processes.

Indeed, a person holds information about himself and the world around him, he keeps “experience of difficult mistakes” and knowledge as “traces” - engrams, which are mental representations [Temirgazina, 2002: 121]. Mental representations are special cognitive «models» ( according to GG Gizdatov) of the surrounding reality and phenomena, that are stored in the memory of a person and are between the object and its verbalization. As stressed by Z.K. Temirgazina, representations include not only linguistic, but also extra-linguistic and pre-linguistic knowledge. At the same time, a set of conceptual representations forms a conceptual system, or a conceptual model (picture) of the world. [Temirgazina, 2002: 121].

As a rule, the function of concept is rubrication. The process of concept formation is as follows: perception - discrimination - identification - evaluation → CONCEPT. For the formation of a conceptual system, one should assume the existence of some initial or primary concepts, of which all others then develop [Kubryakova, 1996: 91-92]. The most significant concepts organize the conceptual space itself and act as the main headings of its division [Shestak, 2003: 17-18]. The main constituents of the conceptual system are the object of perception and its parts, change (movement and actions with the object), place (space), time and signs of objects and actions. According to E.S. Kubryakova, these are the main concepts of perception and division of the world in phylogenesis [Kubryakova, 1996: 91]:

Concepts are generally language independent: only part of them finds language objectification. Concepts are expressed by linguistic signs of a different nature: a specially developed term (in *our case, terms of social and political vocabulary - RS*) or indirectly, coded, signs of other meanings - by generally accepted symbols and individual images. According to L.A. Shestak, and the symbol, and the image, and the term appear with the signs, code - conceptual notation system. But in terms of conditional value with respect to only the form (*zvukokompleks*), and in the symbol and the image - the shape and significance, since in the symbol and image is basic, the second meaning is indicated by the first, direct: pigeon - peace [Shestak, 2003: 18].





#### Picture 4

Thus, in the concept in a collapsed form, there is a semantic information that expanded through verbal representation. In this case, “deployment” occurs simultaneously at the stage of generation and perception of a word in speech. The concept as it controls the emotional and mental reactions associated with associative processes, with the result, that actualization through the word concept entails the actualization of ideas common to the participants of the communicative act. The congruence (coincidence) of perception and apperception of the addresser and the addressee determines the relative contextual independence of the concept.

It is important to note that the concept is considered as part of a more general category: “conceptual system”, “conceptual picture of the world”, “conceptual model”, and “concept sphere”. At the same time, not only the conceptual picture of the world, but also the conceptual sphere is characterized as a system of opinions and knowledge about the world, reflecting the cognitive experience of a person, the totality of all concepts, their orderly unification. Nevertheless, “the concept of the concept sphere is especially important in that it helps to understand why language is not just a method of communication, but a kind of nation’s culture and its embodiment in different segments of the population, down to an individual” [Likhachev, 1993: 9]. This view of the conceptual sphere makes it possible to define it as a meaningful outline of the world [Shestak, 2003: 20], taking into account the “interaction of such factors as national tradition and folklore, religion and ideology, life experience and examples of art, sensation and value systems” [Arutyunova, 1990: 3-33].

Conceptual sphere - a sphere of knowledge of the people that determines their mentality, especially the perception and understanding of reality. In this sense, the conceptual sphere is the mental realization of the perception of the objective world, conditioned by national-cultural, spiritual and historical, in the form of a holistic image, which is decomposed into components - concepts. At the same time, the national language picture the world as a linguistic-culturological model defined as a partial projection of the concept-sphere, realizing some of its fragments in verbal form.

As a rule, the conceptual sphere serves as the information base of the cognitive consciousness of a group of people and an individual. The main source of concept formation is personal cognitive activity of man. It is obvious that there is a basic stereotypical core of knowledge, or the cognitive base of a people, which stands out from the individual concept spheres as some part of them, equally appropriated by all members of the lingual cultural community. Belonging to a certain culture is determined by the presence of a basic stereotypical core of knowledge, repeated in the processes of socialization of individuals in a given society, and the stereotypical (at the level of ethnic culture, rather than personality) selection of peripheral elements [Prokhorov, 1996: 14]. With this approach, the conceptual sphere of the people seems to be justified allocation of group conceptual spheres, scientific and professional concept sphere as well.

In the framework of the scientific and professional picture of the world, the term is considered as a “ quantum of concept ”, a unit of special knowledge formed on the basis of a natural language, which, in turn, creates a natural-language substrate of the term [Alekseeva, 1998; Leichik, 2001]. At the same time, the structure of the term includes, in addition to the above-mentioned substrate and terminological essence a logical super stratum associated with the concept, with a unit of knowledge depending on the theoretical foundations of a particular scientific field [Leichik, 2001].

Fundamental to modern conceptology is the distinction between the concept sphere and the semantic space of a language. According to cognitive linguistics, the common thing between the concept sphere and semantic space is that they are homogeneous in nature, that is, they are two faces of the same mental entity. The difference is determined by the fact that if the conceptual sphere - it is a purely mental sphere, consisting of concepts existing in the form of mental pictures, schemes, concepts, frames, gestalts, abstract entities, generalizing various features of the external world. However, the *semantic space of a language* - is the part of the concept sphere that expressed with the help of linguistic signs, a set of meanings, given by the linguistic signs of a language [Popova, Sternin, 2007]. The description of the semantic space of a language regarded as a description of the linguistic picture of the world.

Obviously, the learning of the linguistic picture of the world in itself has a purely linguistic meaning - to describe the language as a system (including the terminological system), to identify what is language and how the elements constituting the language in it are ordered. However, the description of the linguistic picture of the world as part of a linguistic-cognitive learning used to model and describe the concept-sphere, the conceptual picture of the world (in particular, the concept-sphere of social and political vocabulary). In this case, language signs, words, act as a means of accessing a single information base of a person (A.A. Zalevskaya) - his concept sphere, and serve as a method for identifying cognitive structures.

The linguistic picture of the world changes under the influence of various factors, among which are the emergence of new scientific knowledge recorded in scientific texts. Note that texts that give an idea of the author's conceptual sphere, including his mental images, information base, structured in accordance with the personal understanding of objective reality knowledge. At the same time, the conceptual sphere of a scientific text is only a part of the conceptual sphere of a scientist, defining its semantic space, semantic content. The semantic space of a scientific text formed based on the content of the conceptual picture of the world and the linguistic picture of the world reflecting it. The main semantic elements of the semantic space of a scientific text are verbalized concepts, denoting a specific fragment of the picture of the world [Rakitina, 2006]. Conceptual units are concepts, and units of semantic space - linguistic signs, represented by a complex system, formed by “ intersections and interweaving of numerous and diverse structural associations and groups that are “ packed ” into chains, cycles, branch like trees, form fields with center and periphery, etc. “[ Popova, Sternin, 2001: 89-91].

Socio-political discourse has its own informational world with its semantic dominants (concepts) [Grushevskaya, 2002: 65], where each of the concepts that constitute a “ bunch ” of politics in the human mind, in addition to the meaningful minimum of value objectified in the dictionary definition, includes an extensive information potential or field of associative features [Sheigal, 2000: 74]. Therefore, it is legitimate to consider the concept as a mental representation of a culturally significant phenomenon in the mass consciousness. Which is fixed in the lexicographical interpretations of the concept name (meaningful minimum of the concept), in its synonyms, figurative rethinking, associative reactions, compatibility, paremiology, and non-cliché texts and expressions, associative reactions, compatibility, paremiology, and non-cliché texts and expressions [Sheigal, 2000: 74].

In this regard, of particular importance is the fact that in the socio-political concept sphere there are about 14 basic concepts that serve as semantic dominants, grouping around themselves all the words in the conceptual field of social studies. As a rule, the basic concepts, “forming the basis of public institutions, have a large generative force in the sense that a vast semantic area concentrates around them, for which description it is necessary to compile a rather large dictionary” [ Karasik, 1999: 6]. At the same time, they reflect the ideas of linguistic consciousness about the socio-political reality, verbalizing the model of the political world from the totality of social institutions and relations.

With regard to the conceptualization of terms of social and political vocabulary, particular features of the concept sphere of the scientific and professional society, formed in the historical process of development of social sciences and humanities, are of particular interest. Moreover, the distinctive characteristics of the concepts of socio-political vocabulary are: *integrativeness* - the ability to provide "compression" of meaning due to the immanent inclusion of a complex of potential situations, frames, slots, etc.; *dynamism* - ability to evolve, vary in accordance with changes in the conceptual picture of the world as a whole. Of course, such changes are mostly evolutionary, but not revolutionary, i.e. flow slowly enough.

The semantic space of the sphere of socio-political knowledge filled with special scientific knowledge that constitutes the product of cognitive activity, including objective and subjective. In connection with this, such knowledge considered as a verbally coded fragment of knowledge about the world of the political, being a part of an integral system of knowledge included in the socio-political conceptual sphere.

Socio-political terminology as the core of professional (sociopolitical) vocabulary is a systemic education in which communication traced the ratio of various terms and their meanings. Because of human cognitive activity, it performs two functions - communicative and epistemological. Considering the socio-political term as the basic unit of the scientific and professional picture of the world, it is necessary to link the process of conceptualization with the categorization of the world. It is not by chance that the cognitive categorization mechanism consists in the realization of the conceptual characteristics of the corresponding category, that is, its prototypical characteristics. Education category closely related to the formation of the concept.

The categorization in the socio-political terminology is based on the allocation in it of the main categories of the political world: "society", "politics", "power", "state", "management", "people", "democracy", "right", "law", "party", "personality", "culture", "ideology", "moral". In this connection, the classifying role of these categories becomes apparent not only for political sociology and for political science, but for the entire scientific and professional concept sphere in general. In addition, each of the sciences related to the socio-political conceptual sphere leaves its mark on the linguistic expression of basic concepts.

Social studies. Thus, political science as a science correlates with history, ethno politics, political sociology, political psychology, philosophy, and culturology, since the most important spheres of society — economic, social, spiritual, and political — are so closely interconnected and mutually complementary. It is impossible to learning separately from one another.

Schematically, the socio-political conceptual sphere and its implementation in the social and human sciences

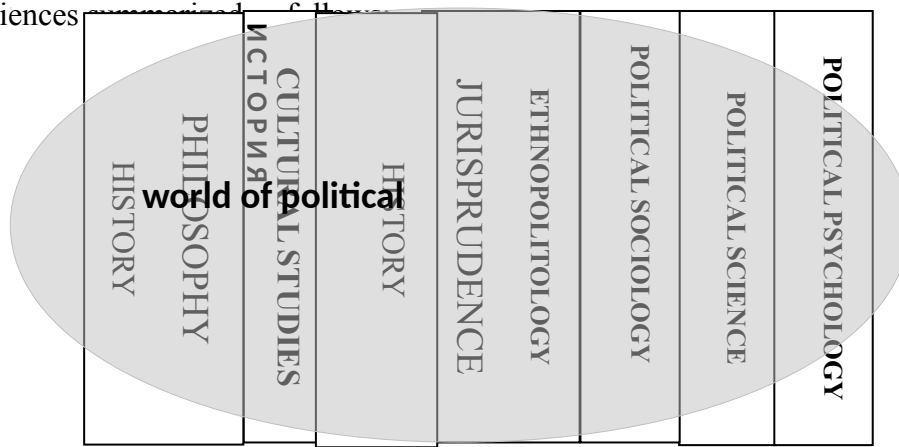




Figure 5

Note that the association of categories and conceptual terms occurs based on their interdependence. The main categories of social science that make up the core of its conceptual apparatus are “ *politics* ”, “ *society* ”, “ *power* ”, “ *state* ”, “ *government* ”, “ *people* ”, “ *democracy* ”, “ *law* ”, “ *party* ”, “ *Personality* ”, “ *culture* ”, “ *ideology* ”, “ *morality* ”. All other elements of the conceptual field of social and political vocabulary structured around the base (nuclear) concepts of social science. In relation to them, the remaining terms act as subsystems, lining up in conceptual series, which are structural units of the conceptual apparatus of social science. The socio-political conceptual sphere, therefore, is orderly in nature, since the concepts that form the concept sphere, enter into systemic relations of similarities, differences and hierarchies with other concepts.

In the socio-political concept sphere, the concept terms interconnected, and they form a conceptual system. The relationship of the basic concepts of social science can be represented as follows: “ *politics* ” → “ *Society* ” → “ *Power* ” → “ *State* ” → “ *Governance* ” → “ *Democracy* ” → “ *People* ” → “ *Law* ” → “ *Party* ” → “ *Personality* ” → “ *Culture* ” → “ *Ideology* ” → “ *Morality* ”.

Indeed, any political phenomenon, for example, power, taken by itself, cannot clearly fixed in concepts-concepts, taken in isolation from other phenomena. To reveal the essence of power, it is necessary to determine the meaning of the concept of the state, and it, in turn, cannot clarified without revealing exactly what content is embedded in the concept of politics. So, stimulated by the sphere of sociopolitical knowledge, mutually penetrating, the concepts of the sociopolitical conceptsphere change, forming into conceptual systems, where each of them gets a new life, acquires a new field, is verbalized by means of a linguistic picture of the world, making up the semantic space of a sociopolitical text.

Modern socio-political vocabulary is heterogeneous in its composition and much wider in its communicative relevance, since the localization of the socio-political concept sphere in the linguistic picture of the world directly related to the determination of the system-structural and taxonomic properties of its concepts and, accordingly, verbalizing the given mental structures of words and word combinations. Consequently, the basis of the vocabulary of the socio-political vocabulary formed by words and phrases that correlate with units of the socio-political concept sphere of the naive picture of the world, recorded in the explanatory dictionaries of the modern Russian literary language and not accompanied by marks. It is this part that makes up the core of the APL or “the PLR itself”, the units of which interact in the process of communication of a “ *public person* ” with various units of the periphery. On the periphery there are units of passive

stock labeled: 1) with litters referring to the social sphere: generic ( special, book ) and specific ( polit., Official ); 2) stylistic and stylistic marks: high., Simple, colloquial, prez. ; 3) concretizations, which, depending on their species function, can be denoted as: a) ideologemes ( racism ); b) chronology ( during the civil war); c) lokalema ( in England ); d) confessions ( in Orthodoxy ) [Akimova, 2006: 3-5].

Based on the understanding that the special vocabulary and its core - terminology is an active part of the vocabulary, reflecting the forward movement of both social and scientific and technological progress, we believe that the core of the PLR constitutes a socio-political terminology, since beyond the limits of highly specialized use by virtue of its nature. Not by chance, a solid and versatile knowledge of politics and the political world - one of the prerequisites of human socialization, the formation of a culture of citizenship, the establishment of political freedom, which, in turn, determine the prospects and main directions of democratization of society. Moreover, in our days, the media are an active subject of political life, and in this status, they have a powerful potential of political influence, becoming one of the main tools of the political process in society. The world of the political is the only special sphere in which communication is oriented towards a mass audience.

It should be noted that any policy has an ideological basis; however, semantic determinism by ideology is not inherent in all words and phrases of PLR. According to OI Vorobyeva, the “ semantic field of “ politics ” is wider than the semantic space “ political ideology ”, political ideology is a component of the semantic field of “ politics ” [ Vorobyeva, 2000: 41]. In this regard, in the corpus of linguistic units with political significance (poly), there are those that have an ideological component of meaning, that is, an ideological setting (ideologem): democrat, liberal, center-right platform, capitalist lifestyle, patriot, extremist, etc. Ideo - gems are a kind of “ political labels ” intended to wage a political struggle, since they are based on the “ friend-foe ” opposition , from which one political subject pushes when evaluating the other. Thus, words and phrases related to the sphere of national politics as an integral part of Kazakhstan’s national policy occupy a special place in the PLA, since many language units belonging to this sphere have an ideological component of meaning: interethnic relations, tolerance, interethnic concord, etc.

It is known that in the late twentieth - early twenty-first centuries. In Kazakhstan's socio-political lexicon, national-specific lexemes updated Akorda, Nur Otan, Zhas Otan, Halyk Kaharmany, Altyn Belgi, Bolashak, etc. All this indicates that the activation of national-specific lexical units in the socio-political concept sphere directly depends on the social order.

Obviously, on the periphery of the OPL there are passive units — historicism, archaisms, and stylistically marked words ( manger, hurray, patriot, partokrat , etc.). At the same time, the passive foundation as an integral part of the lexico-semantic system becomes a source of replenishment of the nuclear part of the dictionary.

One of the trends in the development of the socio-political lexicon of the last decades has been the actualization of individual words and groups of names. That previously belonged to the category of little-used, peripheral, highly specialized units of were previously associated with foreign socio-political reality (inauguration, legitimate, lobby, speaker, parliament), so-called “ old ” new words and phrases, that is, returned vocabulary ( governor, cadets, State Duma ). During this period, the corpus of active vocabulary was replenished with words that At the same time, the actualization of lexical units of political content is usually not reducible only to an increase in the frequency of their use. Accompanied by expansion of the sphere of use of words, semantic transformations, changes in the connotative property. These phenomena clearly demonstrate, for example, the terms geopolitics, legitimate, tolerance, which have retained for several years (due to the relevance and reassessment of the concepts underlying the terms) the

status of key units of a socio-political dictionary.

Thus, the socio-political vocabulary as a lexico-semantic subsystem of the language includes the socio-political terminology that constitutes the core of the APL. In our opinion, it is precisely the nuclear part of the APL, which also includes confessions and locales, since they belong to the most frequent, actual units of the language. Accordingly, the peripheral part of the PLR represented by passive and stylistically marked vocabulary.

In general, socio-political vocabulary and its core - terminology is a verbal embodiment of the “ political world ”, a language phenomenon in the context of Kazakhstan’s political culture, acting as one of the most important tools in the process of socialization of a linguistic personality, which implies the transformation of an individual into a public person.

We have already noted that the increase in the number of language units objectifying a particular concept, the formation of a vast synonymic series is a reflection of the growing popularity of the concept. According to the law of communicative relevance of a concept, if a concept is actualized, “ profiled ” in the concept sphere, then its recurrence increases, i.e. increases the frequency of its nominating lexical units; if its relevance is lost, the frequency of language units objectifying it decreases. The analysis of nominative fields, including high-frequency vocabulary, which has increased its recurrence in recent decades, has shown that such concepts as:

POWER (represented by the nominal field of *the president, the residence of Akorda, the government, the prime minister, the prime minister, the minister, the mayor*);

ELECTORAL BODIES (*parliament, senate, speaker, deputy, parliamentary, faction, Nur Otan party*);

REFORM (*reform, modernization, model, strategy, forecast, doctrine, reform, reform*);

POLITICAL ACTIVITY (*lead, concept, action, dialogue, congress, opposition, summit, consensus, initiate, legitimate, message from the president, kurultai, unity of the nation, consolidation of society, tolerance, interethnic consent, nuclear-free world*);

KAZAKHSTAN );(*Kazakhstan, Kazakhstan, sovereignty, independence, people of Kazakhstan, Kazakhstan society, national, state language*);

ECONOMY (*export, import, monopolist, crisis, economic integration, preferential housing, economic zone, industrialization, new technologies*);

BUSINESS (*business forum, small business, businessman, oligarch, banking, manager, contract, chamber of commerce, commercial, holding, corporation, corporate, shareholder, competition, bankrupt*);

FINANCE (*tenge, loan, currency, loans, bank, customer, financial community, budget, financing, mortgage, inflation, national fund*);

INFORMATION (*media forum, media, press, press service, press conference, international conference, sensation, sensational, media plan, public relations*);

RELIGION (*confession, Islam , Christianity, Orthodoxy, mufti, Islamic world, Christmas, Easter, Kurban Ait, Oaza Ait, the month of Ramadan, pilgrims, pilgrimage, church, mosque, synagogue*);

CULTURE (*values, cultural heritage, ideals, symbol, anthem, coat of arms, flag, national spirit, national consciousness, traditions, ritual*);

TERRORISM (*terrorist, terrorist attack, terror, terrorism, extremist, hostage, anti-terrorist*);

COURT (*Verdict, Constitutional Council, Supreme Court*);

CRIMINAL (*criminal gang, corruption, bribe, criminal world, criminogenic, extremist, drugs, drug trafficking, Taliban*);

SOCIAL PROTECTION (*humanitarian aid, donor assistance, sponsor, indextation, compensation, protection of the population, mercy*);

CONFLICT (*conflict, stability, stable, cataclysm*);  
 CONTROL (*license, visa, customs control, party control, tax, prosecutor's supervision*);  
 GLOBALIZATION (*geopolitics, geopolitical, globalization, integration, global, anti-globalists, Eurasian*).  
 The new frequency foreign words, recorded in the Frequency Dictionary of Foreign Words (2005), also signal the communicative relevance of practically the same concepts:  
 POWER (*president, presidential, guarantor, administration, government, prime minister, prime minister, mayor*);  
 ELECTION BODIES (*parliament, deputy, majority, election, campaign, deputy, parliamentary*);  
 REFORM (*reform, reform, stabilize, restructure, restructure, optimize*);  
 POLITICAL ACTIVITY (*leader, concept, declaration, dialogue, congress, opposition, opposition, debate, summit, consensus, lobby, moratorium, initiate*);  
 ECONOMY (*export, import, invest, monopolist, default, holding, leasing, barter*);  
 BUSINESS (*business, businessman, oligarch, banking, manager, contract, commercial, holding, market, corporate, shareholder, competition*);  
 FINANCE (*currency, lending, bank, client, budget, financing, subsidy, currency tariff, banker, inflation, budget*);  
 INFORMATION (*press service, comment, sensation, sensational, analyst, public relations*);  
 TERRORISM (*terrorist, terrorist attack, terror, terrorism, extremist, checkpoint, anti-terrorist*);  
 COURT (*Verdict, Arbitration Court*);  
 CRIMINAL (*bandit, corruption, crime, criminal, mafia, drug addict, criminogenic, extremist, drugs, Taliban, deserter*);  
 SOCIAL PROTECTION (*humanitarian, sponsor, indexation, compensation*);  
 CONTROL (*license, visa*);  
 GLOBALIZATION (*geopolitical, globalization, integration, global*);  
 ECOLOGY (*ecology, environmental*).

As we see, new foreign words predominantly objectify the same concepts as the socio-political vocabulary that has increased the frequency in the mass media, but new ones appear in the public consciousness communicatively relevant concepts: Kazakhstan, religion, culture, conflict.

The increase in the frequency of the lexemes Kazakhstan, Kazakhstan, confession, religion, culture is associated with the priorities of the national policy, but the recurrence of the concept of conflict indicates an increased interest of native speakers to the problems of international terrorism and inter-ethnic conflicts in neighboring states.

The recurrence of linguistic objectivities of the concept indicates the processes of actualization and deactualization of concepts in the modern public consciousness, and by the frequency index one can judge about the changes in the relevance of the concept in the national concept sphere. Thus, the frequency of using common terms economically, economically, has sharply decreased. This is apparently due to the transfer of public attention from the general problems of the economy to a specific economy, which reflected in an increase in the frequency of specific economic terms at the expense of general ones.

Democracy marked by a reduction in the frequency of lexemes by a democrat, a democratic one, to the weakening of the communicative demand for the concept. On the one hand, this connected with the achievement of certain democratic freedoms by Kazakhstani society, and on the other hand, the recent tendency to reduce the importance of democracy in

society in favor of order and stability.

In view of the above, it should be recognized that at the beginning of the twenty-first century, the communicative relevance of such concepts as Kazakhstan, government, elected bodies, political activity, economics, finance, business, social protection, religion, and information significantly increased in the socio-political concept sphere. , court, reform, conflict, crime, globalization, control, ecology.

Thus, stimulated by the sphere of social and humanitarian knowledge, mutually penetrating, the concepts of the sociopolitical conceptosphere are modified, lining up in conceptual systems, where each of them receives a new life, acquires a new field, is verbalized by means of the linguistic picture of the world.

### **3.3. Conceptual structure of the term field political science**

The terminology of the language combines the names of special concepts of all areas of the professional activity of society. Socio-political terminology is not an exception. In this regard, the socio-political terminology, having passed a difficult path of development, is currently a highly developed system of nominations, corresponding to the modern level of development of science, technology, culture, art, and public institutions. Synchronous review of modern social and political vocabulary gives an idea of how complex and heterogeneous it is according to the sources of formation, the time of emergence of individual terms and holistic term systems, and, finally, the conceptual basis of the semantics of terms

Scientific processing of concepts involves their distinction and the establishment of links between them. As a result, it is possible to talk about the unification of concepts (from binary oppositions to conceptual series and sets), forming separate conceptual fields, the totality of which constitutes the conceptual sphere as a whole.

Representatives of conceptual fields in the linguistic picture of the world are semantic fields, as well as lexical-thematic groups. It is considered that the core of the semantic field is formed by elements characterized by a smaller number of differential features, while the periphery consists of elements with a large number of such features [Konetskaya, 1998: 24]. Accordingly, the concept with the greatest number of signs is in the center of the conceptual field, verbalized by means of words with the least number of differential signs and acting as a hyperonym in relation to one or another group of tokens.

Despite the fact that conceptual and semantic fields are connected by the unity of the linguistic picture of the world, which exists in the human mind in the form of interconnected semantic [Karaulov, 1972: 57] and conceptual fields, they differ from each other. A semantic field is defined as a series of words or their individual meanings, having in their composition a common semantic feature and differing in at least one differential feature (for example, in the field of " terms of relationship ", the common feature is " relationship ", and the differential - " gender ", " Generation ", " degree of kinship ") [ LES, 1990: 233-234].

Consequently, the semantic field, in contrast to the conceptual, is a purely linguistic education, uniting the series of words that are close in meaning and conceptually correlated, and representing the presence of the systemic organization of the lexical fund of the language [Konetskaya 1998; Kuznetsov 1980; Ufimtseva 1986; Guard 1972 and others].

From the point of view of the ideographic (onomasiological) description of a language, i.e. in the direction from a given meaning (content) to the means of its expression, the vocabulary can be represented as interacting semantic fields, which form a complex and specific for each language "world view" (Weltbild), defined by its internal form: such are, for example, the nature

of the name of time, space, color, etc. R.L. 1998: 458]. At the same time, the conceptual field is meaningfully a mentally and semiotically developed area of the linguocultural " space ", combining concepts not only as facts of a language, but also facts of culture.

Within the framework of the problem under learning, the functional nature of the semantic field considered along three axes — paradigmatics, syntagmatics, and epigramatics — is of particular interest to us. So, V.N. Denisenko emphasizes that the functional approach to meaning allows not only to penetrate deeper into the nature of the paradigmatic semantic field, to show the internal dependence of the general semantics and semantics of classes and their units, but to make the use of these units more obvious and regular. At the same time, the semantic field is a category of lexical semantics [Denisenko, 2005: 17].

Moreover, using such a category as the semantic field, it is necessary, in turn, to proceed from the fact that the semantic field, itself being a systemic entity, is at the same time an entity related to the linguistic picture of the world, which is included in a more abstract structure - linguistic personality [Denisenko, 2005: 10].

Vocabulary is the most extensive, multi-dimensional, complex and mobile system. Its units are connected by various types of relationships: associativity (polysemy), equivalence (synonymy), opposition (antonymy), inverse (conversion), and others. The most universal, covering the main part of the vocabulary are hyper-hyponymy relations (generic-specific relations). They are based on the classification of vocabulary in its conceptual (ideographic) organization. In this classification, the definition of units (concepts) is carried out through the closest genus and species-forming difference.

It is significant that the concept of " function " allows you to link classes that differ in " surface " value, but internally related deep meaning, generalized lexical functions. These concepts acquire the status of the general meaning of a field and the general meaning of field classes. The latter, as semantically more complicated, is nothing more than the specification of the general meaning of a field. At the same time, in the center of the field is its core, the main lexeme that specializes in the form of more complex dominant , classes heading the field, and finally, marginal units with contextually determined values are located on its periphery [Denisenko, 2005: 18-19].

Thus, being in the taxonomic aspect a category of a higher order, the semantic field acts as a method of system-functional analysis of the language. Interpretation of one or another fragment of reality in the form of a " semantic space " hierarchically organized in the language is the most complete and adequate method for understanding the world in the most important connections of its objects.

One of the promising concepts that allow the most detailed analysis of the conceptual space of a set of terms is the concept of a term field. Note that if we ignore all the problems that inevitably arise in the learning of language and terminology including, then the terminological field should be recognized as one of the main units of analysis , since it reflects one of the global linguistic concepts - the concept of systematic linguistic structures.

"A field is a peculiar area of existence of a term, within which it possesses all the characteristics characterizing it, an area artificially outlined and specially protected from extraneous penetrations. Belonging to a specific field is the most significant feature that distinguishes terms from ordinary words. The field for the term-concept is the system of concepts to which it belongs, and for the term-word it is the aggregate of other term-words with which it is combined in the framework of this science, on the basis of which it forms itself and on which its linguistic by form. But the first and most important thing for the field is an extralinguistic orientation, in accordance with which language means of expression are organized. "[ Superanskaya, 2003: 110-111]. )

Speaking about the idiomaticity of the terminological field, A.A. Reformatyky noted that the term is always a member of any terminology within which it is unique. The terminological field replaces the context with it [Reformatyky, 1959: 10]. Consequently, the use of the term in context is the area of its use, the term's belonging to the field is the area of its existence as a term.

Description of the meanings of terms in terminological practice, as T.L. Kandelaki claims, is produced by constructing definitions of the concepts they express. Since the meaning of the term appears as a sum, a bundle of some elementary semantic units consisting of two unequal features that are in a certain relationship - a sign of the closest kind and a sign - specific difference, the definition helps to distinguish this object within one classification from concepts co-ordinated by this generic the concept. However, "terminological field forms the importance not only of the terms, lying on a horizontal classification classification - the field is all the system concepts, or category, etc." [Kandelaki, 1977: 26]. Thus, "a term is part of a terminological system only if it applies the classifying definition of per genus proximum et differentiam specificam (through the nearest genus and species difference)" [LES, 1990: 509].)

Linguistically, the structuring of the field and, accordingly, the definition of semantic invariants of their units are based on two fundamental relations of incompatibility and hyponymy, since "hyponymy and incompatibility are the most fundamental paradigmatic semantic relations through which the vocabulary of the language is structured" [Lyons, 1978: 478].

Incompatibility is one of the most important classification concepts. This is not a simple distinction, but an expression of incompatible concepts, the volumes of which do not coincide; classes of designated items here do not intersect, and the units themselves are homogeneous and single-level. So, authoritarianism and dictatorship in the political vocabulary, despite their similarities ( ' unlimited power . ) and subordination to the hypernym political regime, are incompatible, and the dictatorship ( . unlimited power, armed violence . ) and totalitarianism ( . universal control of the state over society . ), despite their differences, they are not incompatible, so they can be without any contradiction attributed to the same object ( totalitarian dictatorship ).

The terms of the socio political concept sphere are especially organized in the field and in the microfields within it, i.e. they are limited by the specifics of the field, its idiomaticity. If we take the term political science, then it is quite natural that with the help of initial hyponymic (classification) semantic relations, a terminological field is built up, incorporating a set of words related to one subject-conceptual area: politics, domestic policy, foreign policy, political system , political regimes , political relations, political process, power, functions authorities, power forms, government parameters, state, state administration system, territorial-political organization of the state system, local government, democracy, national legal state, political party, electoral system , etc.

Relations in a term field can be paradigmatic, and then thematic series arise as sets of words united by relations of interconnection, opposition and conditionality: politics, domestic policy, foreign policy; political system , political regimes; political relations, political process . When hierarchical relationships in the term field, hyper-hyponymic groupings arise, representing a combination of words in a terminological field, united by the relations of subordination and inclusion: state power: legislative power, executive power, judicial power, etc.

The terms of political science are also in various types of word-formation relations and can be combined into derivational series: legitimate - legitimate - legitimacy - legitimation - legitimization - legitimize - legitimize; Constitution - constitutional - constitutionalism.

Thus, the term political field as a sphere of social and humanitarian knowledge is a three-dimensional space. Traditionally distinguished semantic, paradigmatic and word-formation fields form three dimensions of a single terminological field: paradigmatic, syntagmatic and paradigmatic.

Taking into account the position that the key to solving the question of a term lies in modeling, we consider the learning of the organization of knowledge of a specific field of science through frames and schemes which are the most effective way to learning the term system. Indeed, modeling as a way of cognitive analysis allows a deeper understanding of the underlying mechanisms of the organization of a term system, since modeling is in essence, an imitation of activity. In this sense, frames reflect the structure of a specific type of human activity, are the result of the knowledge of its essence and record the knowledge gained. After all, any scientific and professional activity is always carried out according to a certain scenario, which sets a limited number of components. Behind each of these elements is a frame.

In this regard, of particular importance is the statement that the lexical meaning of the word represents a microframe, like a frame. In this case, the microframe is considered as a hierarchically organized structure. At the external level there is information about the referent in general, and at the deep level of "image", "the result of the vision denoted". Consequently, the cognitive model - it is "such a thought-entity, or diagrammatic, the most general idea of the conceptual basis of the value that identifies within the meaning of the most important, "nodal" points" [Belyavskaya 1991: 83].

According to E.G. Belyavskaya, precisely the cognitive model "sets a conceptual scheme for the structuring of signs of the designation, distributing them according to their degree of importance and highlighting the "nominative focus" of designation" [Belyavskaya, 1991: 12]. The microframe of the word, if the word is chosen as the element of the message, actualizes the nearest frames and subframes like network cells that hook and rise from the water, i.e. Each grid has a common "cognitive basis" represented by each of the cells to a certain extent. "Linked network cell is the aspect that, due to the effect of various factors of the situation, seems most important to a person at the moment" and focuses on them [Belyavskaya, 1991: 32-33]. Obviously, the cognitive model of a word is a vision denoted only "in a given language system, its national-language specificity, the result of the linguo-creative activity of a given language society" [Belyavskaya, 1991: 53].

The conceptual analysis of the meanings of sociopolitical terms conducted in the course of our research allowed us to carry out a general classification of term field units according to the common conceptual foundations of different groups of political science terms.

The conceptual structure of political science as a sphere of scientific knowledge ensures the formation of a frame of a terminological field as a structural-semantic space that displays information about the political world in all its aspects and manifestations. In the general terminology frame of political science, cognitive analogs of terminological areas are included into subframes that can be called conceptual areas, since each has its own conceptual organization and is related to a certain set of knowledge about a fragment of the political world. Within the framework of the conceptual area, there are separate sections that contain information about the individual components of the political fragment of the world and are formed by terminological units that are systematized on general conceptual grounds (generalized ideas about the designated object).

Thus, the term political field has a multi-layered structure. At the external level there are terminological areas (hereinafter - TA), which in most cases merge or intersect due to the general conceptual basis. At a deeper, cognitive level, we can distinguish subframes of a common frame of political science as generalized ideas about a particular area of the terminological field.

During the analysis of linguistic material, the following MOTs were identified [Hajiyev, 2008; Dzhunusova et al., 1998]:

1. *TA "Politics and the world of the political";*
2. *TA "Political Relations and the Political Process";*



3. *TA " Political Power ";*
4. *TA " State ";*
5. *TA" Civil Society and the Rule of Law ";*
6. *TA " System of public administration ";*
7. *TA " Domestic and Foreign Policy ";*
8. *TA " Democracy ";*
9. *TA " Political systems and political modes ";*
1. *TA " Political Parties and Electoral Systems ";*
2. *TA" Political ideology ";*
3. *TA " Political culture and political ethics ."*

Consider selected terminology areas.

TA 1 . Political science as a science is intended to learning the political world in its integrity and manifestations. Political categories are a reflection of the specifics of political phenomena. The category “ political ” is the key concept of political science, since it includes everything that is covered by the concept “ political ”. Note the terms " political " and " politics " go back to the ancient Greek polis (city-state) and politeia (constitution) derived from it, politicos (citizen, statesman). In ancient Greece, the word polis also denoted the entire diverse life of society. In this sense, society - this is a joint human life in all its forms and manifestations, it was thought of as an inseparable whole with the state.

In the " Political Science Dictionary " policy - this is “the activity of government bodies, social forces and individuals in the sphere of relations between states, nations, large groups of people, aimed at realizing, defending certain interests and related to the establishment and possession of political power ” ( Khalipov, 1999: 109).

In the sociological aspect, the policy is understood as: 1) the activities of people in managing people, organizing them for the implementation of certain goals; 2) the desire to participate in power or to influence the distribution of power; 3) the activities of the governing structures for the harmonization (coordination, combination) of the conflicting interests of different people, social communities, organizations through power [PS, 1997: 47-48].

Policy Subject - a source of political activity, a carrier of substantively practical activities aimed at the object of politics ( leader, class, nation, social groups, socio-political organization or movement, political party, state, civil society, political elite, world community).

World of political - it is an independent sphere of human activity, distinct from economic, social and spiritual. It represents a whole complex of phenomena, institutions, relationships, processes, and includes such areas as the state-legal system, party system, electoral system, decision-making mechanisms, etc.

Consequently, the political sphere - the specific area of the functioning of society, in which the sources of political activity in all its diversity and development are rooted, the political interests of classes, other social groups and strata, individuals, nations and nationalities are realized through political relations and corresponding institutions of power.

In the center of the political world are the state, power, power relations, the means of domination and government, domination and cooperation, the constitutional formulation and consolidation of power, government within various state-political systems. They provide the key to understanding the essence and purpose of politics, political institutions and the entire political world.

Fundamental phenomena and categories of political science are realized in the following basic categories - power and power relations, civil society and the state, political systems and regimes, party and electoral systems, ideology, political ethics and political culture. Thus, politics

is the result and manifestation of the functioning of the political world.

In accordance with the main categories and concepts of political science as science, TA 1 includes the following basic terms: politics, political world, political sphere, subject of politics, power, power relations, civil society, state, political systems, regimes, party system, electoral system, ideology, political ethics, political culture.

TA 2. Political realities and phenomena cannot be understood without taking into account the system of communication, the means and mechanisms of political communication, which are equally related both to the sphere of public consciousness, sociocultural and political-cultural spheres, and to the world of politics. In this regard, an important structural and functional component of the political world is political relations between various social forces fighting for power, for access to a political decision-making system, etc.

Political relations can be realized both between different political institutions and various socio-political forces: classes, ethnic groups, masses, the electorate as a whole, parties, the military-industrial complex, etc. It is within the framework of political relations that the rules and regulations of the political game are formed, laws are adopted, parties, organizations, political institutions are created, elected authorities are elected, the state policy is implemented in the international arena, contracts are signed, etc. So, political relations are understood as interaction of subjects of political life in the process of conquest, redistribution and realization of political power.

The political process, in fact, is the result of the realization of political relations. It is in the political process that the role and functions of the government and the state as a whole, as well as of various state bodies are revealed. The political process is one of the most important ways for citizens to express their will, in which various socio-political forces try to protect their rights and interests, communicate to the authorities and get the latter to adopt a set of measures for their implementation. Processes can take place at the international, national, regional, local levels, within different social groups, parties, etc.

Politics is closely related to conflict. The very process of formation and consolidation of human communities due to their mutual opposition to each other. The juxtaposition of “we-they” (“our-other’s”) was an integral and decisive element of this process.

Without exaggeration, we can say that state, imperious principles, politics take place where there are conflicts. The world of politics can be viewed as an arena for the competitive struggle of representatives of various socio-political forces for power, for the monopoly right to speak and act on behalf of these forces. Obviously, conflict and consensus are the two most important characteristics of any sphere of human activity, including the political world. The main function of the political is to ensure the unity of the divided into heterogeneous groups, strata, classes of society. In essence, society is one as a political community. Political plays an integrative role, or, in other words, it includes the beginning uniting all members of society.

In general, TA 2 includes the following basic terminological units: *political relations, political process, conquest process, redistribution and realization of political power, social groups, parties, classes, protection of rights and interests, power struggle, political opposition, conflict, consensus, unity of society.*

TA 3. As you know, power and domination are the basic characteristics of any human community. We encounter this phenomenon in almost all spheres of people's lives (the power of parents over children in the family, the power of a leader over employees, the power of the mayor of a city over their subordinates, etc.). Sometimes power is generally used as a metaphor: the power of tradition, the power of love, the power of prejudice, and the like. Obviously, not all power relations can be called political.

In the modern political lexicon authority has four interpretations: 1) the ability, the right

and the opportunity to dispose of smb / smth, have a decisive impact on the fate, behavior and activities of people using various kinds of tools.. - the law, the right, the authority, will , court, coercion; 2) political domination over people, their duties, organizations, countries and their groups; 3) the system of state bodies; 4) persons, bodies vested with relevant state, administrative powers or having various kinds of influence, powers according to custom, or appropriating them to themselves [Khalipov, 1999].

The phrase " political power " owes its origin to the ancient Greek polis and literally means power in the polis community. The actual meaning of this concept reflects the fact that any politically, that is, state-organized, community of people by its fundamental principle implies the existence among its participants of relations of domination and subordination and the associated attributes: laws, police, courts, prisons, taxes, etc. P. Power is seen as a system of domination and subordination, violence and coercion, punishment and rewards, control and management, rivalry and cooperation.

Political power as a kind of power in society is intended to regulate the course of social processes through the activities of state bodies and other political actors. State power is the core of political power. The most important subsystems of power: legal, administrative and managerial, military, educational, penitentiary. The subjects of power: individuals, various social groups, people.

The legitimacy of power determines the conditions, forms and frameworks for the existence and functioning of the state and political system. At the same time, legitimacy is regarded as recognition of the legitimacy of official power by society and the international community.

Thus, TA 3 includes such basic terminological units: power, power relations, political power, state power, subject of power, power resources, political domination, branches of power, legitimacy of power, power subsystems.

TA 4. The state is the main means of exercising political power and the core element of the political system. As such, the state has a complex institutional structure, performs specific functions, is characterized by certain forms of structure and typological features. The quality of political life and the level of democratization of society depend on the degree of state development, conditions, forms and methods of its functioning.

Consequently, a state is a political integrity formed by a national or multinational community fixed in a certain territory, where the legal order established by the ruling political group (elite) is maintained, which monopolizes institutionalized power, having the legal right to use coercion.

As a universal form of organization of society, the state consists of the following elements: territory, population, power . At the same time, the territory is the physical, material basis of the state. The population as a constituent element of the state is a human community living in the territory of a given state and subordinate to its authority. Living in the state, the entire population is a community of people, a single people, a nation. Power acts as a defining element (sign), which the state gives to its decrees binding force for the entire population.

The state needs a system of legitimization , or legality, the essence of which is to substantiate and justify the right to rule in the form of government existing in a given country.

Finally, the modern state is unthinkable without sovereignty. Sovereignty is universal in nature, which consists in the fact that the state fully and exclusively belongs to the supreme power over all other specific forms and manifestations of power in the entire territory to which the jurisdiction of this state extends. There are sovereignty internal and external. Internal sovereignty - this is the power of authority to command all people inhabiting a national territory. External sovereignty is intended to ensure the unity and indivisibility of the territory, the

inviolability of borders and non-interference in the internal affairs of the state. The form of government (territorial and organizational structure) distinguishes between states: unitary, federal, confederative. The form of government distinguish between monarchy and the republic.

In accordance with the main categories and concepts of the state as a means of exercising political power, TA 4 includes the following basic terms: *state, nation, nation, territory, population, state power, sovereignty, internal sovereignty, external sovereignty, legitimacy of state power, form of government, unitary state rule of law, federal state, confederation, republic, autonomy, monarchy, presidential republic, parliamentary republic, parliamentary monarchy.*

TA 5. Politics, its essence, character, and forms of implementation are largely determined by factors and events unfolding in civil society. Civil society - it is a kind of social and sociocultural space in which people are connected and interact with each other as independent from each other and from the state of individuals.

It is in civil society that various forms of pluralism are ensured. This is the arena of private individuals, classes, groups, corporations, estates, institutions, which are governed by civil law and as such are not directly dependent on the state. The main institution of civil society is the family. An important role is played by communities, educational and professional organizations, creative and scientific unions, labor collectives, estates, social strata, classes and other groups.

The rule of law is a prerequisite and condition for civil society. No social value, on which the modern life of people is based, is practically impracticable without legal guarantees. It is precisely in the frameworks and procedures that are coordinated and fixed by the legal state that political goals and views clash, clarify and compare social positions and programs. The condition for the stability of civil society, the preservation of its integrity is the existence of a state policy, fixed by the state-legal structures and implemented by them. The state becomes legal precisely because it falls under the authority of the law. This means that the state is bound by law ; it has the right to develop to adopt a law , but in turn is obliged to act within the framework of this law, to obey him.

It should be noted that the formation and further development of civil society and the rule of law is closely connected with the emergence of a national state. At the same time, the process of the formation of national states was accompanied by the formation of a corresponding international political system. The condition for the claims of each state to the supreme power on its territory is recognition for other states of equal rights to conduct business at their own discretion within their borders.

State sovereignty is an international legal concept used to define the main subject of supreme power in the international system. Only the state has such supreme power, or sovereignty. It is the only bearer of rights and obligations in the system of international law, the only legitimate agent of the use of legitimate violence. Only states have the right to formulate and implement international policy.

TA 5, therefore, includes the following basic terms: *society, civil society, rule of law, national state, secular state, pluralism, equality, national sovereignty, independence, citizen, person, citizenship, law, law, civil rights, individual freedom, political institute, classes, social groups, estates, family, morality, religion, ideology.*

TA 6. Central to the organizational structure of the state is the system of government. Its main function is to manage the most important spheres of public life, ensuring the unity and effective functioning of the whole society. It is the management system that plays a certain role in the implementation of the state's domestic and foreign policy.

*Control* - it is an organizing, executive and administrative activity of state bodies, carried out on the basis of laws in force in the country and legal regulations. It has a regulating effect on

social, economic and other processes. Its goal is to optimally organize the activities of management objects through planning, organization, regulation and control. As a result, the coherence of the actions of employees of a particular structural unit, ministry, and the state as a whole in the interests of the whole society is ensured.

The essence of public administration is revealed in the principles of its organization, goals, functions, management process, nature of activity, horizontal vertical structures. The system of government has, like the state itself, a hierarchical structure. It is built primarily on the division horizontally (equal in status to a ministry or department of ministries) and vertical (the principle of subordination). The top of the hierarchy is occupied by the highest state bodies represented by the head of state and his staff, government, parliament and judicial bodies. and their devices, which are interconnected by structural and functional relations. They make decisions that are vital for the whole of society and are obligatory for execution by all parts of the state apparatus and citizens without exception.

It should also be taken into account that the system of government has three main levels: national, regional and local. The national level includes the administration of the head of state or the prime minister, depending on the political regime prevailing in the country. The regional level is constituted by the bodies of state administrative administration of republics, regions, territories, states, lands, provinces, etc. The lower level is represented by local government or local government.

Thus, TA 6 includes such basic terminological units: the system of state administration, the division of power horizontally and vertically, the subject and object of management, the head of state, supreme bodies of state power, government, parliament, judicial organs, bureaucracy, state administrative apparatus, national management level, regional management level, local government.

TA 7. Politics embodies the relationship and interdependence, the dialectic of internal and external conditions and factors of development of society and the state. Therefore, it is natural that internal and external policies are distinguished.

Domestic policy is a set of activities of the state in the economic, social, scientific, educational, demographic, law enforcement, military and other major areas of public life. The main goal of domestic policy is to preserve and ensure the viability and efficiency of the functioning of the existing socio-political system. Essential is the activity of the state, aimed at creating and maintaining conditions for the production and reproduction of basic infrastructures, institutions, relationships, values that determine the essential characteristics and appearance of a given society. There are various areas of domestic policy: *economic, agrarian, industrial, financial, credit, information, investment, military, in the field of employment, education, health, law enforcement.*

Under foreign policy refers to the overall state rate in international affairs. It is designed to regulate the relations of this state with other subjects of foreign policy: states, foreign parties and other public organizations, world and regional organizations based on generally accepted principles and in accordance with the national interests of the country, implemented by various means and methods. In the foreign policy sphere, the state is designed to ensure the preservation of unity and national state security , the physical survival of the state, and the protection of national interests with the help of all the resources at its disposal.

The state carries out international cooperation in two main areas: foreign policy and foreign economic . The main means of implementing foreign policy is diplomacy .

National policy is a system of measures implemented by the state, aimed at accounting, combining and realizing national interests. At the same time, national-state interests are formed in accordance with the geopolitical position and resource capabilities of the state at the points of

intersection of many interrelated, intertwined, mutually complementary, conflicting, multidirectional interests, preferences and goals.

Thus, TA 7 includes such basic terminological units: *foreign policy, domestic policy, national policy, national interest, national security, territorial integrity, diplomacy, international cooperation, political strategy, political tactics, military policy, social policy, economic policy, demographic politics, geopolitics.*

TA 8. Democracy is one of the most important forms of political self-organization of society. The term " democracy " comes from the Greek word *demokratia*, which consists in turn of two words: *demos* - the people and *kratos* - power, government. The polysemy and uncertainty of the very concept of democracy attracts attention . Nowadays, the term democracy is used in several ways:

Firstly, in its original sense, it means a form of government in which the right to make political decisions is directly by all citizens, without exception, acting in accordance with the rules of majority rule. This form is known as direct democracy , or participatory democracy. Secondly, it is a form of government, where citizens exercise their right not personally, but through their representatives, elected by them and responsible to them. It is usually called representative or pluralistic democracy. . Thirdly, it is a form of government where the power of the majority is exercised within the framework of constitutional restrictions designed to guarantee the minority the conditions for the exercise of certain individual or collective rights, such as freedom of speech, religion, etc. This is a liberal, or constitutional, democracy . Fourthly, the term “ democratic ” is often used to describe any political or social system that, regardless of whether it is truly democratic or not, aims to minimize social and economic differences, especially those caused by unequal distribution private property. This form is called social democracy. , the extreme expression of which is socialist democracy.

One of the key characteristics of democracy is the political equality of all citizens without exception before the law, with its principle “ one person - one vote ”. A necessary condition for democracy in all its forms is political freedom. Democracy is characterized by a pluralism of interests, the presence of many competing and at the same time interacting interest groups.

Thus, TA 8 includes such basic terminological units: *democracy, direct democracy, liberal democracy, representative democracy, social democracy, constitution, constitutionalism, branches of government, legislative power, executive power, judicial power, freedom of speech, parliament, representative body, declaration political freedom.*

TA 9. An integral part of the political world is the political system. The political system is a complex of institutions and organizations that together form the political self-organization of society. These are, first and foremost, the institutions and authorities that govern, guide and coordinate political life. The central institution of the political system, around which other institutions are grouped, is the state as the highest form of self-organization of human communities.

The political system assumes the existence of both a specific set of relations, and structures, institutional infrastructure, on the basis of which these roles and relations can be deployed. The system consists of a structure and institutions interacting with each other. Obviously, we are talking about institutions, mechanisms and authorities, leadership and coordination of the political life of the country. Of particular importance among the institutions of the political system are parties. At the same time, the political system is characterized by the unity and close interconnectedness of its constituent parts. This, in turn, implies vertical and horizontal coherence of its structural elements.

The basis of the typology of political systems is the consideration of the following characteristics: first, the nature of the political system is democracy and dictatorship ; secondly,

the ratio of various branches and institutions of power is a constitutional monarchy, a presidential republic, a parliamentary republic, a mixed parliamentary-presidential republic in the political system of democracy and fascism, Nazism, Bolshevism in a dictatorial political system. In this regard, it should be noted that political regimes stand out within the framework of political systems according to the principles of organization of branches and specific institutions of power, forms and methods of exercising political power, as well as the role played by the head of state and the head of government, parliament, judicial instances.

In accordance with the main categories and concepts of the political system, TO 9 includes the following basic terms: *political system, political regime, democracy, dictatorship, constitutional monarchy, presidential republic, parliamentary republic, mixed parliamentary-presidential republic, fascism, Nazism, Bolshevism, totalitarianism, authoritarianism*.

TA 10. Parties are one of the most important subjects of political relations in a liberal democracy. It is precisely in them that the fundamental principles of democracy are expressed: political pluralism, representation, election of officials. Parties and the electoral system, translating various forms of pluralism in civil society into a political subsystem, the sphere of power relations, constitute a single mechanism for the conquest of power. The main parties in their interaction, relationships, conflicts and mutual rotation in power are considered as a single party system, which largely determines the viability and functioning of the entire political system.

Political parties emerged and developed simultaneously with the electoral system and the idea of representation. Moreover, the idea of representation was key to the formation of modern democracy and, accordingly, its most important principles - political pluralism, parties, the electoral system. Today, representation is the most important aspect of democracy. It was the institution of representation that made possible the formation of a republican or democratic form of government on the scale of a nation state. The recognition of the legitimacy of diverse interests in society led to the recognition of the legitimacy of political instruments in the form of parties called to represent these interests in the system of government.

The party has historically emerged as an institution capable of coordinating and controlling the decision-making process at the state level. In general, parties are meant to transform diverse interests in alternative policy courses and implement them at the state level. Types of parties: mass parties, personnel parties. Distinguish one-party, two-party and multi-party systems.

Thus, basic terms can be included in MOT 10: *political party, ruling party, electoral system, party program, political pluralism, election, election of officials, voters, representation, party faction, party bloc, election campaign, party system, majority system, proportional system, mass parties, personnel parties, one-party system, two-party system, multi-party system*.

TA 11. The world of the political has an ideological and political dimension, manifested, in particular, in the commitment of both political figures and their voters to a particular trend of ideology or ideological and political thought. Politicians in one form or another are subject to the influence of ideological bias, disputes and discussions, and therefore cannot be completely free from a certain tendentiousness and ideological and political engagement in the interpretation of the most important political realities. It is in ideology in the most naked form that the practical beginning of the political world, or the friend-enemy dichotomy characteristic of it, finds its practical embodiment, justification and justification.

An ideology can be called a kind of construction project, or a sketch, on the basis of which a political strategy is constructed for various socio-political forces in the person of parties, organizations, associations, governments, etc. Ideology performs both integrative and demarcating functions: the first is for rallying party members, the second is for distinguishing this party from the other.

The most important feature of a democratic political system is pluralism. In the sphere of ideology, it manifests itself in the existence of ideological and political trends, which are designed to substantiate the positions of competing and opposing socio-political forces. There are many such movements. Among them the dominant place is occupied by liberalism, conservatism, social democratism and Marxism, various forms of totalitarianism and authoritarianism. Each of the ideological and political currents is a set of concepts, values and orientations that are not always fully and consistently expressed in the programs of political parties. In accordance with the main categories and concepts of the political ideology, the following basic terms are used: ideology, political worldview, ideological orientation, liberalism, conservatism, social democratism, Marxism, pluralism, nationalism, etc.

TA 12. By definition, political life is permeated with ethical principles. Therefore politics, of course, has a moral and axiological content. It is characterized by values and norms related to the political world, to its institutions and behavior of members of a community, together constituting its political culture.

Political ethics is a normative theory of political relations. It deals with the problems: a fair social structure, mutual rights and duties of a person and a citizen, a reasonable balance of interests, etc. It plays a key role in legitimizing both political power in general and the actions of the government. The theory of political ethics postulate that morality dictates the choice of worthy means for the realization of the set goals lies at the very core of politics. In reality, as noted by K.G. Ballestrin, "the political process unfolds in a field of tension between power and morality" [ Ballestrin, 1998]. The search for the optimal line for an adequate display of the political power is one of the main tasks of political ethics for optimal solutions for the whole society.

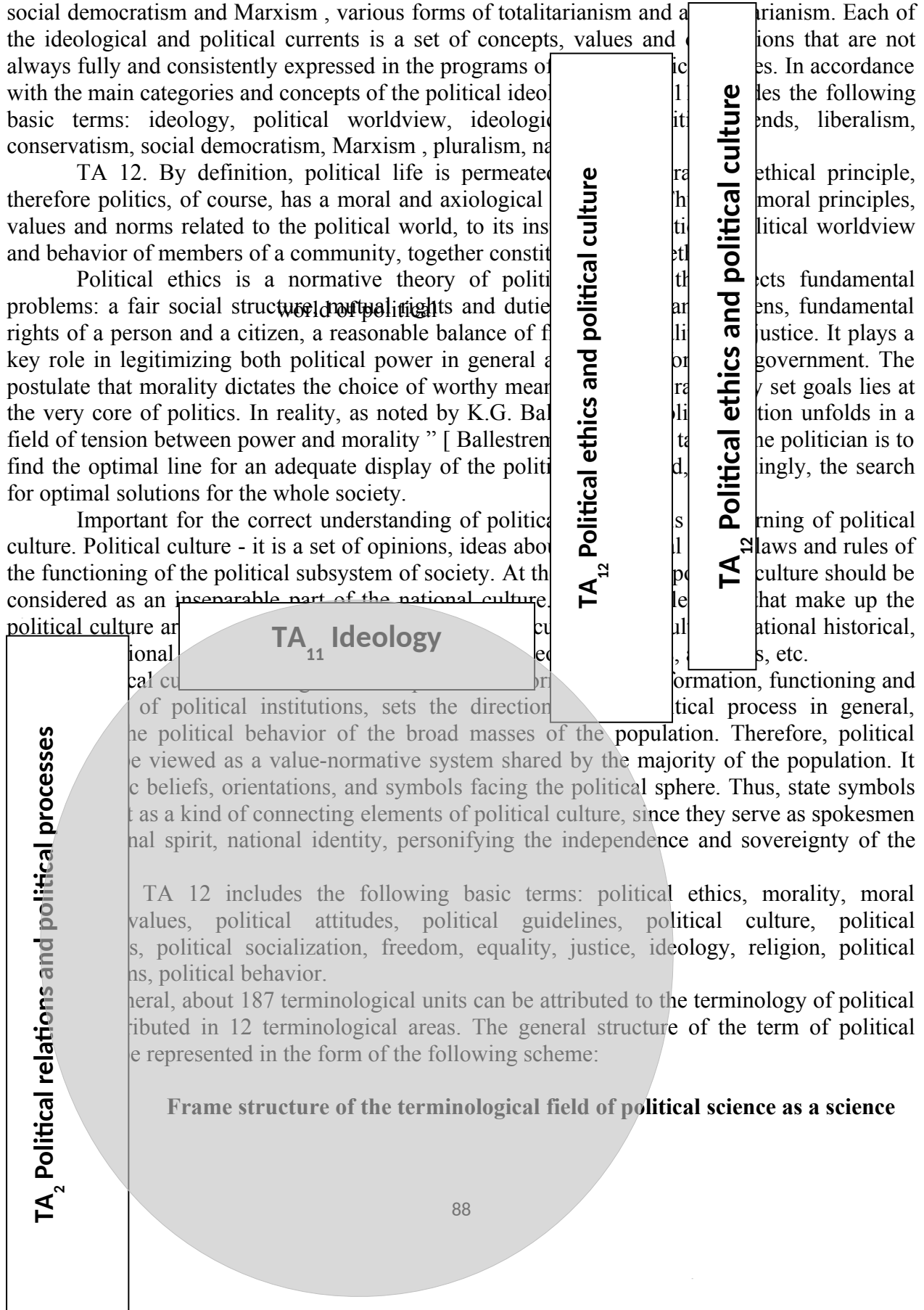
Important for the correct understanding of political culture. Political culture - it is a set of opinions, ideas about the functioning of the political subsystem of society. At the same time, it is considered as an inseparable part of the national culture. The study of political culture and its role in the development of the political system are of great importance for the modern world.

TA 11. Ideology is a set of political beliefs, orientations, and symbols facing the political sphere. Thus, state symbols (national flag, coat of arms, etc.) are viewed as a kind of connecting elements of political culture, since they serve as spokesmen of the national spirit, national identity, personifying the independence and sovereignty of the state. Ideology is a value-normative system shared by the majority of the population. It sets the direction of political institutions, sets the direction of political behavior of the broad masses of the population. Therefore, political culture can be viewed as a value-normative system shared by the majority of the population. It is characterized by beliefs, orientations, and symbols facing the political sphere. Thus, state symbols (national flag, coat of arms, etc.) are viewed as a kind of connecting elements of political culture, since they serve as spokesmen of the national spirit, national identity, personifying the independence and sovereignty of the state.

TA 12 includes the following basic terms: political ethics, morality, moral values, political attitudes, political guidelines, political culture, political socialization, freedom, equality, justice, ideology, religion, political behavior, etc.

In general, about 187 terminological units can be attributed to the terminology of political science. They are distributed in 12 terminological areas. The general structure of the term of political science is represented in the form of the following scheme:

**Frame structure of the terminological field of political science as a science**





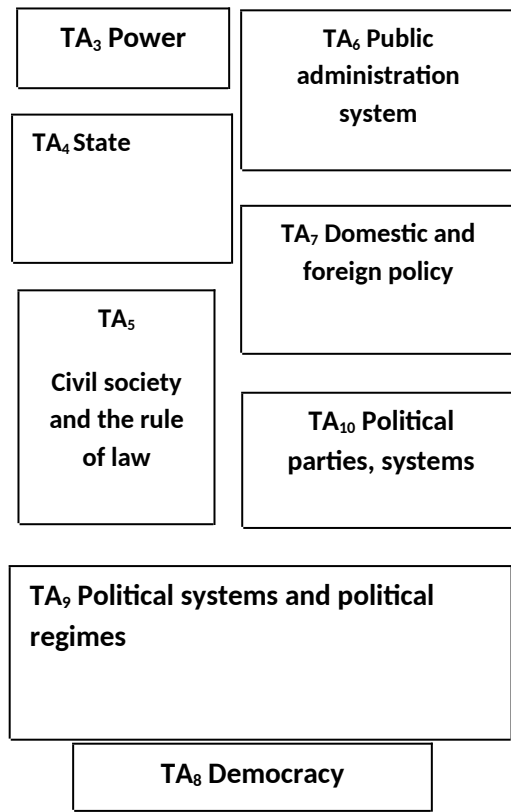


Figure 6

Note that the selected terminological areas are characterized by varying degrees of complexity. TA 1, TA 4, TA 9 have the most complex structure, while TA 1 intersects at once with all terminological areas and has the widest range of subject relatedness. TA 4 and TA 5 are united by the common conceptual basis of the concept “ state ”, and the conceptual basis by TA 9 and TA 8 is the notion “ political system ”. In addition, some of the terms we have selected cannot be distributed so that each of them is included only in one TA, due to the peculiarities of their conceptual organization. So, terms considering the idea and principles of representation ( *pluralism, representative power, parliament, elections, election of officials, electoral system* ) are included in the terminological areas 8, 9, 10, 11, since the very idea of the electoral system and the institution of elections permeates the political system as a whole, political parties, democratic state. This also applies to terms based on the idea of the legitimacy of power (the legitimacy of power, the legitimization of the state ).

The analysis of the frame structure of the political field of the political field showed that the center of the considered thermal field is an idea of the political world. All terminological units of conceptual areas of political science are united by a common semantically simple meaning, which is included in the content of all units of the term field. Such an invariant meaning of the term field is the meaning of the word policy ‘ government and government activities . . In other words, the semantics of the word “ politics ” forms the conceptual core of the term field. In this regard, it is fair to assert that terms as carriers of collective scientific and professional memory perform the function of mediators-mediators in the process of forming scientific knowledge,

contributing to the development of cognitive and transformative human activity [Volodina, 2000]. Therefore, the term political science can be called a repository of knowledge about the political world, fixing the interdependent relations of key terms as the basic elements of scientific thinking.

### **3.4. Frame model of concepts *political culture and political ethics***

As already noted, the term political field is not just a set of concepts objectifying the concepts of the political world, but is a complex entity, structured in accordance with the socio-political conceptual sphere that it reflects.

The most effective approach to the learning of knowledge structures behind the term is the method proposed by frame semantics. Its essence, as was shown above, is that the meanings of terms are considered as knowledge structures caused by real socio-political situations or properties of the object of the political world. In addition, frames have the universal property to narrow the conceptual content and focus on any part of it. When considering the frame model of concepts, it is important to consider the following: 1) the frame is the most convenient form of presenting socio-cultural knowledge, since it contains basic and typical information; 2) knowledge in the frame is structured in certain directions, which allows you to streamline the chaotic and disparate units associated with these concepts; 3) frame analysis allows to correlate examples of verbalized representations of scientific concepts and mental formations behind them, as well as to determine the degree of interconnectedness of concepts in a certain fragment of the socio-political picture of the world.

The terminology frame, as the researchers note, is built on the principle of “ matryoshka ” vertically and “ tree branches ” horizontally; therefore, the generalized frame is a kind of envelope, a case of all more detailed and specified subframes [Ivin, 2003: 110]. In this regard, it should be noted that the frames political culture and political ethics appear in the term field as conceptual areas of the general frame of political science , its subframes.

Of course, if we consider the concept as a unit of thinking, as a kind of knowledge, then the frame is a form of organization of this knowledge, a way of its mental structuring. At the same time, the frame is considered as a linguistic-cognitive concept with a linguistic representation. It includes - slots. Each slot contains some type of information relevant to the sociopolitical phenomenon being described. Slots are empty nodes filled with variables (specific data from a particular practical situation). Linguistically significant variables are delimited (variable linguistic interpretations, for example, for the frame chair - the number of legs, back, etc.), which make up special slots, and linguistically irrelevant characteristics that may be practically important in a specific problem situation (for example, the presence of a solid seat in a chair) [Baranov, 1991: 186].

The frame is characterized by " encyclopedic ", so its structure contains a wide variety of knowledge about the referent, called the name of the concept. It seems that potentially any piece of information can be verbalized in one form or another - language (lexicalized) or textual (descriptive). Linguistically relevant frame slots receive both vocabulary and textual verbalization, and linguistically irrelevant - only textual. Thus, frames in language are represented as groups of words, comprehended as a single entity, since they are “ motivated, defined and mutually structured by special unified knowledge constructs or interconnected designations of experience ” [ Fillmore, 1988: 54].

As you know, in the cognitive-communicative activity of a person, the lexicalization or the creation of special names are subjected to those fragments of reality that seem to be vital to

native speakers, the most significant in terms of their practical activities. Therefore, we confine ourselves to analyzing the frame structure of political culture and political ethics, based on their linguistic (terminological) verbalization on the material of dictionaries and scientific texts [PTBES, 2006; SSP, 2004: 320-324; Hajiyev, 2008: 348-368; Dzhunusova et al., 1998]. So ethics In a broad sense, it is interpreted as: 1) a philosophical discipline that studies morality, its principles, norms and role in society, as well as the problems of good and evil; 2) a set of norms of behavior, the morality of a public or professional group [PTBES, 2006: 2109].

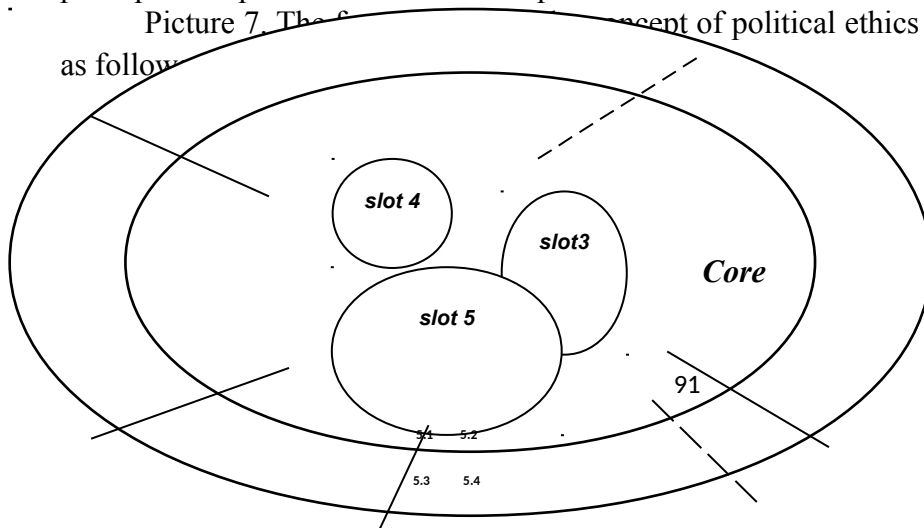
Consider the frame structure of political ethics as a set of slots, objectifying the following cognitive signs:

1. *correlated with the concept of " human dimension ";*
2. *based on the moral aspect of the political world;*
3. *representing a normative theory of political activity;*
4. *containing moral principles, values and norms related to the political world, its institutions, attitudes, political worldview and behavior of members of a community;*
5. *affecting such fundamental problems as:*
  - 5.1 *fair social order;*
  - 5.2 *mutual rights and obligations of managers and citizens;*
  - 5.3 *fundamental human and citizen rights;*
  - 5.4 *a reasonable balance of freedom, equality and justice;*
6. *playing a key role in legitimizing political power;*
7. *delimiting the world of things from the world of due, professional beginnings from moral, right from morality;*
8. *the postulatory principle " politics is the art of the possible ."*

It was possible to establish that the frame corresponding to the concept of political ethics has a complex multi-level structure; its core consists of slots 4, 5, 6, denoting constitutive features of a terminological concept. It is precisely because of their nuclear status that these signs determine the understanding of political ethics as (4) the normative theory of political activity, (5) affecting such fundamental problems as (5.1) fair social order, (5.2) mutual rights and duties of managers and citizens, (5.3) fundamental rights of man and citizen, (5.4) a reasonable ratio of freedom equality and justice; (6) contains moral principles, values and norms related to the political world, to its institutions, attitudes, political worldview and behavior of members of this or that community.

As for the slots located on the periphery of the frame, they, according to our observations, are filled with cognitive signs that clarify the basic content of political ethics, are detailed by updating and further specifying such parameters as the " human dimension ", the moral and ethical aspect of the political world, a role in legitimizing power, as well as in postulating the principle of " politics as an art of the possible ".

Picture 7. The frame structure of the concept of political ethics can be schematically depicted as follows:



slot 8

slot 7

slot 6

### *Periphery*

Figure 7

Thus, the frame analysis of the concept of political ethics shows that the conceptual space of the culturally significant category of social studies is universal and reflects the general scientific and professional ideas about the system of values and norms, moral and ethical principles of the political world. The semantic space of the concept of political ethics is formed by a set of slots, verbalizing the basic and typical features of the frame.

The selection of the main substantive aspects of the concept of political culture is also carried out using the frame structure, since, as noted above, an important categorical feature of the concept is its structuredness, which unites language and scientific knowledge into a single cognitive image. Thus, the representation of the concept of “ political culture ” in the explanatory dictionary is presented as “the level and nature of political knowledge , assessments and actions of citizens, as well as the content and quality of social values, traditions and norms governing political relations ” [ PTBES, 2006: 1383]. In the scientific mind the concept “ Political culture ” is presented as “ historically established, relatively stable, embodying the experience of previous generations of people political ideas , beliefs and attitudes , as well as patterns and norms of behavior , manifested in the actions of the subjects of political relations of a given society and ensuring the reproduction of political life of society on the basis of continuity ” [ SSP, 2004: 320].

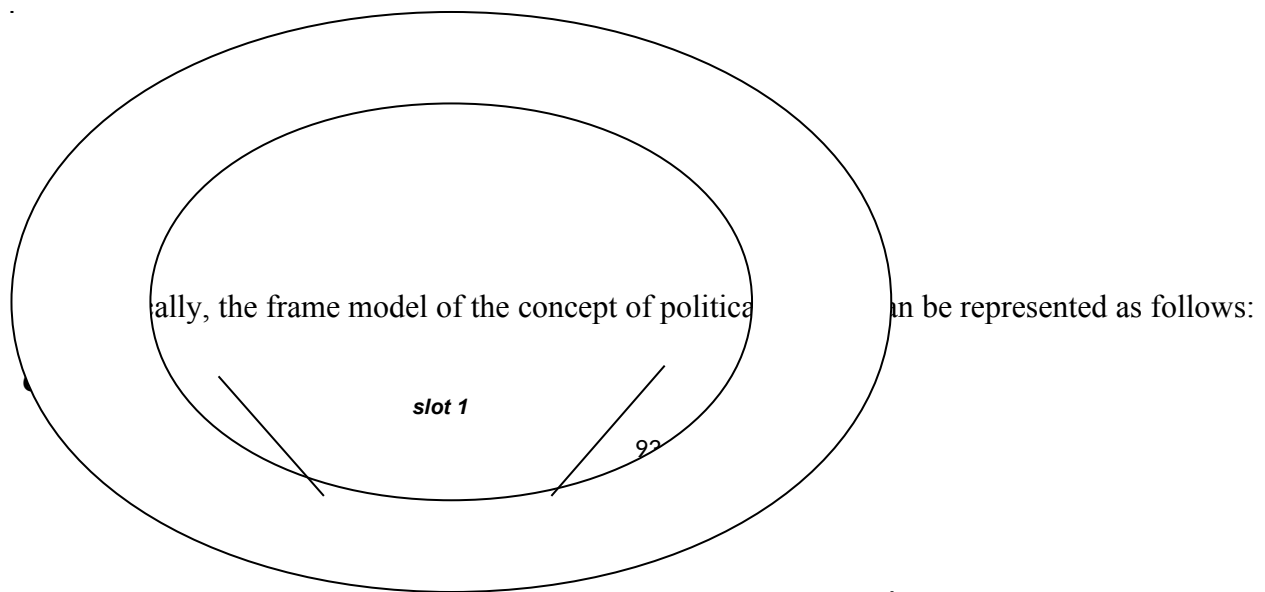
The analysis of interpretations of the scientific concept allows us to present the frame structure of political culture as a set of slots objectifying the following cognitive signs:

- As part of a national culture and sociocultural system;
- Correlated with political consciousness as a condition and means of its political reproduction;
- Deterministic sociocultural, socio-historical, ethno-national, religious factors;
- Representing a set of opinions, ideas about the world of political, norms and rules of political behavior;
- Includes such constituent elements as:
  - 5.1 basic beliefs, orientations, symbols (state symbols);
  - 5.2 political ideas, values, attitudes, norms of political practice;
  - 5.3 political behavior;
  - 5.4 political ideology (ideology) as a centering element;
  - 6. having such carriers as:
    - 6.1 primary subjects: individuals, social groups, classes, nations and society;
    - 6.2 secondary subjects: institutions of power, parties, public organizations;

- 7. performing functions:
  - 7.1 integration (integration of stereotypes of thinking and patterns of political behavior);
  - 7.2 communicative (mutual understanding of the subjects of political relations through political language, symbols, norms, values);
  - 7.3 Regulatory (structuring of value orientations, setting standards behavior);
  - 7.4 the function of political socialization (targeted implementation of political values, beliefs, skills);
- 8. including such models as:
  - 8.1 organic type model:
    - authoritarian type;
    - totalitarian type;
  - 8.2 model of the liberal-democratic type, consisting of the following components:
    - individual freedom;
    - the intrinsic value of the person;
    - the human right to life, liberty and private property;
  - 8.3 model of mixed type.

As you can see, the base (nuclear) in the frame structure are slots 4, 5, reflecting the constitutive features of the studied cognitive phenomenon. Thus, political culture is (4) a collection of opinions, ideas about the political world, the norms and rules of political behavior; (5.1) as a value-normative system includes basic beliefs, orientations, symbols, turned to the political sphere; (5.2) covers political ideas, values, attitudes, current norms of political practice; (5.3) is realized through political behavior; (5.4) while the cementing element of political culture is a political worldview, in which ideology plays a central role.

In addition, as the analysis showed, signs related to the peripheral part of the frame fill slots 1, 2, 3, 6, 7, 8 objectifying such cognitive signs of the conceptual structure as an integral part of the national culture, interrelation with political consciousness, factors of its determination, subjects, functions, models.



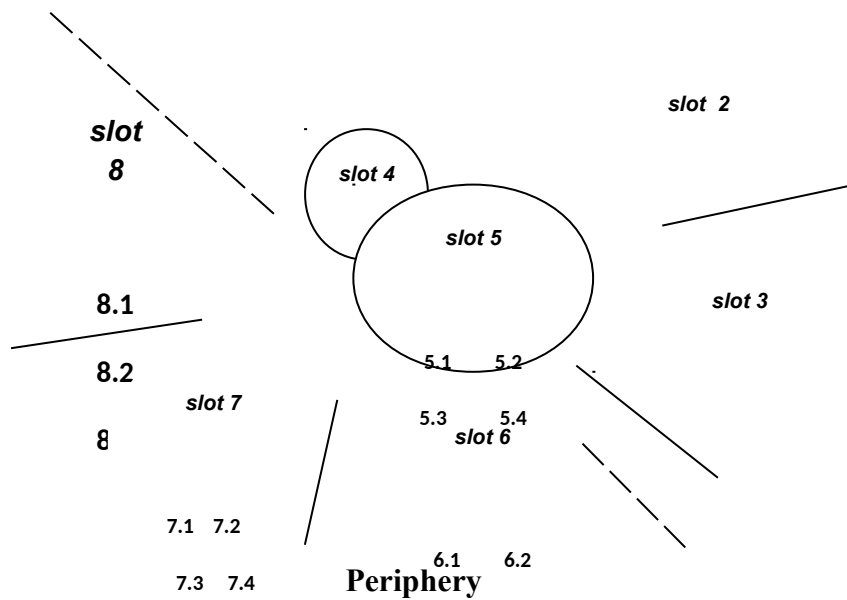


Figure 8

The conceptual approach to the interpretation of political culture revealed the following actual cognitive signs: 1) attributive-substantial, treating political culture as an attribute, substantial property of subjects of political relations; 2) regulatory, considering the political culture as a complex of ideas governing political behavior; 3) axiological, defining a political culture as a value-normative system; 4) procedural, since the political culture is considered as a mechanism for the transfer of knowledge and skills necessary for a person to participate in politics, that is, the carrier of political culture is subjected to a process of political socialization. So, the political culture in the socio-political picture of the world is represented as an attribute of the subjects of political relations expressing dialectical unity culture and politics. Consequently, in the semantic organization of the concept of political culture there are both “ political ” and “ cultural ” components.

Thus, the cognitive structure of the concepts of political ethics and political culture ensures the formation of frames of terminological areas - structural-semantic spaces that display information about the sociocultural and ideological dimensions of the political world. The common frame of concepts political ethics and political culture includes cognitive components - slots that contain information relevant to the described social and cultural phenomenon, as a set of slots brings together into a single image of the cognitive linguistic, scientific and professional knowledge of the fragment of the political world.

## CHAPTER 4. PRESENTATION OF CONCEPTS OF SOCIAL-POLITICAL DISCOURSE

### 4.1. Cognitive basis of social and political discourse and text

Awareness of the role of language as a tool for recognizing reality, means of accumulating and storing knowledge, reinforces interest in learning and describing the linguistic expression of knowledge in social and political discourse. In the modern globalizing world, socio-political communication is one of the important tools of learning and forming the socio-political reality. In this sense, the socio-political discourse becomes the information space in where communicative and cognitive processes realized most fully and interconnected.

Kazakhstan's socio-political discourse is a unique social phenomenon. This is one of the phenomena of the sociocultural identification of Kazakhstan, which reflects such historical and political processes as the transition of Kazakhstan to the presidential system of government, the formation of a new political system, the development of the information society and democratic changes in the socio-political situation inside the country. Through analyzing the development and formation of Kazakhstan's sociopolitical communication in the context of modern political culture, we can state that it becomes obvious that systemic transformations have taken place in the social sphere of society. Which at the turn of the century and millennium are largely associated with changes in certain civilizational and value orientations. Certainly, "political communication and political culture have their own specific national features and characteristics. Developing within the framework of a pan-European and Asian civilizational basis, Kazakhstan's political culture has passed its way of becoming the elaboration of political forms of intellectual and cultural representation "[ Karimova, 2006: 4]. Therefore, the current socio-political situation in Kazakhstan is significantly different from the situation in Russia and the countries of the post-Soviet space.

The long-term socialization of the society, provided members of society with certain knowledge about social and political communication and language actions in institutional forms of communication. Moreover, the world of the political covers a wide range of phenomena: it includes political communities of people, political actors, institutions and organizations, normative subsystems, traditions and rituals, methods of political activity, political culture and ideology, the media, etc. By fair comment E.I. Shaygal, "all elements of a policy field are somehow mediated by discourse, are reflected in discourse, which are realized through discourse: they either constitute the subject of communication itself (its referential aspect), or act as elements of a pragmatic context, including pragmatic presuppositions" [Sheigal , 2000: 23-24].

Taking into account the "rational synthesis" of two leading paradigms of modernity (cognitive and communicative), it should be noted that the analysis of socio-political discourse is a very promising tool for learning social problems, which are reflected in the processes of communication and social interaction. According to V.I. Gerasimov and M.V. Ilyin exactly in these processes, formed macro- sociological models characterizing specific societies [Gerasimov, Ilyin, 2002: 65].

As is well known, within the framework of the communicative-discursive paradigm, explored the possibilities of discourse and text as language data in the processes of cognition and communication. By fair remark, E.S. Kubryakova, "in its essence, discourse is a cognitive phenomenon, i.e. dealing with the transfer of knowledge, with the operation of knowledge of a special kind and, most importantly, with the creation of new knowledge. However, people already created in the discursive practice continue to live on with their lives, and again can be analyzed as it was created, and again serve to penetrate deep into, beyond purely linguistic reality. Moreover, both in social attitudes and characteristics of different sectors of society, and in the national-specific cultural characteristics of the individual stages in the history of the people, and finally, perhaps, the main thing - to different mental space of people acting in different roles in the implementation of different types of discourse occupation and "[Kubrjakova 2000: 23]. At

the same time, discourse analysis implies “analysis of texts, i.e. linguistic use, but only texts taken in special qualities and properties». Discourse analyzed primarily as it arrives at the addressee, i.e. ON LINE. Not all Information about a person used, but in a certain way already classified information, partitioned representation, directly related to a certain field of knowledge [Kubryakova, 2000: 20].

Such an approach broadens the understanding of discourse, bringing it beyond the bounds of the simplest meaning “language use”. With this vision, discourse is a broader concept than text, i.e. Discourse is both a process of language activity and its result (= text) [Kibrik, Plungian, 1997; Kubryakova, 2000: 23]. It is significant that a number of oppositions can oppose discourse and text: functionality - structural, process - result, dynamism - static, and relevance - virtuality. Accordingly, a phenomenon appears as a discourse procedure, event-driven, dynamic, associated with the real speech production and the text - the product of speech production, and having finished a certain fixed shape, abstract mental construct, which is realized in the discourse (ES Kubryakova ND Arutiunova , T. van Dyck, AA Kibrik, Yu.N. Karaulov, V.V. Petrov, M.Ya. Dymarsky, etc.).

Moreover, discourse is included in the main concepts of the anthropological paradigm, since discursive phenomena take place and time in a special environment, which is a socio-psychological and not just physical space - “human space”. As E.S. Kubryakova, “ discursive analysis always pays tribute to a speaking (linguistic) personality, and discourse and discursive (communicative) features of a person are clearly involved in the learning of the latter [ Kubryakova, 2000: 15].

Thus, the use of discourse and text in cognitive analysis is necessary. Firstly, in order to understand how and what extra linguistic factors correlate with language data, secondly, in order to reveal the “ cognitive potential ” of discourse and text (from the perspective of information , ideological and mental-mental), thirdly, to consider the communicative function of the language in the implementation of human cognitive abilities [Shaymerdinova, 2007: 67].

Taking into account the consideration of discourse as an information footprint left by activities (in our case, social and political activities) [Rogozin, 2003], we consider it appropriate to clarify the concepts of «political discourse " and " socio-political discourse." The path to understanding the political discourse, which would determine its place in a number of such concepts as socio-political speech (TV Yudina), agitation-political speech (AP Chudinov), language of social thought (PN Denisov ), the ideopolitical discourse (PB Parshin), turned out to be quite complex and contradictory. Thus, political discourse is understood as “Russian discourse in the russian political sphere” [ Bazylev, 1998: 7]. “Any speech formations, subject, addressee or content of which belong to the sphere of politics” [ Sheigal, 2000: 23]. “The sum of speech works in a particular paralinguistic context - the context of political activity, political views and beliefs, including its negative manifestations (evasion from political activity, lack of political convictions)” [ Gerasimenko, 1998: 22]. “A set of discursive practices that identify participants of political discourse as such or form a specific subject of political communication ” [ Baranov, 2001: 246]. “ Communicative interaction between people about achievement with the help of the circulation of power as a symbolic intermediary of such communication” [ Ilyin, 2002: 14].

With a broad understanding of political discourse, the author (generator) of political texts is, first, the state power (executive, legislative, judicial). On behalf of the legislature, pro-government groups and fractions, parliamentary opposition, and other fractions (if any) act. Secondly, the authors of political texts can be public politicians outside the sphere of state power (leaders of non-parliamentary opposition; influential shadow politicians and informal advisers - to the extent that they come out of the shadows; religious figures involved in public policy; significant public figures; authoritative analysts, leaders and PR of the largest corporations, etc.).



Thirdly, various social forces, each of which acts as a whole, forms a political discourse. Fourth, the media are an active participant in the political process: a) specific media taken as a whole; b) personalized media representatives working in various modes: informational, analytical, and journalistic. Fifth, people from the street and their improvised representatives create political texts. Finally, metaphorical generators, such as various ideologies, organize the discursive policy space. At the same time, it is necessary to distinguish as generators of the text of communication: a) personified subjects; b) power (branches of power) as a whole [Parshin, 2001: 192].

In our opinion, to the number of generators (authors) of the text can be attributed scientists: political scientists, sociologists, lawyers, culturologists, since the point of intersection of scientists' activities with the world of politics is the social sphere.

Moreover, the learning of political discourse includes the consideration of various semiotic systems. According to M.V. Ilyin, "if we recognize that the purpose of political discourse is in the semantic organization of politics, first of all the political process and the activities of individual participants and their political courses, then we will also have to state that the texts, statements and speech acts for all importance is only part of such discourses. The main part, the semantic core, formed by volitional intentions and actions, which, of course, have meaning, but are not always clothed in words, although, as a rule, they acquire a conventionalized sign form. Thus, the semiotics of politics falls into the semiotics of the language of politics and the semiotics of political activity or politics as such, i.e. activities related to goal achievement and realization of power relations between people"[ Ilyin, 2002: 12].

Some researchers further expand the concept, considering political discourse as the language of the public sphere. In a collective learning of "Politically speaking: a worldwide examination of language used in the public sphere," scientists put forward the proposition that a political function is characteristic of almost all public utterances. In other words, political discourse is the actual use of language in the socio-political sphere and wider in the public sphere of communication. Both its subject and its place in the system of political communication determine the belonging of the text to the number of political. A broad understanding of the "political language" as a language used in the public sphere takes into account the growing power of the media, the development of new communication technologies, the expansion of globalization processes and the process of commercialization of political communication.

It is significant that the feature of political discourse is a very peculiar combination of not only institutional, but also non-institutional forms of communication. So, E.I. Sheigal, using the field approach to analyzing the structure of political discourse, revealed areas of his contact with other varieties of institutional discourse (legal, scientific, educational, military, religious, advertising, sports), as well as non-institutional forms of communication (artistic and everyday discourse). At the same time, discourse of the mass media, which in modern times is the main channel for political communication, plays a special role, and therefore it is legitimate to talk about the tendency to merge political communication with the discourse of the mass media [Sheigal, 2000: 33].

The main parameters of political discourse as a type of institutional discourse are: 1) a set of communication situations typical for a given sphere; 2) the idea of typical patterns of speech behavior in the performance of certain social roles; 3) specific topics of communication; 4) a specific set of intentions and speech strategies arising from them. As a structure-forming signs of political discourse, it is customary to single out institutional, informative, semantic uncertainty, phantom, esoteric, distanced, and authoritarian [Sheigal, 2000: 44].

All this suggests that political discourse is a kind of institutional discourse, which participants are representatives of public institutions. Consequently, the political discourse woven into the joint social and practical activities of people, in the processes of interpersonal

communication, due to extra linguistic factors and the idea of social orientation.

As for the concepts of «political discourse» and " socio-political discourse ", then, in our opinion, it is precisely in the socio-political discourse that the cognitive essence of the socio-political vocabulary most fully reflected. The focus of socio-political communication is primarily social structures and social processes. The information about the political world that transmitted by the concepts of sociopolitical vocabulary has its value in a special conceptual system of social science; therefore, the very existence of sociopolitical vocabulary is directly related to the knowledge system of the social sphere of communication. It should be noted that the presence of different definitions is not only evidence of not well-established terminology, but also a reflection of the fact that the very phenomenon of social and political discourse implies the multidimensionality of its learning. This provides a basis for understanding social and political communication as a global social process. Which based on information, which is a collection of knowledge about the political world. Note that in the future, we will use the terms socio-political discourse and socio-political communication as equivalent.

The cognitive interpretation of social and political discourse is carried out through the learning of social cognitive methods, determining the role of language in fixing the structures of social knowledge and experience, analyzing frames, concepts and metaphorical models of political communication [Ilyin, 1997; Sergeev, 1987, 1999; Sheigal, 2000; Policy Conceptualization, 2001; Baranov, Karaulov, 1994; Oparin, 2002; Chudinov, 2001; Fedeneva, 1997; Killer, 2001].

In the critical discourse analysis (van Dijk, Wodak, etc.), the learning of ideology is a priority. «Critical linguists " believe that discourse is an integral part of social relations, since, on the one hand, it forms these relations, and on the other, it is determined by them. Within the framework of the problem under learning, the socio-cognitive model of T. van Dijk's discourse is of particular interest to us. It is significant that for the researcher the discourse is a means of verbal fixation of the existing social structures. Discourse is a complex communicative event occurring in a certain spatial, temporal, socio-political, and other contexts. Consequently, discourse should be considered as a model plus a social context, which includes: 1) the type of social situation - personal, social, institutional (formal), informal; 2) characteristics of participants in social interaction - positions (roles, statuses), properties (gender, age, etc.), relationships (superiority, authority), and functions [van Dijk, 1989: 23].

The most important is the idea of T. van Dyck that ideology is one of the ways of social cognition. Political communication is always ideological, since communicants do not speak in it as individuals expressing themselves, but as representatives of institutions and political groups. At the same time, ideology understood as a system of principles underlying group knowledge and opinions based on group values. The mental schemes of the subjects of political communication, conditioned by ideology, determine their verbal behavior, in particular, strategies and rhetorical devices, implications and presuppositions, speech moves and thematic structure of discourse.

Such an interpretation of ideology is significant because the scientific and professional picture of the world of social science formed based on knowledge of the socio-political reality. Ideology, in our opinion, can be considered as one of the tools necessary for the interpretation and representation of a socio-political phenomenon.

Investigation of the interaction of language and ideology, taken by van Dyck, points to the relationship between languages on the one hand, and cognitive and social structures - on the other. In this case, the language form is the result of coding both semantic and pragmatic meanings. In other words, mental models highlight two significant facets in the "ideology - language" relationship. First, they establish a connection between the general and the specific, between the social and the personal, and therefore between the group and individuals; secondly,

mental models that define contexts dictate relations between language structures and social situations, between users of language and language use [Ukhvanova-Shmygova, 2000: 57].

Analysis of news discourse in order to identify cognitive mechanisms for processing and representation of information seems to be a promising approach to the learning of the cognitive nature of social and political vocabulary. We share the socio-cognitive model of T. van Dyck and believe that the situation model is applicable to the consideration of social events. At the same time, a situation model is a scheme that includes the most important cognitive categories: an event or an action, participants in an event, a situation (time and place), accompanying events. It is also significant that the model of the situation fully correlated with the understanding of the essence of the socio-political processes. Which consists in creating the text - models of a fragment of socio-political reality and ensuring the emergence of a social situation; as a result, this model is internalized by the recipient's cognitive system: "we understand the text only if we understand the situation in question, that is, we have a model of this text" [van Dyck , 1989: 142].

Political discourse analysis focuses on socially oriented speech manifestations, since speech is one of the main tools in politics. In this case, speech considered as a social (political) action aimed at ensuring the interaction of individuals in society and the flow of cognitive processes. Thus, the discourse analysis of political communication allows to "establish bridges" between the sociological, cultural, interpersonal and cognitive aspects of power, since the main task of analyzing political discourse is to reveal the mechanisms of complex relationships between power, knowledge, speech and behavior.

Experiencing the rapid development of ethnolinguistic studies of institutional discourse complement and develop the existing tradition of learning political discourse. Of particular interest is the movement for «political correctness », which encompassed almost all spheres of American society. The movement for political correctness based on the postulate about the influence of language on the consciousness, thinking and behavior of the individual. Undoubtedly, V. von Humboldt is right in asserting that language is this is an intermediate world between individuals and reality [Humboldt, 1984]. The ideas of Humboldt further developed in the works of American researchers, and the idea of the decisive role of the structure of language as a way of understanding the world by an individual was most fully and consistently formulated in the hypothesis of "linguistic relativity" by Sapir-Whorf. Important is the idea that language is like a filter separating the consciousness of the individual and reality. Language acts as a determining factor in the perception and organization of the natural and social environment of a person, forms the worldview and structures experience. The philosophical basis of political correctness was formulated by R. Lakoff in his work "Language and Woman's Place" in the form of a widely known aphorism: "Language uses us as much as we ourselves use language" [cit. according to Sereda, 2000].

The problems of political correctness, which are closely connected with the structures of the individual's consciousness, intersect in the "individual - communication" relationship and become involved in the sphere of ideology and propaganda in order to implement social regulation. In this sense, the term "political correctness" implies an ideologically politically correct language, the choice and use of lexical units for communication purposes takes into account their semantic features and their conformity to the country's dominant ideology [Sereda, 2000]. It emphasized that such a directed intervention into the language is possible only thanks to the media, which act as agents of active transformations not only in the language, but also in ideology.

In the light of cognitive research, the understanding of the essential properties of speech influence changes, which was previously viewed as a combination of rhetorical methods and techniques that affect the sphere of the emotions of the recipient. In the cognitive-discursive

paradigm, speech impact investigated in the aspect of those cognitive processes that carried out in the minds of communicators. The speech impact based on the changes that occur in the cognitive system of the individual under the influence of textual information. At the same time, the individual's cognitive system is a mental continuum consisting of interconnected mental schemes. The mental schemes of the individual are not unified: they differ in varying degrees of complexity. The process of cognition based on unconscious mental schemes of interaction with reality. According to J. Lakoff, unconscious mental structures have a higher mental status and used automatically, and when they are objectified, they are perceived as accompanying the process of vital activity [Lakoff, 1995: 152]. Information interacts with the cognitive system of the individual in the form of text, since the text is a fixation of the content of the producer is thinking.

According to the researchers, the standard mental formations peculiar to the majority of carriers of a particular culture create wide possibilities for influencing the addressee's emotional-volitional sphere in the process of communication, since it is on their basis that the "general frame of reference" arises, necessary to ensure mutual understanding between the producer and the recipient [Maturana 1995: 140]. Of course, one of the universal properties of the conceptual system of the individual is its metaphor. Thus, in works devoted to the functioning of metaphors in political discourse, it emphasized that metaphor permeates everyday life, not only in language, but also in thinking and acting [Lakoff, Johnson, 1990].

Consequently, social reality also comprehended and represented by means of metaphors accepted by members of a given society. As noted by A.P. Chudinov, "each time - its own system of metaphors. Each new stage of the country's social development reflected in a metaphorical mirror, where, regardless of anyone's intentions, a true picture of public self-consciousness is fixed. The system of basic metaphors is a kind of key to understanding the "spirit of the times" [Chudinov, 2001: 31].

In recent studies, metaphor seen as a way of representing knowledge structures. So, A.P. Baranov and Yu.N. Karaulov explores cognitive metaphors in contemporary Russian political discourse, because metaphORIZATION based on operations on knowledge. Cognitive metaphor modeling leads researchers to the frame as a special way of structuring and reflecting knowledge and social experience. Metaphorization considered as a process that connects a number of formal procedures over two or more frames. As the main two types of cognitive metaphors - conventional and copyright. Conventional metaphors perform the function of actualizing the decision-making models existing in the mind of the recipient, and the author creates new models for new situations. Metaphor can both change the standard ideas about the fragment of reality, and categorize the not yet structured concept. According to the researchers, the metaphor can used only in the conditions of a certain agreement between communicators about the non-identity of frames (the source frame and the target frame). In case of violation of the "contract" relations of quasi-identity between the metaphorical model and the object of knowledge are established, which allows operating the object as a part of the metaphorical model. At the same time, the metaphorical model is understood as a conceptual area (the source area in the cognitive interpretation of metaphor), whose elements (meanings and combinations of meanings) are connected by different syntagmatic relations [Baranov, Karaulov, 1991].

A very interesting idea is that "in politics, metaphor is the main "supplier" of alternatives for resolving problem situations. The political metaphor gives the set of possible ways out of the crisis, which is then considered by the politician in the decision-making process [Baranov, Karaulov, 1991: 90].

The cognitive approach not only connects the form of speech manifestation with such universal cognitive processes as speech generation, message interpretation, and semantic

conclusion with the definition of communicative aspirations and pragmatic goals of the author, but also to a certain extent makes the verbal message design dependent on the language competence of the author and his extra-linguistic knowledge. This feature of the cognitive approach used to identify the politician's ideas about the structure of the political situation, the goals of political activity, the value orientation of the politician, etc. Another advantage of the cognitive approach is the ability to figure out the mental patterns or cognitive models that underlie the political text. The structure and content of these cognitive models are of great importance for effective speech interaction of various political forces of the country, since they allow to reveal the peculiarities of thinking of state and non-state political institutions in a certain historical period, and to build predictive models in political science [Parshin, 1986; Sergeev, 1987; Sergeev, Tsymbursky, 1990].

In the modern world, any significant socio-political event becomes the subject of reproduction in the media, i.e. Mass media is in fact the main medium of political communication. This fact indicates that political communication is undergoing development from a parliamentary-representative (representative) system to a media-representative [Yudin, 2001: 50]. In particular, I. Zassoursky states the intertwining of the political and media spheres, which, according to the researcher, allows us to talk about the mediation of politics [Zassoursky, 1999]. According to I. Zassoursky, mediatization - is «a process in which political life is moving in a symbolic space of the media," [Zasursky, 1999: 28]. However, this definition, according to I.V. Rogozina seems to be partly justified, since political life as a continuum of events and phenomena occurs in real space and cannot completely move into symbolic space. In accordance with this, one can speak about the mediation of the thinking of the subjects of political activity. Mediatization is a global process of influencing the thinking of individuals with the help of various media, manifested in the formation of a picture of the world through specific media cognotypes - cognitive structures of knowledge and representation of reality through interaction with the global information space [Rogozina, 2003a: 68]. Moreover, each sphere of society is a source of information flow, therefore the information space constituted by flows of various information - political, economic, social, scientific and technical, etc.

Information as one of the universal factors of human existence becomes the main resource of society and the fundamental factor in shaping the picture of the world of modern man. As stresses I.V. Rogozin, “thanks to new communication systems, the global information space, representing complex global processes, contributes to the emergence of new mental structures that universalize the perception of the world by the individual. Therefore, the pace of fusion of ethnocultural communities of people is increasing, common political, legal, economic and other standards are being established, a system of universal stereotypes is emerging ”[ Rogozina, 2003a: 60-61].

It should be noted that in the field of media communication cognitive activity has its own specifics. Its ultimate goal is knowledge not for oneself, which is typical for a person outside the media structures, but knowledge through himself for a large number of people. This kind of mental activity involves building a special picture of the world as a media picture of the world. According to I.V. Rogozina, the media picture of the world - the result of mental-cognitive activity on the simulation of events and phenomena of the surrounding world. Such activities are associated with the active transformation of reality and the construction of a new reality - media reality. Therefore, the media picture of the world regarded as a special type of reality - media reality in which media socially symbolize the mental activity of individuals-producers specifically, expressed in the externalization of the results of their thinking, their subsequent multiplication and broadcasting to mass audiences. The media picture of the world has two forms of existence - mental, which is the result of the impact of media texts on the structures of the

individual's thinking, and transformed into text messages [Rogozina, 2003a].

Therefore, social and political communication simultaneously falls into the focus of two discourses: social and political discourse and media discourse. Having common system-forming features, the socio-political discourse and the discourse of the media, however, are different. If a political discourse includes “any speech education, subject, addressee or content of which belongs to the sphere of politics” [Sheigal, 2000], then the media discourse - any text created by a journalist acting as an intermediary between a political event or a public phenomenon and a mass audience. In the light of these features, media texts appear as mobile, regulated social and speech education, providing solutions to both communicative and other tasks (including socio-political tasks). At the same time, media texts form a “ complex polyfunctional heterogeneous semantic system, which is also a product of the verbalization of the cognitive activity of an individual in the knowledge of the world and the result of purposeful construction of meanings through verbal-verbal codes in accordance with the pragmatic orientation of a particular media ” [ Rogozina, 2003: 24-25 ].

In particular, the idea of I.V. Rogozina on the need to highlight specific features, determined by society, the individual, as well as both society and the individual. Signs generated by society are institutionalism, ideology, value orientation, commercialization and fragmentation. Correspondence with a real event and documentary are signs generated by an individual. The parameters determined simultaneously by society and the individual are the socialization of the individual and information about the communicants [Rogozina, 2003: 24].

This circumstance makes it necessary to introduce into the research apparatus the term social and political media text, which means the verbal representation of a socially significant social and political event through media representation. In the modern era of the struggle for the stability of society and the target audience, when a socio-political media text controls public consciousness through language signs, using all the existing mechanisms of presentation and manipulative influence. It seems legitimate to proceed from the concept of socio-political discourse, which is a verbal fixation socially -political reality, «taken in the event aspect”. Respectively, we regard social and political discourse as a socio-political action, a mass-information trail left by social and political activities.

In our opinion, socio-political communication, focused on media representation, acts as an environment of social activity in which the language most implements its potentials of functioning integrity. This integrity manifests itself with particular obviousness in the socio-political reality produced by the media, while the language realized in it as one of the components of the policy field. Moreover, in the sphere of sociopolitical communication, the links between language and cognitive processes, between speech manifestations and thinking, most fully manifest themselves, the very possibility of actualization of which is achievable only in the process of dynamic interaction in the producer - object - recipient triad (I.V. Rogozin).

To interpret the discursive space of a socio-political discourse, the idea is that “political discourse is one of those areas where the interdependence between thought and its language design becomes the closest and allows several interpretations” [ Yudina, 2001: 20].

When considering a socio-political discourse (OGD) oriented towards media representation, its main components should single out as institutional discourse [Karasik, 2000]:

1. Participants in the SPA are the producer and the recipient. The first communicator creates a political informational message in accordance with its own political views, which the second perceives and interprets. A communicative portrait of a producer is an ordered and closely interrelated set of sides of a speaking person, manifested in the presence of a specific communication goal, a conscious attitude to create specific speech, independent ideas, clear and convincing reasoning, a high level of competence, education, erudition, moral position and much

more, based on the motivation of speech communication. The communicative portrait of the recipient expresses the unity of the necessary producer of information about those aspects of the identity of the hearer that define its properties as the recipient of a speech piece.

This is his intellectual and cultural level, desires and priorities, psychological state and psychological type of personality, level of education and other parameters oriented towards obtaining and adequate perception of certain socio-political information. In the act of communication, the position of the recipient prioritized, since the focus on a specific recipient of information lies at the basis of each element of speech communication, especially social and political.

2. The chorotypes of the SPA is a setting that is typical for media communication, namely: the media, which plays an important role in the cultural and political life of a particular country and is clearly social and pragmatic in nature. Social and political media information, acting as one of the most important means of a majority democratic system of political governance, purposefully influencing the actors of the political services market, directs the social and political process, trying to impose its assessments, attitudes, patterns, political and cultural codes and myths on the social structures of society . Trying to create a homogeneous information environment of society, the mass media acts as a stabilizer of political and social processes through the formation of public opinion, on the one hand, and participating in the formation of a certain political and cultural stream, on the other hand. The modern process of socio-political communication is a combination presentation and manipulative mechanisms of influence (verbal and semiotic) that can impose on a person a specific perception of information about social reality.

3. A socio-political media text pursues five main objectives interconnected among themselves:

*Information*, which reduced to informing the audience about events in domestic and international life;

*Analytical*, the purpose of which is the analysis and commenting of a political event and a public phenomenon;

*Regulative*, the essence of which is to change and direct, in the plan necessary for the communicator, the recipient's perception of a particular event, these or other phenomena of social reality;

*Estimated*, consisting in an assessment of the stated information;

*Predictive*, causing the recipient to reflect on the projection of the information received on the intended reality. Thus, the implementation of any information about the socio-political reality based on five main objectives: presentation, analysis (commenting), direction in the right perspective, perception, assessment, and prediction of possible action.

4. The values of the SPA directly related to the purpose, nature and functions of the media. Which must truthfully, documentarily and truly depict objective reality. In the conditions of the existence in the modern world of opposing ideologies and political views, the concepts of truth, truth, and authenticity bring to life a wide variety of approaches with different social bases. The truth of information, consisting of modeling a particular socio-political picture of the world, within the framework of a socio-political media text, acquires the status of the realization of an active life position of the producer, his understanding of socio-political and socio-personal relationships. In the SPA, the truth problem must solved at the level of the text, as a very mentally communicative unit, which inevitably leads to an analysis of the hidden meaning, verbally not expressed in the text information.

5. Strategies of the SPA determined by the goals that bring about social and political communication:

- a) Describe a political event and a social phenomenon;
- b) State the history of the raised question;
- c) Present different points of view on the information presented;
- d) State his position on this or that situation;
- e) Argue in order to prove his point of view or change the position of the audience;
- f) Take into account the interests, thinking, individual psychological characteristics and social status of the audience;
- g) Reasonably predict the future, specified in the form of decision-making.

6. The implementation of these strategies and goals of the SPA carried out in two groups of informational and analytical genres. The first group characterized by the official factual nature of information and a specifically ascertaining way of reflecting socio-political reality. The second group distinguished by the presence of argumentation and the socio-evaluative nature of information.

7. The topic of the SPA, which is one of the most important components of the social being of a modern person, covers a wide range of issues: government, organs of power, political rights, various political regimes, public opinion, domestic and foreign policy, visits, treaties, political acts, economics etc.

8. The SPA relies on a huge amount of case law.

9. As discursive formulas in the SPA, language means of different levels (lexical, morphological, and syntactic) are characteristic of this social institution.

Taking into account the fact that the discursive space of social and political communication unfolds as a reality of the existing components, in their systemic interaction and interdependence, it should be noted that its constituent elements are an effective weapon of political influence.

Thus, the transformation of sociopolitical processes that has been taking place over the last decades entails cardinal changes in the ways of understanding the increasingly complex world based on the creation of new cognitive structures necessary for mastering the rapidly expanding information space. The ability of the media-oriented social and political discourse to function as an accumulator of new cognitive structures is conditioned by the fact that the mass media flexibly react to all evolutionary changes in society, transform the system of communicative relations in society, ensuring the stabilization and integration of society as a whole.

#### **4.2. Presentation potential of the socio-cultural concept of *Kazakhstan* in the discourse of the media**

The verbal-non-verbal character of modern communication has translated communication into the mainstream of the “demonstration of meanings,” reinforcing its presentation essence. It was established that the media, which systematize the information environment, making it accessible to its cognitive activity, provide the presentation of social and political communication. An attempt to determine the presentation potential of the discourse of the media undertaken by A.V. Olyanich. Who made a significant contribution to the development of the presentation theory of discourse. Dealing with the problems of presenting concepts and images of reality, he established that “the language of the media, being a tool for the virtualization of reality, creates its own system of concepts (more precisely, of his vision of the semantic content of existing concepts) and “imposes” her mentality as the “only correct” assessment of events and phenomena” [ Oljanich, 2004: 11].

Discourse is a space for the implementation of concepts. Moreover, the term “discourse” usually understood broadly as “verbal presentation of thought” (Harre, 1996). For our research, it



is very important that concepts as mental constructs grouped into a system and receive linguistic expression thanks to the structures formed on their basis, which, in turn, form a discursive system consisting of a presentation structure and its speech embodiment. Presentation as a property of a concept is found in the content of the concept “ concept ” as a complex probabilistic structure formed by probabilistic assessments of ordinary consciousness - estimates are approximate, but similar among members of a homogeneous society [Oljanich, 2004: 11].

In particular, it is possible to recognize the idea of A.V. Olyanicha about the need to isolate in the global structure of the concept of cognitive and pragmatic (emotive-evaluative) parts that correlate among themselves with their elements. The concept, actualizing and objectifying itself in the activity of mental (thinking), objective (practice) and sign (semiosis), represents the initial ideal base for generating actual meanings and pictures of those ideal worlds that built up, by thinking and expressed in language in speech. Such an understanding of the concept, according to the author, makes it possible to present the basis on which the media concept sphere built as the initiator and participant of the information process [Oljanich, 2004: 12].

Describing the concept as a presentation related to the presentation essence of political discourse, it is necessary to agree that the mass media involve the concepts in “recombined semantic content, minimizing their cognitive component (the content of the concept, enshrined in the universal human notion - consciousness) and exaggerating them pragmatic (emotive-evaluative) essence in the interests of the dominant core of society (power, government institutions, body- forming institutions, etc.)” [Olyanich, 2004: 12].

It should be noted, that the need for the presentation of concepts is related to the category of informative richness. At the same time, the informative saturation of a language unit defined as the result of the fulfillment of its most important function — cumulative, i.e. the ability of such a unit to contain a number of semantic components, reflecting a particular area of reality and performing the task assigned to each such component. Note that, based on the category of informative saturation, linguistic elements of influence formed - presentations, the basic function of which is to transmit and fix concepts and images of reality.

Consequently, we are considering the presentma, following A.V. Olyanich, as the central element of the discourse presentation structure, as the smallest information unit of influence. It is a complex sign complex consisting of concepts and images of the surrounding world that cognitively mastered by the subject and transferred to another subject in the course of communication with this subject in order to influence him.

The popularity of the word Kazakhstan connected with the fact that it can be heard on all television channels and radio programs, seen on newspaper pages and billboards. It should be noted that it is far from unambiguous; it appears in different images, forming around itself various contextual semantic fields. We can identify Kazakhstan with the government or with the president or it can be replaced synonymously by the term «state ». It can act as a virtual person (people, people), opposing individuals. It can be represented by specific figures - Abylay Khan, Abai, M. Auezov, N.A. Nazarbayev ... The use and ambiguity of this word in a certain sense correspond to the diversity and uncertainty of the ideas in society and individual consciousness. Therefore, it seems logical to analyze the sociocultural concept of Kazakhstan as a presentation of a socio -political discourse focused on media representation.

The perception of culture always goes through the prism of national values and character traits. According to A.P. Chudinova, the political sphere, as an important part of the national culture, is included in the linguistic picture of the world and conceptualized in a special way in the national consciousness [Chudinov, 2003].

Mass communication, reflecting the socio-political trends of a state, and at the same time shaping public opinion, focuses on those aspects of the life of the country that are directly related

to the interests of the nation. Consequently, the discourse of the media is a reflection of the public consciousness, the modern way of national worldview. According to V.I. Karasik, the political discourse is very saturated with value signs. At the same time, political vocabulary reveals significant evaluative lability depending on the preferences and attitudes of those who use the corresponding words [Karasik, 2002]. All this determines the interest in such socio-cultural concepts as America, Europe, Germany, Russia [Grishina, 2004; Kerimov, 2003; Kudankina, 2003; Orlova, 2007].

To determine the specifics of the mental object behind the name of Kazakhstan, the method of frame analysis used, which implies the presentation of available information about Kazakhstan in the form of knowledge structures - frames. The development of such cognitive structures is associated primarily with the work of C. Fillmore, J. Lakoff, M. Minsky. Frames as cognitive structures behind the meaning of the word and ensuring its understanding, form hierarchically ordered elements - subframes, as well as slots, smaller units constituting an aspect, part of the frame.

According to a fair comment, N.N. Boldyrev, "the structure and content of various concepts are revealed through the meanings of linguistic units representing this concept, their vocabulary interpretations, and speech contexts" [ Boldyrev, 2004: 26]. Thus, the analysis of the concept involves the definition of its representatives, for each of which vocabulary definitions provided. Description of the concept Kazakhstan represented as the identification of the most complete set of features characteristic of this concept. The distinguished features and frames, subframes, slots form the structure of the concept.

Based on the analysis of the combinability of the lexeme Kazakhstan with verbs and names of certain semantics, it is possible to identify the main semantic categories (classifiers) that in one way or another categorize the object of reality, denoted by the lexeme Kazakhstan . The categorization of Kazakhstan occurs through the following categories and characteristics:

- Being: signs of existence; evidence of quality; signs of having a stable / unstable structure / form;
- Living things: signs of movement;
- anthropomorphic: social traits; mental signs; signs of speech; intensional signs; signs of perception; bodily symptoms; emotional signs; character traits; ethical features;
- Non-living: signs of movement; signs of belonging; signs of manipulation;
- Spaces: internal space; external space.

It should be noted that the selected categories and signs are the basis for the formation of primary frames and metaphorical models that form the structure of the concept.

Based on the analysis of the identified signs of the concept, a concept model Kazakhstan is formed , which has a segmented structure, that is, consists of 7 segments: frames reflecting " direct " signs: Kazakhstan - state, Kazakhstan - country / territory, Kazakhstan - final point, Kazakhstan - starting point and " portable " signs: Kazakhstan is a man, Kazakhstan is an animal, Kazakhstan is an artifact / item .

Firstly, Kazakhstan connected in the public consciousness of native speakers with a specific country, and this understanding reflected in the meanings of the corresponding lexemes in dictionaries and encyclopedias. In the Encyclopedic Dictionary, the lexeme Kazakhstan is defined as follows: "Kazakhstan (Republic of Kazakhstan) is a state in the central part of Eurasia" [ ES, 2000: 9], and in Wikipedia materials " Republic of Kazakhstan or Kazakhstan (Kazakh. Kazakhstan) is a state in the north -West Central Asia and Southeast Eastern Europe. Perimeter of the land state border: more than 12 000 km by area, the territory is one of the largest countries in the world (9th place). Location: from the eastern margin of the Volga delta in the west to the Altai Mountains in the east, from the West Siberian Plain in the north to the Tien

Shan mountain system in the south of the country. It borders in the north and west with Russia, in the east - with China, in the south - with Kyrgyzstan, Uzbekistan and Turkmenistan. The waters of the inland Caspian and Aral seas wash it. Kazakhstan is a unitary presidential republic of a parliamentary type”[ [http://ru.wikipedia.org/wiki/Global\\_Support/ru](http://ru.wikipedia.org/wiki/Global_Support/ru)].

It should be noted that in the press there are several ways to objectify the concept of Kazakhstan. Firstly, this is the official name - the Republic of Kazakhstan. Secondly, the colloquial variant is used - Kazakhstan. Thirdly, the abbreviated form of the official name used - the republic and the abbreviation RK. I think that today's Kazakhstan, combining the characteristics of two formations and even geographically located on two continents, can be called Europe in Asia and Asia in Europe [AiF 5-11.03.08 ]; Republic joined on all major international acts and agreements on human rights [Kaz. true 06/26/08]; Articles 13,14,16 of the Constitution of the Republic of Kazakhstan fix legal guarantees of human rights and freedoms ... [Kaz. true 31/01/00]

Also, in the meaning of “Kazakhstan”, some paraphrases can act, which “serve as a means of avoiding repetition in the text, at the same time they characterize a second-named object, revealing some of its signs” [ Novikov, 1999: 3]. Thus, a more typed reception of the designation of a country by the name of the capital or region of Central Asia appears to represent in the press. As a rule, the lexeme Astana used in cases of describing the political life of the state, official actions of the leadership: I am convinced that a special climate of trust and mutual understanding between Astana and Beijing is created. First of all, thanks to the personal contacts of the heads of two states [From an interview with the Ambassador of Kazakhstan in China. <http://www.nomad.su>].

The most frequent way to verbalize the concept of Kazakhstan is Periphase Central Asia. Thus, in the perception of speakers of a language of a different culture, the image of Kazakhstan and Central Asia coincide. The phrase “Central Asia” unites “an extensive Asian region with no access to the ocean, including (not geographically) Uzbekistan, Tajikistan, Turkmenistan, and Kyrgyzstan, as well as Kazakhstan ” [ PTBES, 2006: 1986]). The use of periphrases in Central Asia testifies to the friendly, good-neighborly relations of Kazakhstan with the Central Asian republics: It is said that a new "big game " is unfolding in Central Asia between the West, Russia and China for the influence and natural wealth of the region. Do you think that such a phenomenon exists, and, if so, what is the role of Kazakhstan in this game? [From N. Nazarbayev’s interview with the Washington Times. <http://www.nomad.su>].

Signs that characterize the concept of Kazakhstan , can be expressed using the attribute. Two basic meanings of the adjective Kazakhstan can be cited: 1. “ Relating to Kazakhstan, the Kazakh people belonging to them ”; 2. “ Peculiar to Kazakhstanis ”: The guest recalled that the strength of the Kazakhstan economy is still based on indicators from the production and sale of oil [NP 3.10.2008].

The internal form of the nominative unit expresses the specificity of the results of perception and understanding of a phenomenon. Thus, “the attribute underlying the name indicates what has become the most significant for linguistic consciousness, that aspect in the structure of the phenomenon, by means of which its holistic understanding is possible” [ Tokarev 2003; p.73]. The etymology of the lexeme Kazakhstan as a geographical name is associated with the name of the population occupying a particular territory: => Kazakhs (residents of Kazakhstan ); Kazakh (resident of K.); Kazakh woman (resident K.); Kazakh (adj.) [PTBES, 2006: 717]. At the same time, the very meaning of the word Kazakh explained in different ways. According to scientists, there are three directions in the learning of this ethnonym:

- Mythological. Among the Kazakhs, there was a widespread myth that this word originated from the word “Kaz”— geese-swans, the white swan.

- Translated from the ancient Türkic, the word Kazakh translated as free, separated people, brave, freedom-loving people.

- The name comes from the name of the tribes that inhabited the territory of present-day Kazakhstan. The name of the tribes as Saki, Kaspi, Khazars, the basics, having changed, eventually turned into the word Kazakh [Shaimerdenova, Avakova, 2004: 19].

The frames Kazakhstan - the state, Kazakhstan - the country / territory, are usually represented by the language scheme " in + Kazakhstan ": Such large-scale and long expeditions happen in Kazakhstan seldom ; In Kazakhstan, interest in sports is increasing every day, and the number of athletes participating in international sports competitions is increasing [World 04 (21) 2008].

Locative characteristics expressed both at the level of semantics and at the level of grammar: in the meaning of words and with the help of prepositional case constructs. The main pretexts, with the help of which the locative attributes of the concept Kazakhstan are transmitted , are the preposition in (used to designate a place, to find somewhere something) and the pretext from (indicating the direction of action from somewhere, source, place from where something comes). The pretext is used to express not only spatial relationships, but also to designate target relationships, that is, directions somewhere ( live in Kazakhstan and go to the Kazakhstan ), the semantic role of the target denotes the end point of the movement.

It is quite natural that Kazakhstan perceived by native speakers as a locus. The name «Kazakhstan» refers to a specific geographic area and can be defined as " all points within such and such boundaries " [ Russell, 2000: 225]. Focusing on a geographic map of the world, the location of Kazakhstan can be easily determined through geographic coordinates. Kazakhstan is a certain land area, an area with its own state administration. The space of Kazakhstan has a length, borders, in its smaller loci stand out regions (14 regions), cities.

In today's political, discourse State within the meaning of, a country. Accordingly based on metonymic transfer - people living in a given country, its citizens. It turns out to be contextually and semantically opposed to the word state in the sense of "government bodies, government, and people governing a country in power". A.N. Baranov and D.O. Dobrovolsky delimit the terms state and country, noting that for the first important idea of power, and for the second - the territory. Kazakhstan conceived in the public consciousness, on the one hand, as a geographical object, which reflected in the frame Kazakhstan - a country, and, on the other, as a political object, which causes the appearance of the frame Kazakhstan - a state.

The analysis of spatial relationships allowed identifying the frame Kazakhstan - a country / territory consisting of a set of sub frames and slots. More frequent are the representations of speakers of the Russian language about Kazakhstan as a certain state system.

**Sub-frame " Cities "**. When describing Kazakhstan in the press, certain areas / fragments of the objective space of Kazakhstan updated. The capital of Kazakhstan - Astana and the southern capital - Almaty especially often mentioned. Astana already amazes the guests with its amazing, incorporating the architectural thought of the West and the East [Kazpravda 27.01.09]. The 12th anniversary of Astana can rightly considered one of the bright and pretentious birthdays from the day of the transfer of the capital from Almaty to Akmola [NP 09.07.10]; Mangystau - it is a natural preservative of archaeological objects [Caravan 9.01.09].

**The " Parts of the Country " sub frame** is represented by constructions containing a part of the world (East, North, West, South) or the scheme " attributes + Kazakhstan ": Northern Kazakhstan - zone of risk farming " [ ISC No. 3, 2004]; The shooting took place in the south of Kazakhstan , almost on the border with China, close to cities called Zharkent [Europe 2/2008]. Central Kazakhstan is the environmentally worst region of the republic, and it was not without reason that they exiled to these places under tsarism and Stalin [NP 07.11.08].

**Sub frame " Area "**. Spatial ideas about Kazakhstan are realized in the territorial-administrative division of the country into regions: In the Kyzylorda region, the crisis is not as noticeable as, for example, in capitals, but the alarming trends have already appeared [Karavan 23.01.09]; Five large enterprises of the South Kazakhstan region completely shut down or suspended their production [Karavan, 01/23/09].

**The sub frame " Earth "** is in the closest correlation with the natural and natural organization of the world: steppe, land. At the same time, signs of a natural locus are realized in the metaphorical model " Kazakhstan - land / steppe ": He (Abai) was the first in the Kazakhstan Steppe to translate not only Pushkin's works, but also famous German poets [Book lover number 96 2006]; Our most important asset is peace and harmony in the land of Kazakhstan [Karavan, 10/24/08].

Frame Kazakhstan - country / territory represented by sub frames: Kazakhstan - Homeland, Kazakhstan - place of residence, Kazakhstan - the inhabitants.

**Sub frame " Homeland "**. The perception of Kazakhstan as a homeland connected with the idea of it as a homeland, place of birth, origin, emergence of something: We waited with trepidation to come home, - says Raushan. - Just two days ago, we performed in Astana, where our musicians received very warmly. When Raushan Akhmedyarova returns to the United States again, she will treat American friends to Kazy and talk about hospitable Kazakhstan. After all, a piece of the Motherland will always live in its heart [Express K 11.10.08]; It will take a little time, and our Motherland - Kazakhstan will surely join the ranks of the most developed world powers as a worthy partner, as a strong and rich country. For this we have all the conditions and resources. Kazakhstanis, of course, will achieve this cherished goal [Kaz. true 19.06.08].

**Sub frame "Location "**. The main mechanism for the formation of the Kazakh people was resettlement; throughout the history of Kazakhstan, the masses of people of different nationalities have flowed into the population of the country. Having lived all their significant lives in Kazakhstan, having passed a difficult path in life, always admired the openness of the hearts of the Kazakh people, their readiness to help [Kaz. true 23.10. 08]; I stayed in my native Kazakhstan because I was sure that the country would succeed under the guidance of a wise President. Moreover, the homeland isn't forgotten. Because a lot of those who, having once left, still came back, - he reasoned aloud [Kaz. true 20.09.08].

**Sub frame " Residents of Kazakhstan "**. In addition to geographical coordinates, the internal division of space, an important part of Kazakhstan are its inhabitants. In the discourse of the media, the sub frame " Residents of Kazakhstan " is objectified through the language scheme " Kazakhstan / Kazakh + name of a person / people / animal / subject / reality ".

**Slot 1. " People "** includes common people based on nationality (nation, Kazakhstanis, people of Kazakhstan): According to Mukhtar Auezov, the Kazakh people, " like a tragic wanderer who wandered through the steppes and centuries ", as if sad Asan-Kaigy, constantly searched for land promised - Zheruik, where the Kazakh national idea would be embodied. Speaking briefly, the Kazakh idea carries the charge of spiritual renewal, enlightenment of the world and man. Therefore, it is close and understandable to all the other ethnic groups of the republic, acquiring the status of a nationwide, Kazakh [Kaz. 11.10.08 truth]. Kazakhstanis did not feel any serious change in the quality of life for the worse [Kaz. the truth is 10/14/08]; Ten years ago, the president addressed the people of Kazakhstan with a message in which he outlined his vision for the future of our state ( " Kazakhstan - 2030 " ), identified seven long-term priorities for the development of the country ... [Kaz. true 26.06. 08].

1. Associations of people by occupation and profession:

1) Politicians (diplomats, deputies, officials). The Kazakhstan's diplomat also informed the interlocutor about the foreign policy initiatives of our country, acquainted him with some aspects

of the country's policy of preserving inter-ethnic harmony and stability in society [Kaz. true 23.09. 08]. Kazakh parliamentarians are proposing to introduce criminal punishment for financial organizations that deliberately bring themselves to bankruptcy and increase the size of guarantees for depositors of commercial banks to five million tenge. Now the guarantee amount is seven hundred thousand tenge [Express By 10.23.08].

2) Athletes (boxers, cyclists, football players, etc.): Judge for yourself: since sacred fire has gone out over Beijing, Kazakhstani athletes have participated in more than ten major international competitions [Express K 12.09.08]; Congratulate citizens of Astana came as Kazakh boxers - the owners of the Beijing Olympic licenses Merey Akshalov and Kanat Abutalipov [Kaz. true 21.06.08].

3) Specialists (trade unions, oilmen, engineers, etc.): The new year for Kazakhstani oilmen begins with KLOGE, explained my interlocutor [Express K 16.10.08]; and what is the real benefit from testing all the new products specifically for our Kazakhstani engineering specialists? [Express By 10/16/08]; Yesterday, Kazakhstan's trade unions learned a lot of interesting things from the capital's mayor - the parties met on the occasion of World Trade Union Action Day for decent work [Express K 08.10.08].

2. Community of people on social, gender or related basis, as well as on the function they perform: Yesterday the president met with Kazakhstani youth [Liter 22.06.10]. "Kazakhstan pensioners - decent life"- such a general opinion was expressed by the participants of the press conference organized by the democratic party " Adilet " [ Evening Almaty 04.10.08]. Every year more than 130 thousand Kazakhstani women go for an abortion, and more than 70 make it underground [<http://www.titus/kz>]; Under the conditions of the Customs Union for Kazakhstan taxpayers, VAT returns will be made in the terms established by national legislation [[http:// new.ctpd.kz/index](http://new.ctpd.kz/index)].

**Slot 2.** "Personalities" includes the names of individual representatives of the inhabitants of Kazakhstan:

1) Politicians: President, Foreign Minister, Officials: The working visit of the Minister of Foreign Affairs of Kazakhstan Marat Tazhin to the United States ended with meetings with Vice President Richard Cheney, Assistant to the President of the United States for National Security Stephen Hadley and World Bank President Robert Zoellick [Kaz. true 04/10/08].

In the mass media slot, " Personably " is usually associated with the President of Kazakhstan: As President Nursultan Nazarbayev said , during the meeting our country pursues a balanced centuries-old foreign policy based on friendships, mutually beneficial partnership with the states of the world [Kaz. true 9/10/08]; In addition to the indisputable economic achievements, in the asset of the Kazakh President - his ability to act as an independent and equal partner in the world political arena [Respublik.kz 05.05.05].

2) Figures of culture and art, athletes: The spectators ... were most pleased with our compatriot, successful director Timur Bekmambetov , who, according to the world's largest cinema database IMDB, entered the top five famous directors of the world [NP 09.07.10], won an unprecedented victory Kazakhstan tennis player Yaroslava Shvedova on the eve of the Day of the capital [Time 08.07.10].

In the discourse of the media, the frame Kazakhstan - the state has a complex structure, consisting of a system of slots expressing the political, economic, social and cultural realities of Kazakhstani society.

**Slot 1.** Foreign Policy. Relations with other states are updated by signs meeting ,partnership , pragmatism etc. .: The Minister of Foreign Affairs of Kazakhstan: The geographical location of Kazakhstan between Europe, Russia and China has largely determined the priorities of our country's foreign policy and influenced the multi-vector nature of its

diplomatic activity. The head of the Kazakh delegation highly appreciated the results of the negotiations, noting their pragmatism and focus on the development of a constructive dialogue [Kaz.ravda 04.10.08].

**Slot 2.** Domestic policy. The organization of the internal political structure is also necessary for the state. Actualization of the slot occurs by the features, authorities, . . . Functions, . . . laws . . . tolerance . . . Interethnic consent. The constant growth of wages, pensions, bank deposits of the population, in short, what is commonly called the “standard of living”, is a guarantee of our future life in peace and harmony [Time 08/11/05]. In September, a large delegation of our republic visited Ankara in order to promote the domestic model of inter-ethnic harmony [Kaz.pravda18.10.08]; Polytechnic Kazakhstan today is a kind of “oasis” of political, socio-economic well-being in the whole far from calm and not at all peaceful Central Asia [Time 01.09.05].

**Slot 3.** Economy. Because Kazakhstan is an example of stability economic development, updating carried out through this slot features, model, and liberal economy: Kazakhstan forms its model by adapting the principles of Western democracy to the existing economic conditions, national traditions and cultural characteristics [NP 06.05.05].

**Slot 4.** Industry and new technologies: Production of coal processing at the field "Zhalyn" - one of 18 industrial and innovative projects included in the industrialization map of Karaganda region [Liter 22.06.10]

**Slot 5.** Social device. This slot includes signs of the functioning of Kazakhstani society, that is, people's lifestyle: Ÿ Job . . . leisure . etc .: The Kazakh society is completely fed up and fairly, it was incorporated into the new system and seeks to avoid any radical manifestations [Kaz. true 12.02.05].

**Slot 6.** Health. sign, health care reforms. It becomes relevant in this slot: On the eve of the birth of the capital Astana station went to the unusual train called "Densauyk". The journey around the country was started not by ordinary coupe, second-class or freight cars, but by medical and diagnostic cars equipped with modern equipment, and in the train team not only railway workers, but also highly qualified doctors [Time 08.07.10].

**Slot 7.** Sport. This attribute related to the stereotype healthy lifestyle. : The three-week cycling marathon "Giro d. Italy". "A few days before this junction supermultidiers general classification of the race led by the Spanish leader of Kazakhstan's «Astana» Alberto Contador [Caravan 30.05.08].

**Slot 8.** Scandals, events. In the slot, the current features are Ÿ big events, widely publicized, scandals occurring in Kazakhstan: The ongoing “uranium scandal” around Kazakhstan [ [www.centrasia.ru](http://www.centrasia.ru) ]; Corruption scandal around the Kazakhstan "Alliance Bank" continues [www.dw-world.de].

In addition to the frames described above, frames distinguished in the structure of the concept Kazakhstan. Kazakhstan is the final point where Kazakhstan appears as the place where the subject goes or the object moves, Kazakhstan is the starting point, that is, a certain area, beyond which the subject removed, the object moves as well as place of origin, birth, residence of someone. For the frame of Kazakhstan - the final point relevant signs of the entry of people: Among those who fell into the number of new settlers - Zhumadil Ilesov. Homeland ancestors he moved with all his numerous family. Aksakal raised and raised nine children. The government provides the necessary support to ethnic Kazakhs who returned to their historic homeland [Express K 27.06. 08]; Kazakhs are returning to their historical homeland not only for nostalgic reasons or for economic reasons. In the stormy sea, ships are looking for a safe haven [Time 08.06.05]; and for frame Kazakhstan - the starting point - signs of export of goods: Yesterday, the filling of the Atasu - Alashankou Kazakh-Chinese main pipeline with oil began [Kaz. true



01/16/05]

A feature of the concept of Kazakhstan in the media is personification. As noted by O.N. Laguts, “ on the basis of metonymic connections, society is likened to man, which reflects the ancient social order in which individual members of society were allocated only for certain roles, and man was primarily a “ part ” of a clan or tribe ” [ Laguta, 2003: 118] . Society was previously perceived as a single organism, in other words, as a “ big man ” ( or “ external man ” , as defined by O. Laguty). This anthropomorphic image of any social group preserved to this day. So Kazakhstan (as a public education) likened to a person, as indicated by various anthropomorphic features. As well as the frequency of use of the lexeme Kazakhstan in the position of the agent: Therefore ... Kazakhstan became a pioneer in many topical issues of economic reform [Kaz. true 28.06.08]; No less important is the fact that Kazakhstan itself is now becoming an active investor [Kaz. true June 28, 2008; c 3].

V.Z. Demyankov notes: “When they say that the concept expressed by a word in a sentence plays the semantic role of the agent, they mean that in the picture, which is the meaning of the whole sentence, in this place (in this “slot”) the acting animate being” [ Demjankov, 2002: 138]. Like a person, Kazakhstan given the ability to perform various actions (physical, intellectual, speech) and certain states (emotions, perception, opinion, desires, knowledge, etc.). Taking on the complex and important role of one of the “global players” in energy security, Kazakhstan is aware of its responsibility internationally [Kaz. true 30.01.09]; And therefore, in the process of globalization, even if not easy, Kazakhstan is looking for its own way” [ Baiterek No. 6 2008].

Kazakhstan lives, spends money, has different feelings (worried, afraid, offended), performs various actions (hopes, discusses, gives, thinks). In some cases, the lexeme Kazakhstan is used in constructions with reflexive verbs (to rebel, fear, calm down, develop, give up, bargain) denoting emotional experiences, being, trade relations. During the Kyrgyz events, Kazakhstan closed the border, and President Nursultan Nazarbayev underwent planned visits to Finland and Russia; Kazakhstan sent a military contingent to Iraq; Since 1990 by 1997 years, Kazakhstan has lost 14 % of the Russian population, or about 1.2 million Russian, of which more than 90 % went to Russia [ [http : //ru.wikipedia . Org / wiki / Global \\_Support / ru](http://ru.wikipedia.org/wiki/Global_Support/ru)]; Kazakhstan had a hard time in the early years of “ separatism ” [ [http: //ru.wikipedia Org / wiki](http://ru.wikipedia.org/wiki/)]; This put an end to speculations in the Western media that Kazakhstan, without a sense of humor , intends to sue Cowan, is angry with the film, etc. [ AIF Kazakhstan October 8, 08 ]”

According to the head of Kazatomprom , Kazakhstan has already agreed with the main uranium producers to join this fund, including with Russia [ NP 26.09.08 ] ; Every day it is more and more obvious that Kazakhstan has obviously hurried with claims of integration into the world community [Time 09.09.08].

Inside frame Kazakhstan - a person has, the most widely and diversely represented social anthropomorphic features: as a person, Kazakhstan is perceived primarily in its social incarnation. The predominance of social characteristics of the concept of Kazakhstan indicates that in the modern national consciousness, Kazakhstan understood as a social entity, which performs a certain set of roles and functions in society. Kazakhstan "lives" in the social world, in which the world community acts, and its members are different states.

Kazakhstan can act in various social roles. Thus, signs of a “doctor, donor” characterize the concept. The state can no longer afford to remain an outside observer. Our economy meets the second wave of the global financial crisis with a stronger, matured, self-confident [Kaz.Pravda 18.10.08]; “ Peacemaker ”: Kazakhstan and Turkey agreed to create a concrete action plan to resolve the situation in Kyrgyzstan [Liter 22.06.10]; " Intermediary ": For a discussion of the actual problems of the modern world brought together the foreign ministers of 60 countries and representatives of a dozen authoritative international organizations and forums, among them - the



OSCE, UNESCO, OIC, the Alliance of Civilizations, which in its ideological orientation is very close to Kazakhstan's initiative. After all, both forums focus on the establishment of a dialogue between East and West [Kazpravda, 10/18/08]; " Builder ": For example, at the recent summit of UNESCAP, our country proposed to create a new environmental declaration - the so-called " green bridge " between Europe and Asia . It is designed to bring together and accelerate the processes of ensuring environmental safety and the formation of a " green economy " [ NP 09.07.10 ]; " Plowman ": The head of the Samruk-Kazyna NWF , Kairat Kelimbetov, in his speech at a separate session, made it clear to the forum participants that even though we are flattered by the world community's appreciation, we don't intend to stop there. The more so because it takes time to nested " into the ground " seeds give the corresponding fruit [ NP 09.07.10 ]; " Player ": Both Kazakhstan and Latvia occupy a strategically advantageous geographical position on the world map, being key players in the field of logistics in their regions [Kazpravda 04.10.08]; " Reformer ": ... in Kazakhstan, the " step-by-step " pace of reforms was chosen - from economics to politics [Express K 05.04.05]; " Friend ": Mr. Obama said that Kazakhstan is a friend of the United States ... [ Time 11/20/08]; " Chair ": For the first time in the history of the OSCE organization, the chair will Asian country - Kazakhstan "[ Baiterek № 6 2008].

It is important that the signs of will are closely associated with mental characteristics. Will is defined as the ability to fulfill one's desires, to act in the direction of a consciously set goal. So, Kazakhstan in the public consciousness is understood as a social subject, purposefully carrying out its reforms.

The zoomorphic features of Kazakhstan are not frequency, although they are used in the media, while zoomorphic metaphors bear an emotional tinge. As AP Chudinov notes, "the use of zoomorphic metaphors in political speech continues the mythological, folklore and literary tradition in people's minds, in which the properties of certain animals appear as a variant of the mythological code " [ Chudinov, 2001: 135]. Zoomorphic signs can be expressed by the Kazakhstan + animal scheme , which objectifies, rather, symbolic images, for example, the image of a leopard or golden eagle. At the same time, lexemes expressing animals, in attribute combinations with an adjective, acquire a rethought, symbolic meaning: Kazakhstan leopard won his place among the champions ... [ Time 08/20/08]; Thanks to the tireless work of the President and all Kazakhstanis, our country has turned into an Asian " leopard " , with a confident walk toward cherished goals [Kazpravda 12.01.06]; Kazakhstan, like a golden eagle, is trying to rise to a certain height in improving the living conditions of its citizens " [A & F Kazakhstan 8.10.08].

When conceptualizing Kazakhstan is an artifact / item , the subject signs of the mechanism are used ( Ў locomotive . , . a machine . ), as well as signs of a building or construction site, an artifact ( . miracle . ), storage ( . purse . ): He (Kairat Kelimbetov) recalled that during these years, representatives of Harvard University said that the " Kazakhstan economy " is like a machine that picks up speed and speeds at a speed of 200-250 kilometers [ NP 09.07.10 ];

Kazakhstan is an interactive platform for East and West [Country and World 03.05.10]; The GDP growth in Kazakhstan in the first half of the year will remain at the level of 8 percent, and the country's main " purse " will significantly increase due to the return of the tax regime for the export of black gold [Liter 22.06.10]; With the strengthening of its economic power, Kazakhstan becomes a kind of integration bridge for all countries of the Central Asian region [Time 05.05.05]; Now on hearing " Kazakh miracle " : the annual increase in GDP by an average of 9.5 per cent [Time 19.05.05].

The subject feature of the concept is also presented in the metaphorical model " Kazakhstan - home ": I wish peace, harmony, well-being in our common home - the Republic of Kazakhstan

[Vech. Almaty 30.10.08]; Kazakhstan has become the home of both Germans, Greeks and Koreans [Karavan, 01/23/09].

The attribute of the object is expressed using the “ Kazakhstan + object ” scheme , and the object should have a symbolic or symbolic meaning: After the reconstruction, the super modern ski slope with lifts, parking lots and hotels should turn Chimbulak into Kazakhstan’s Courchevel [Karavan 09.01.09]; The construction of vegetable stores, greenhouses will begin, farmers will receive subsidies, and finally Kazakhstani apples will take all the places on the shelves of markets in Almaty ... [ Evening. Almaty November 27, 2008]; At the same time, until today, only foreign companies were engaged in the analysis of the quality of exported Kazakh oil and gas [Success No. 3 2006].

As can be seen, the metaphor is often used to describe Kazakhstan's reality in the press. The realities of Kazakhstan's life are transmitted through anthropomorphic, zoomorphic, artifact, orientation metaphors. So, using the example of the use of metaphors, we can illustrate the features of the conceptualization by the Kazakh linguistic consciousness of such social phenomena as economic growth and the welfare of the country. Economic well-being is described by means of orientation metaphors indicating the internal spatial characteristics of the object (upward movement) and external (being at the top): World Bank Executive Director Konstantin Huber believes that our country may well take its position among the fastest growing countries of the world [ NP 09.07.10 ].

Modern socio-political communication manages the public consciousness through language signs, using all the existing mechanisms of presentation and manipulative influence. The concept of Kazakhstan turns out to be the verbal sign that is endowed with an influential function of power and ensures the presentation of social and political discourse.

Stereotypical ideas about Kazakhstan are also implemented in the mass media. Standards and stereotypes are “ a kind of constants of the linguistic picture of the world, because through them the everyday-everyday view of the world, fixed by this language , is interwoven into the conceptual picture of the world ” [ Telia, 1986: 46]. The most common are the following stereotypes:

- Kazakhstan is a country rich in raw materials;
- Kazakhstan is a hospitable country;
- Kazakhstan is a multinational state;
- The people of Kazakhstan are generous, open, friendly people;
- The symbol of Kazakhstan is the leopard.

Thus, the concept of Kazakhstan in the national picture of the world has a segment structure, which is formed with the help of various frames, subframes and slots, which makes it possible to speak about the specifics of the actualization of the concept of Kazakhstan in the mass media. The structure of the concept of Kazakhstan can be presented in the form of a table:

Frames	Subframes, slots	Metaphorical models
KAZAKHSTAN STATE	Slot 1. Foreign Policy Slot 2. Domestic policy Slot 3. Economy Slot 4. Industry, new technologies Slot 5. Social device Slot 6. Health Slot 7. Sport Slot 8. Scandals	Metaphorical model "Kazakhstan - an oasis of well-being"  Metaphorical model "Kazakhstan - scandals"

KAZAKHSTAN - A COUNTRY/ TERRITORY	Sub-frame "Cities" Subframe "Parts of the country" "Area" subframe Subframe "Earth" Motherland subframe Subframe "Location" Sub-frame "Residents of Kazakhstan" Slot 1. "People" 1) Community of people by occupation 2) The community of people on a social, gender or related basis, according to their function Slot 2. "Personalia" 1) President, politicians 2) Figures of culture, art, sportsmen	Metaphorical model "Kazakhstan - land / steppe"
KAZAKHSTAN - FINAL ITEM		Metaphorical model "Kazakhstan - a safe haven"
KAZAKHSTAN - INITIAL POINT		
KAZAKHSTAN - ANIMAL		Metaphoric model "Kazakhstan - leopard" Metaphoric model "Kazakhstan - golden eagle"
KAZAKHSTAN - MAN		Metaphorical model "Kazakhstan - doctor" Metaphoric model "Kazakhstan - peacemaker" Metaphorical model "Kazakhstan - builder" Metaphorical model "Kazakhstan - plowman" Metaphorical model "Kazakhstan - reformer" Metaphorical model "Kazakhstan - mediator" Metaphorical model "Kazakhstan - actor" Metaphorical model "Kazakhstan - partner" Metaphorical model "Kazakhstan - friend"
		Metaphorical model "Kazakhstan -

KAZAKHSTAN - ARTIFACT / SUBJECT		mechanism" Metaphorical model "Kazakhstan - building / structure" Metaphorical model "Kazakhstan - storage / repository" Metaphorical model "Kazakhstan - a miracle" Metaphorical model "Kazakhstan - home"
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Observations on the functioning of the socio-cultural concept of Kazakhstan in the socio-political discourse led to the conclusion that the concept of Kazakhstan as a mental representation of a culturally significant phenomenon reflects the presentation of linguistic awareness of the socio-political sphere of society. Presentation as a property of the concept Kazakhstan is found in the modeling of the structure of the concept formed by probabilistic assessments of the public consciousness - estimates approximate, but similar to members of a homogeneous society. Consequently, the concept of Kazakhstan serves as a central element of the presentation structure of the socio-political discourse.

### 4.3. Demonstration of the meanings of the concepts of social and political discourse

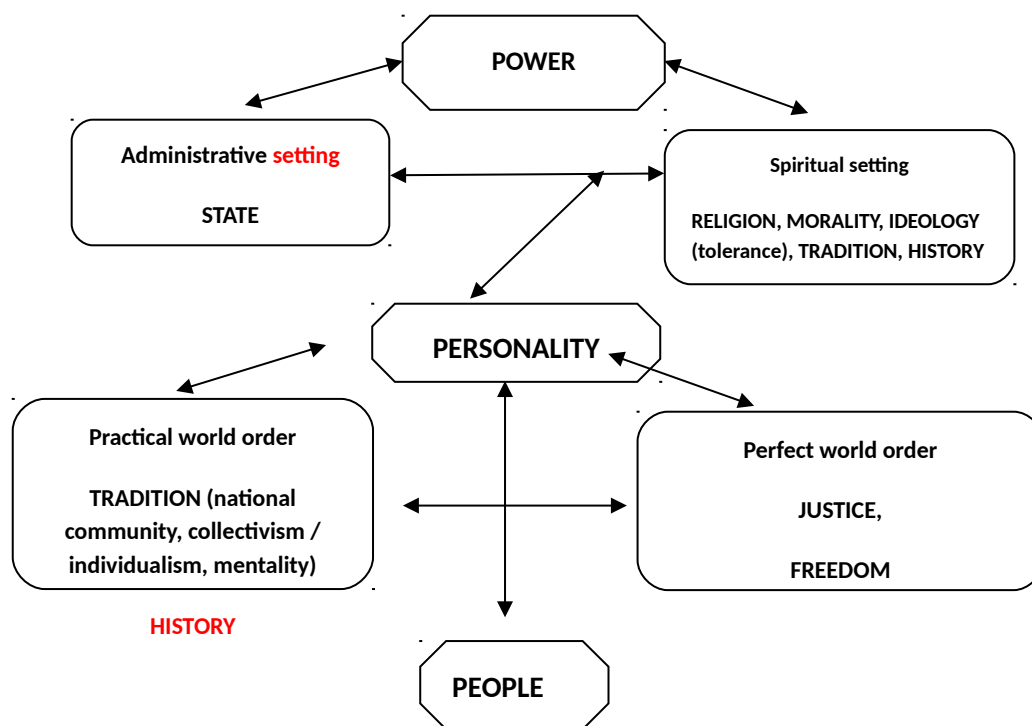
The conceptual sphere and thesaurus of national consciousness are distinguished by the reflection of an objectively subjective plan (thesaurus) and value-meaningful (conceptosphere) points of being. However, the anthropocentric, axiological, and appropriating nature of human cognition constantly transforms the objective into the subjective, mythologizes reality, turns the physical characteristics of the world into personally and collectively meaningful values.

According to L.A. Shestak, thesaurus as a mental grid of concepts about the world in the semantic terms is not uniform in relation to the variety of objects of being. At the same time, the objective characteristics of the Universe are reflected in it schematically, but isomorphically the part of the objective world closest to a human being ( hail has fallen ), and the subjective world of the individual and society is presented selectively, facettedly, depending on its involvement in the problems of society, education, orientation. However, regarding the social sphere, we can talk about certain dominants of the thesaurus [Shestak, 2003: 29].

Thus, the socio-cultural regularities of the organization of a society are the type of its structure, the method of management, and the spiritual "consecration of status quo." The concepts of duty and freedom as conditions for action and justice as a regulator of relations are personally and socially valuable. Socio-cultural knowledge is transmitted in the form of traditions, knowledge of history. L.A. Shestak notes that the character of the dominants of the national thesaurus is historically, geographically, culturally determined. At the same time, the significance of individual dominants leaves an imprint on nominative language systems [Shestak, 2003: 30].

Indeed, particularly vivid historical periods of thesaurus modifications are politically crucial era, such as the October Revolution of 1917, or the socio-political changes of 80 - 90's of the twentieth century. October 1917 radically changed the religious role of dominant in the world

perception of the individual - it diminished its role, presented it as “the opium for the people ”, changed the dominant power/people (the people were proclaimed as the authorities), hypertrophied the collective view that was present in the worldview, systematized the experience of generations and the internal social structure of society in a different way (on top of which people engaged in physical labor were working: the proletariat and the peasantry; intellectuals were considered as unstable, politically unreliable group of people; socially dangerous were former privileged and ruling strata - nobles, landlords, bourgeoisie, in Central Asia and Kazakhstan and wealthy people, merchants). The social explosion that occurred in the mid-80s and early 90s of the twentieth century, partially restored the pre-revolutionary thesaurus: the replenishment of the lexical composition of units that once belonged to the active core, but for various reasons, the peripheral vocabulary that is, the returned vocabulary. In taxonomic terms, returned words are different thematic groups related to social areas such as religion (God, faith, sin, Christmas, Islam, Eid, Ramadan) , politics (president, parliament, democrat, liberal, mayor, speaker, maslikhat, Mazhilis, official, private enterprise), economy and business (excise, banker, inflation, unemployment, broker, bidding), education (bachelor, master, gymnasium, lyceum, cadet), art (patron, producer). The set of social dominants of the national thesaurus can be represented as follows (Picture9):



Picture 9

As a rule, the motivational basis of discourse is the need for all their diversity, modified according to the cultural, social, situational and personal circumstances of communication. In a situation of intense and uninterrupted flow of information, it is the mass media that generates an extremely wide range of needs and intentions in society. The need for survival becomes dominant, the society and the individual are more and more in need of self-presentation, which would allow them to realize all other needs fully [Olyanich, 2004].

According to A.V. Olyanich, such a complex need as the need for power, including a) the need for material benefits, b) the need to create the necessary order for this order in society - the object of application of power supplying wealth, c) the need to manage society, becomes dominant and causes a chain of other needs. Ritualization of social being entails the formation of some historical and cultural values. This whole chain of needs inevitably causes the need for tools to implement previously arising needs, with the dominant need for informational impact on society [Olyanich, 2004: 9].

In our opinion, electoral democracy, presidential power, executive power, legislative power (the Senate and the Mazhilis of the Republic of Kazakhstan), a justice state system, public foundations, a tolerant society, interethnic consent, the ruling Nur Otan party, freedom of speech, national values, loyalty to the traditions of ancestors and so on, such phrases turn out to be verbal signs that are endowed with an influential function of power and ensure the presentation of social and political discourse.

Especially significant for the discourse of power is a change in the understanding of the society of such constants as “ Freedom ”, “ Motherland ”, “ Law ”, “ Power ”, “ Justice ”, “ Own ”, “ Aliens ”, “ Truth ”, “ False ”, “ Truth ”, “ Good ”, “ Evil ”, “ Wealth ”, “ Poverty ”, “ World Order ”, “ Politics ”, “ State ”. As A.V. Olyanich, highlights "the substitution of truth to false or visa versa - A new interpretation requires a certain direction (drama) of such actions, aimed at introducing concepts into the conceptual circulation of the culture of the recipient, borrowed from an alien culture society. The concept, labeled by its apologist as “ good ” and “[ vital] necessary ”, is exposed to presentation processing, so that through the means of mass media it can be purposefully introduced into the mass consciousness ” [ Olyanich, 2004: 12].

Since the social and political discourse, focused on media representation, is directly connected with valuable knowledge, then its nature is axiological. Obviously, the socio-political discourse contains its information world with its semantic dominants (concepts), since all concepts of knowledge representation (schemes, scenarios, slots, frames, including concepts) stand out as “ information packages ” that provide the necessary cognitive processing standard situations, or informers [Morkovkin, Morkovkina, 1997]. Meanwhile, in the course of sociopolitical communication, not only the transmission of information and the manifestation of meanings are occurred, but the demonstration of meanings as well.

The importance of national (ethnic) roots in human life was pointed out by many Russian philosophers of the early twentieth century (see the works of Berdyaev, Ilyin). I. Ilyin defines the spiritual unity of the people in this way: “ This is unity, which arose from instinctive similarity, communication and interaction of people in their appeal to God, to the external nature given by God and to each other. ... Every nation is called to accept its national and historical “ givenness ” and work it out spiritually, defeat it, spiritualize it in its own way, staying in its own, peculiar national-historical act. This is his inalienable, natural, sacred right; and at the same time, this is his historical, universal and, most importantly, religious duty [Ilyin, 1993: 232-233].

For the normal development of culture, a common stock of cultural property, inventory of culture are needed, which must be transmitted to the next generations through tradition. The bearer of the tradition is the ethnos, and the tradition itself is regarded as a complex of cultural

paradigms [Lurie, 1997]. The concept of tradition, in its turn, is associated with the concept of the cultural core ( “the central zone of culture ”), which refers to the collective unconscious. Exactly this cultural core that determines the limit of changes permissible for a given culture, while passing through this line leads to the destruction of the culture itself. In addition the presence of this core that ensures the consistency of the behavior of all members of a given ethnos in certain situations that are significant for a given culture [Russkoe slovo, 2005: 239].

To simulate the value system of a socio-political discourse, it seems important to us to use a conceptual analysis based on identifying a set of keywords of a political text, describing the conceptual space they designate. This analysis assumes, first of all, consideration of nuclear and peripheral substantive features of concepts in the social and political discourse of Kazakhstan, as well as the definition of the main paradigms that demonstrate the structure of socio-cultural concepts. It should be borne in mind that paradigmatics, syntagmatics and epidemimatics - These are the three interrelated characteristics of a single semantic field of the concept. Since the type of institutional discourse is determined by its basic concepts, for Kazakhstan's socio-political discourse, the key discourses are not only Kazakhstan, politics, government, society , but also such nationally specific concepts as Mazhilis, Nur Otan, Ak Orda, Kurultai , etc. National and cultural concepts reflect the ideas of linguistic consciousness about the socio-political sphere of society, verbalizing the model of power relations, the subject and object of politics. As a result, they serve as semantic dominants, grouping words around themselves in the national thesaurus.

To describe a concept in its synchronous state, it is necessary to study concept representations in the lexical-semantic systems of a language, supplemented whenever possible by analyzing the results of an associative experiment and studying the discursive functioning of words that act as conceptual lexical representations [Kryuchkova, 2005: 23]. This analysis, undoubtedly, allows us to see what content the native speakers put into these or other concepts and to reveal the connections existing in the conceptual system of native speakers (that is, the interaction of the analyzed concept with other concepts). The material of an associative experiment makes it possible to identify the largest number of concept features that are relevant to the current state of consciousness.

Mazhilis, Nur Otan in the national conceptsphere are among the most popular concepts, which in the beginning of the twenty-first century significantly increased communicative relevance.

In the political lexicon, Mazhilis is considered as the lower house of the Parliament of the Republic of Kazakhstan. According to the lexicographical data, the Mazhilis ( Kazakhs . Muzhilis ) goes back to Arabian mazhilis and has two meanings: 1) meetings; ceremonial meeting, 2) evening, conversation [KRS, 2002: 592].

The functioning of the sociocultural phenomenon is associated with the actualization of the concept of mazhilis , carried out by the name of the concept, the syntagmatic, paradigmatic and epidigmatic “ arrangement ” of associative accents in the context of Kazakhstani socio-political discourse.

Thus, in the national picture of the world, the syntagmatic connections of the concept Mazhilis elicit its semantic transformations. Since mazhilis is always an attitude, interaction, then the main valences of the word Mazhilis are the positions of the subject and object of legislative power: the Mazhilis of the Parliament of Kazakhstan , the Mazhilis-digest.

The syntagmatic connections of the Mazhilis with nouns also acquire the phraseological nature : the speaker of the Mazhilis, the rules of the Mazhilis, the apparatus of the Mazhilis, the bureau of the Mazhilis, the committees of the Mazhilis, deputies of the Mazhilis , etc.

In the discourse of the media there are such new semantic features of the name of the concept, manifested in metaphorization. In metaphors, the Mazhilis appears as something

naturally existing - a living being ( Mazhilis

reviewed; RK Parliament passed the law; Mazhilis approved, agreed and others . ) Wed: Mazhilis of the Parliament approved the draft Law “ On Subsoil and Subsoil Use ” [ Kazinform 18.02.10].

A significant place in the conceptual structure of the concept of Mazhilis is personified, verbalized by political anthroponyms: Yesterday the Chairman of the Mazhilis of the Parliament of Kazakhstan, Ural Mukhamedzhanov, began a working trip to Akmola region. The president’s message gave a new impetus to the rhythm of the republic [Liter 10.02.10].

Verbalization of the concept mazhilis is also carried out by his epidigmatics. Thus, the most significant term is the mazhilisman in the meaning of “deputy of the Mazhilis”. : A number of mazhilismen and senators in the text of the future law in determining the objectives of the ANC proposed to separately highlight the role of the state language and culture of the Kazakh people in the consolidation of society [Kaz. pravda 10/18/08].

It should be noted that the study of paradigmatic relations involves the description of its synonymous relations. Synonymic row of the concept Mazhilis presented the concepts in the meanings of, “specific members of parliament”: Chairman of the Mazhilis, speaker, deputy faction of the NDP “ Nur Otan ”, deputy group of the Mazhilis “ Zhana Kazakhstan ”, committees of the Mazhilis, parliament.

The semantic component parliament is vital for the concept Mazhilis. . Based on the dictionaries, we highlight the following values of the parliament : 1) the highest state legislative representative assembly, built in whole or in part on electoral basis (according to the scheme established by the constitution); 2) own name for the representative body.

Thus, Parliament in the picture of the world is represented as an active subject of power, to which other competing subjects of power are opposed, as well as objects of power. Moreover, such basic political terminology is usually called a political constant [Sheigal, 2000: 71].

Parliament , at the level of dictionary definitions, is defined as “the highest representative body that performs legislative functions, ” that is, as one of the branches of government, in its conceptual organization is largely determined by the structure of the concept of power . So, for the concept of Parliament, the parameters of the hierarchy of power, vertical orientation, ideas about the norm and duties, the goals of power are relevant. Being a universal subject of political power, the Parliament of the Republic of Kazakhstan actually represents a hierarchically organized (bicameral) system, including the Senate and the Mazhilis. This structure of the concept of Parliament is refracted in the metaphor of the mechanism, updating the views on the duties and objectives of the legislative branch ( the Senate / Mazhilis apparatus, the parliamentary mechanism; the functioning mechanism of the legislative bodies; the modernization of the parliamentary system), as well as the building / structure metaphors (creating a professional parliament, the formation of Kazakhstani parliamentarism). Wed: Creating a professional Parliament , perhaps, without any stretch can be called the biggest event in the social and political life of this year ... [http: www.parlam.kz . From the speech of the Chairman of the Supreme Council A. Kekilbaev].

It is important to note that Parliament applies a limited list of mental and moral characteristics of the person, most often implemented in combination with adjectives: humanist Parliament; professional parliament . Parliament, like man, has an independent being in time and space ( young parliament; a new representative body of the state is emerging; the birth of national parliamentarism ).

The terms derivatives parliamentary, parliamentarian, parliamentarism also represent the verbalization of the concept of Parliament in the language picture of the world. If we turn to explanatory and terminological dictionaries, we can see on the basis of which initial meanings the



semantics and the formation of these key terms were formed. So, parliamentary interpreted in the meanings: 1) having a parliament: parliamentary reform; 2) take over refined, well-bred, polite (outdated): with parliamentary politeness [Ozhegov, 2006: 435]; parliamentarism - state system with a parliament headed by [Ozhegov, 2006: 435]; Parliamentarian - Member of Parliament [Ozhegov, 2006: 435].

Note that the term parliamentary is used in the national thesaurus in combination with nouns and acquires a stable character (parliamentary commission, parliamentary immunity, parliamentary week, parliamentary convocation, parliamentary republic, etc.). Wed: Actual problems of regional security, the situation in Kyrgyzstan and Afghanistan, the issues of further development of world parliamentarism, increasing the role of deputies of world parliaments and parliamentary diplomacy in the fight against the risks and challenges of the time, as well as the development of bilateral relations were discussed during the of Kassym-Zhomart Tokayev with the Chairman of the Senate of the Parliament of the Czech Republic Premysl Sobotka, the Chairman of the Council of Europe Assembly Mevlut Chavoshoglu and the Speaker of the Senate Jordan Tahir Al-Masri; Kazakhstani parliamentarians took an active part in the discussion on the theme "Towards the way by 2015: completing our collective commitments regarding the UN Millennium Development Goals" [Kaz. true 19.07.10].

Lexeme Mazhilis is generally associated by native speakers of the Russian language with the political sphere, causing (as an incentive) the following reactions (100 informants): legislative power 3, legislative body 2, lower house 11, parliament 27, parliamentary session, parliamentarian 5, deputies of mazhilis, mazhilisman 4, convocation, discussion of draft laws 5, plenary session 4, opinions 7, debate, quorum, presidium, speaker 9, hot issues, agenda, controversy 6, criticism 9, deputy inquiry 7, deputies consider important bills 18, discuss state personal budget, Prime Minister's report, report ministers, deputy fraction 9, parliamentary immunity 3, the party "Nur Otan" 17 party list 2 vote 4, lobbying, conflict of interests, the protection of the interests of citizens, parliamentary delegation 3, meetings with voters 4, elections 13, the electoral system, democracy, electorate, election campaign 8, Central Election Commission, candidates for deputies 6, term of office of deputy, deputy badge, deputy mandate 3, Assembly of Peoples of Kazakhstan 5, deputy group "Zhana Kazakhstan", empty promises 7, officials, media 3, right a new state, a democratic state, faith, innovation, objectivity, the minds of the people, public figures, vacations, many unnecessary words.

As a result of analyzing the content of the associative field of the key lexeme using the method proposed by Yu.N. Karaulov [2000], 11 semantic zones were singled out: "parliament" (parliament, lower house, speaker); "Legislative functions of the Mazhilis" (the legislative power, the legislative body, consider important draft laws, discussion of draft laws); "The subject of parliament" (deputies of the Mazhilis, mazhilisman, parliamentarian); "Representation of political parties and public organizations in the parliament" (the party "Nur Otan", party list, deputy faction, Assembly of Peoples of Kazakhstan, "Zhana Kazakhstan" group); "Election of a representative body" (elections, election campaign, candidates, electoral system, meetings with voters, electorate, Central Election Committee); "Mazhilis meeting" (deputy inquiry, parliamentary session, plenary meeting, voting, debate, controversy, opinions, quorum, parliamentary delegation, discuss the state budget, Prime Minister's report, ministerial report); "Privileges of deputies" (deputy mandate, parliamentary immunity, deputy badge); "the emotional component of Mazhilis" (empty promises, faith, many unnecessary words, criticism, people's minds, objectivity, clash of interests, innovations, lobbying of interests, media); "Temporal characteristics of Mazhilis" (term of office of a deputy, holidays, convocation); "Symbols of parliament" (rule of law, democratic state, democracy).

We note that the distribution of associates by semantic zones demonstrates the real

representation of the Mazhilis in the minds of Russian speakers. For public consciousness, the most relevant area is the “parliament”. For informants, the semantic zones “legislative functions of parliament”, “representation of political parties and public organizations in parliament”, “the emotional component of mazhilis”, and also “the meeting of mazhilis” are important. The presence of the semantic zone “symbols of parliament” once again proves the very understanding of parliament as a symbol of the rule of law, serving the people.

Moreover, the field organization of the concept Mazhilis reflects the hierarchy of individual cognitive features in the structure of the concept, which is manifested in the isolation of the core and various zones of the periphery. In this case, the division of the content of the concept into the core and periphery is carried out according to the criterion of brightness of cognitive signs, determined by the number of associates objectifying this sign in the experiment.

The field structure of the concept Mazhilis can be represented as follows:

Core (10.3%)

Parliament 27, deputies of Mazhilis 19, consider important bills 18, the Nur Otan party 17, elections 13, the lower house 11

Middle periphery (19.1%)

Speaker 9, criticism 9, deputy faction 9, election campaign 8, opinions 7, deputy inquiry 7, empty promises 7, candidates 6, controversy 6, parliamentarian 5, Assembly of Peoples of Kazakhstan 5, voting 5, discussion of draft laws 5

Far periphery (14.7%)

plenary session 4, meetings with voters 4, mazhilisman 4, media 3, legislative power 3, parliamentary mandate 3, parliamentary delegation 3, parliamentary immunity 3, party list 2, legislature 2

Extreme periphery (33.8%) lobbying interests, rule of law, deputy badge, faith, democratic state, parliamentary session, clash of interests, innovations, quorum, inter-parliamentary cooperation, objectivity, electoral system, people's minds, democracy, protection of interests of citizens, public figures, debate, holidays, many unnecessary words, the electorate, the CEC, officials, the term of office of the deputy, discuss the state budget, the report of the Prime Minister, the report of the ministers

As we see, in the conceptual organization, the Mazhilis reflects the views of native speakers about power relations, about the legislative power in general. In the case of the word “Mazhilis”, the number of lexicographical meanings, distinguished by dictionaries and obtained as a result of an experiment, does not coincide, since the word in the mind of a native speaker has more meanings than dictionaries note. All this confirms the validity of the statement that the concept value is dynamic, since “the content of the concept, as well as its relationship with other concepts, depends on changes in the mass consciousness, which in turn are determined by changes in public life, changes of priorities, values” [Kryuchkova, 2005: 23].

The concept Nur Otan acts as a specific concept, which belongs to ethnic, existential entities, in connection with this extremely “fluid” (according to AP Babushkin) and is distinguished by a large share of subjectivity.

In the national consciousness, the concept of “Nur Otan” (Kazakh. Nur Otan - the light of the fatherland) is represented as the people's democratic party, the largest pro-presidential party in Kazakhstan. The substantive minimum of the Nur Otan concept, established as a result of the analysis of dictionary definitions, is defined as “a political party — a community of people united organizationally and ideologically, expressing the interests of a social class or its layer”.

Let's consider the conceptual field of the Nur Otan concept, formed by a set of paradigms. Analysis of valence bonds phrases Nur Otan in the socio-political discourse has revealed such stable combinations: People's Democratic Party “Nur Otan”, the leading party “Nur Otan”

Central office of NDP " Nur Otan " Political Council of NDP " Nur Otan " and others. As we can see, such ties reflect current, priority areas of the party's policy.

New semantic features of the NUR OTAN concept are manifested in metaphorization: the center of gravity of party work, the atmosphere that consolidates the NDP " Nur Otan "; mobilization of members of the Nur Otan party. Wed: Nurlan Nigmatulin once again drew the attention of the leaders of the regional branches of the party to the fact that the center of gravity of party work is transferred to the regions, the role of primary party organizations is increasing [Country and World 24.05.10].

In the socio-political picture of the world, the description of the party chronicles, accompanied by the metaphor of nature, is interesting: Just the wave of " Nur Otan " is one hundred percent with my rhythm of life - to be always and everywhere [Country and world 26.07.10].

The concept of Nur Otan is one of the key conceptual regulates, it can be represented as a symbol: Welcome back ... Light of the Fatherland [Country and World 05..07.10]. In this regard, L.A. Shestak draws attention to the fact that in the metaphor there is a stable meaning, directly associated with the word, and in the symbol the image is stable as the second signifier. Therefore, a symbol can be not only named, but also depicted [Shestak, 2003: 35].

It is well known that Nur Otan plots to the metaphor of a building, a structure with a demarcated internal space, with its topography and clear reference points vertically. The party building has floors (levels), it has places (niches) for each party member ( Institute of Parliamentarism NDP " Nur Otan ", public reception of the Central Office). The main element of the party building is the party staircase, which has steps and a foundation. At the top of the party building can be placed the party leadership, which is conceived as part of the party ( Bureau of the Political Council NDP " Nur Otan ", rise to the top of the party ladder). Party building located in a certain area: Party territory . Last week , an open day was held in the Almaty city branch of the NDP " Nur Otan " [Country and World 07.26.10].

Concept Nur Otan develops and metaphor supporting the value / platform (the party " Nur Otan " supports the initiative of the president, the People's Party platform), reflecting the basic value systems of a native speaker, watching the party-building: As you know, one of the main priorities of the People's Party Platform - improving the efficiency of government bodies, the administrative reform [Country and the World 05.07.10].

A different view of the vision of Nur Otan is its construction (to build the party vertical, party construction, strengthening the posts of party control , etc.). Wed: Special attention at the meeting was paid to the implementation of the strategic plan " Kazakhstan - 2020", the program of accelerated industrial and innovative development of Kazakhstan, strengthening of party control posts , especially for the implementation of the program " Business Road Map 2020 " ... ; The purpose of their conduct lies in the fact that decisions taken at the center, reached the region in its entirety, to the branches could adjust its work to implement the " Strategies - 2020 " taking into account the specifics of the regions and build a party vertical for a clear and systematic execution of the instructions of the Head of State [Country and World 05.24.10].

To note in party building has a plan to build the party, and his model building strategy ( strategy of NDP " Nur Otan ", a model of the party " Nur Otan " , etc.). In addition, the national conceptsphere Nur Otan has its own architectonic: it is structured on the basis of stratification (class layer) and on the basis of political interests ( the party " Nur Otan " represented all sectors of society, the party in power, the ruling party).

The mental characteristics are applicable to the concept of Nur Otan (the party intends, Nur Otan is responsible, NDP " Nur Otan " sets goals, etc.) . Wed: Our party sees its task in building an effective format of interaction between the authorities and society, to unite the efforts of all the

people to create conditions for sustainable growth of human capital in the country [Country and world 24.05.10].

Thus, the new semantic possibilities of the sociocultural concept of Nur Otan are manifested in the expansion of lexical meaning, which determines the peculiarities of its metaphorization.

The paradigmatic properties of the concept Nur Otan are realized in synonymous relations. Thus, the notion “ party ” is synonymous with Nur Otan . However, the analysis revealed a variety of manifestations of textual synonymy. Synonymous convergence of the concept Nur Otan is observed with the concepts of “ deputy faction ”, “ political council ”, “ youth wing “ Zhas Otan ” , etc .: The deputy from the faction should be a conductor of the President’s policy and the party in maslikhats [Country and World 26.07.10].

It should be noted that the verbalization of the concept Nur Otan is also carried out by its epidemimatics. The terms “ Nurotanovec ” ( meaning “ party member ”) and “ Nurotanovsky ” ( meaning “ belonging to the party “ Nur Otan ”) seem to be most significant . Wed: On the eve of the celebration of the 20th anniversary of independence of the Republic of Kazakhstan, branches of the Nur Otan party are holding the Book as a Gift ’ campaign everywhere . Its essence is that the Nur Otan on behalf of the party, books from the “ Republic of Kazakhstan. Chronicle of independence ” [ Country and the world 03.05.10].

The associative " slice " of the national picture of the world reveals that Nur Otan is understood by native speakers as:

Party 35, President 11, N.Nazarbayev 12, Presidential Party 17, Leading Party 7, People’s Democratic Party 3, Ruling Party 9, Fatherland 11, Homeland, Charter 12, Political Platform 5, Party School 4, Deputies of Parliament 10, Deputy Faction “ Nur Otan ” 8, patriotism 3, international 9, interethnic consent, complaints of citizens 14, actions 7, party system 2, democracy 5, freedom, career, supports simple people 3, interests of people 2, youth wing “ Zhas Otan ” 6, congress 5, party fee 14, voting, party 5 nominee, justice, party cell 3, the program " Road map " 4 Samruk-Kazyna, elections 11, election campaign 3, electoral law, press 8, solving important social problems 4, trust 2, publicity, scope, vigorous activity, political control 4, achievement of a goal, development strategy, party commission 5, social strength 5 , out of the crisis 2, objective position, prospects for the party, a press conference, the program " Cultural heritage ", slogans 7 posters 7 meeting 6, applause and shouts of 9, satisfactory operation 9, the protector 2, the patron, " roof " of the people, altruism, optimism, unification of the people 2, emotions 7, criticism 4, hype 2.

It is important to note that the description of the macrostructure of the concept is connected with the identification of the cognitive signs of the concept on the main structural components - the figurative component, the information content and the interpretation field [Popova, Sternin, 2007].

Thus, the concept Nur Otan according to the results of an associative experiment (100) has the following macro structural composition:

Figurative component

Visual image (16.1%): Fatherland, Motherland, press, slogans, posters, rally, press, criticism, citizens' complaints, actions, congress, press conference

Sound image (4.4%): applause, screams, hype.

Cognitive image (14.7%):

Moral qualities: leading party, objective position, patriotism, justice, trust, altruism, optimism, freedom, protector, patron.

Physical qualities: social strength, the " roof " of the people.

It should be noted that the figurative content of the concept includes a perceptual image, reflecting the sensory representations of native speakers about Nur Otan, as well as a cognitive image that bears the metaphorical characteristics of the content of the concept. In this case, cognitive images make up 14.7% of all cognitive signs, and the figurative component - 35.2%

#### Informational content

Party (8.8%): the party, the president's party, the ruling party, the party system, the youth wing " Zhas Otan " party cell.

The electoral system and the party (10.3%): MPs, parliamentary faction of " Nur Otan ", nominee party, voting, elections, election campaign, the right to vote.

Functions of a political party (5.8%): interests of the people, party commission, solving important social problems, party control.

Development (8.8%): Charter, development strategy, political platform, party school, party contribution, party perspectives.

As we can see, the informational content of the concept is formed by cognitive signs characterizing the essence and differential elements of the concept being studied. The information content of the concept is (33.7%) of the content of the concept.

#### Interpretation field

The interpretive field of the Nur Otan concept includes the following cognitive signs:

Estimated area (7.3%)

General assessment: active work, satisfactory work.

Emotional assessment : emotions.

Mythological zone (1.4%)

Mythological characteristic: freedom.

Encyclopedic zone (8.8%)

People's Party: the people's democratic, democracy, supports the common people.

The unifying nature of the party: international, inter-ethnic harmony, unification of the people.

Utilitarian zone (5.8%)

Career, goal achievement, publicity, scale.

Regulatory zone (1.5%)

Out of the crisis.

Socio-cultural zone (7.3%)

Leadership, Party Leader: President, N.Nazarbayev.

The specific activity of the party : the program " Road map ", Samruk-Kazyna, the program " Cultural heritage ".

In general, the interpretation field of the Nur Otan concept includes the most diverse cognitive signs characterizing the attitude of native speakers to a political party and various encyclopedic and output knowledge of its signs and activities, obtained from experience. In our opinion, the interpretation field of the Nur Otan concept consists of mental stereotypes reflecting the " focus " of the concept actualization. This defines a different perception of the concept of Nur Otan ( vigorous activity, satisfactory performance, out of the crisis, the program " Road map ", Samruk-Kazyna, the program " Cultural Heritage").

The interpretation field of the concept Nur Otan is (32.1%) of its cognitive content.

Identified in the course of the experiment, the associative field of the socio-cultural concept Nur Otan manifests ideas about a political party in the minds of native speakers and explicates its meanings: Nur Otan - party as a social institution; Nur Otan - representation; Nur Otan - political functions; Nur Otan - the image of the ruling party; Nur Otan - development; Nur Otan - opinions, evaluation.

Thus, the dynamics of the development of cognitive signs of the concept Nur Otan, Mazhilis and their representatives in the collective consciousness is associated with the most important trends in the socio-political space, due to the change in the value orientations of the modern Kazakhstani political culture, reflects the views of native speakers about the ruling party of modern society. The demonstration of the meanings of sociocultural concepts also takes place in the representation in the discourse of mass communication, revealing their ideological, value and presentational aspects.

#### **4.4. Information richness of ethnocultural concepts of social and political discourse**

The set of concepts of culture realizes the conceptual picture of the world, which is a global invariant image of the world, underlying the world view of a particular culture. Depending on the complexity of the sociocultural stratification of society, such invariant images of the world can be any number, but with their diversity within one culture, there is always a single invariant. The socio-political picture of the world is one of the scientific and professional images of the world. The formation of a socio-political picture of the world that is socially and cognitively adequate to its realities can serve as an indicative basis for social and political activity.

An important characteristic of the socio-political picture of the world is its multi-level, hierarchical structure, the basic concepts of which constitute the “clot” of politics (according to E.S. Sheigal) in the mind of a native speaker. Moreover, the socio-political picture of the world, formed at the junction of the Kazakh and Russian cultures, reflects the nationally specific and nationally meaningful characteristics of the socio-political sphere of Kazakhstan’s society and consists of scientific knowledge, rational assessments and vivid images, emotions explicated in basic concepts and key words.

Language is a “guide to social reality”, it defines our way of thinking and processes our feelings [Sapir, 2002: 282-284], while speakers of different languages see the world through the prism prompted by their native language, conclude with the worldview that dictates his language. As noted by Z.K. Sabitova, culture is reflected in the language, therefore the word and other units of the language acquire additional, cultural semantics - a special symbolic meaning, considered as a “trace of the national view of the subject” [Sabitova, 2007: 82].

In this regard, the presence in languages of universal phenomena and categories is explained primarily by the unity of objective reality, the reflective nature of language, the community of the human psyche, the similarity of individual aspects of peoples' activities, the universal origins of mythological thinking, etc. The nationally specific component in the semantics of linguistic units is determined by ethnic culture, mentality, and the history of a people [Sabitova, 2007: 79]. In the linguocultural concept, the component associated with its national-cultural content is the leading one, since it determines the significance, the value of the designated subject, the concept in this linguistic culture. This component is closely related to the subject, conceptual component, it is based on it and does not exist outside it.

As Z.K. Sabitova stressed, when describing cultural concepts, it is essential to identify the stages of rethinking the meaning of the word - the sign of the concept, the loss of old and the acquisition of new meanings that arose at different times and caused the image that stands behind this concept for different ethnic societies. Consequently, the main task of describing a concept is to identify the semantic dominant and the description of associative complexes that point to new connotations that actualize different semantic shades in different eras [Sabitova, 2007: 72]. It must be admitted that only with “immersion” words in a culture can more fully express its linguistic and extra-linguistic semantics, penetrate deeper into the essence of cultural values enclosed in a word, and understand their national specifics [Vorob'ev, 1997: 48].

Values are largely determined by ideology, social institutions, the needs of society. The tendentious reflection of reality from the standpoint of ideology sets a certain assessment of the reflected object. Ideological evaluation, being one of the varieties of intellectual evaluation, is characterized by two main features. First, it is applicable to different aspects of the object, including the deep, essential, usually not fixed by ordinary consciousness. Secondly, the ideological assessment is made from the standpoint of the interests of a particular class in accordance with the criterion of "profitable - unprofitable" for this class. This leads to a rigid structure of ideological evaluation, which fits into the bipolar opposition "well - bad", correlating with a positive or negative sign. At the level of speech usage of the word, each pole of ideological evaluation is represented by a number of connotations:

a) connotations of ameliorative ideological assessment (approval, satisfaction, enthusiasm, admiration);

b) connotations of pejorative ideological evaluation (disapproval, condemnation, neglect, scorn, aversion, discontent, outrage).

Thus, the ideological assessment as a result of the socio-cultural development of reality becomes a signal of the linguistic value of an extra-language object, be it a subject, process or concept.

For our study, it is important that the concept is a dynamic phenomenon, since its content and interaction with other concepts depends on changes in culture and, accordingly, in mass consciousness. Describing the value component of the Ak Orda and Kurultai ethnocultural concepts, we consider it necessary to take into account the dependence of the words verbalizing the concept on language policy, the influence of which is manifested in social and political discourse.

The concepts of Ak Orda and Kurultai belong to the social dominants of the national thesaurus and can be regarded as signs of the national culture. In the conceptual organization, Ak Orda and Kurultai reflect the views of native speakers on the current socio-political reality. It is in this sense that concept is a fact of lifestyle, social consciousness, theory, expressed in linguistic form.

Analysis of the dictionaries allowed to reconstruct the old meaning, the lost "internal form", and also to reveal the newest, most active layer of concepts.

The presence of a "cultural memory" in the structure of the Ak Orda concept is confirmed by etymological analysis. So, in the Etymological Dictionary of the Russian Language by M. Fasmer, it is noted that the word horde as "camp, nomadic" in the Old Russian language is borrowed from the Turkic languages: cf. Chag., Azer., Tar., Kazakh. Orda "Palace, tent of the Sultan, Khan" tour. Ordu "military camp", uigur Orduk city "Orda city", Mong. ordu, orda "yard, camp, parking, horde" [Vasmer, 2007, vol.3: 150]. At the same time, in Turkic languages, the word means "white", "sacred".

The Horde is broadly defined as: 1) the camp, the palace of the Khan; 2) the rate of the ruler of such a state; 3) ist. in the Türk. and Mong. peoples military administrative organization; 4) ist. nomad camp; 5) outdated. the earliest form of organization of society ("primitive human herd"); 6) deferred, disapproved enemy army, syn. horde; 7) talk orava, gathering [PTBES, 2006: 1251].

In the modern political lexicon, Ak Orda has two interpretations: 1. (White Horde, Ak Orda) is one of the two parts of the Golden Horde (Juchi ulus) 2. residence of the President of the Republic of Kazakhstan.

As can be seen, the interpretations of the Ak Orda concept differ from each other, but not so fundamentally. In summarizing these interpretations, three basic meanings can be distinguished, differing in the level of representation of the "rate, palace" semantic invariant: 1)

a horde in a broad sense, representing the head of state's rate; 2) the palace as a monumental, ceremonial building in white; 3) the residence of the President of RK " Akorda ".

According to etymological dictionaries, the word kurultai refers to the Mongolian kurul, khurul with the meaning " temple ". From Mong. qural, kalm. =urul " meeting, monastic community " [ Vasmer, 2007, vol.2: 430].

As for the traditional concept of kurultai , formed over the centuries and enshrined in historical monuments, for Kazakhs kurultai - body of national representation, national congress of the nobility for the solution of the most important state issues.

In the explanatory dictionary, the kurultai is defined as: 1. For the Mongols and the Türk. peoples: assembly, congress; 2. Peren. Mass meal, a feast with the invitation of many guests [PTBES, 2006: 909].

Summarizing these interpretations, we find that the kurultai is recognized only as a meeting as an organ of popular representation, in which there is some unifying principle, such as: 1) the historical commonality of the position, origin, interests of the nobility of the Turkic peoples, 2) the commonality by nationality - the World Congress of the Kazakhs (World Kurultai Bashkir, etc.), 3) a meeting of plenipotentiaries of the people forming one of the power structures - the State Assembly (in Russia Kurultai of the Republic of Bashkortostan, Al Kurultai of the Republic of Altai ).

In our opinion, in their linguistic status, the stable phrase Ak Orda and the word kurultai belong to the socially and culturally motivated part of neologisms of the late twentieth century — the returned vocabulary created by a special method of secondary nomination, which consists in transferring the previously known lexemes from the periphery as a kind of potential " reserve " in its core. The very fact that the combination of the return of the Ak Orda through the Kazakh language and naming them the specific reality of the restored artifact - a kind of revival of the process and at the same time - method of expanded (phraseologies) nomination. The word kurultai returned through the Kazakh language does not refer to the identity of the social phenomenon of the present and previous epochs, but its similarity, since both the new social phenomenon for our days (the World Kurultai of the Kazakhs) and the returned word calling it is immersed in a new cultural context for them, which affects the semantic and semantic content of the returned word.

According to E.V. Andreichenko, "the return of vocabulary from the periphery to active use at the end of the twentieth century. due to a number of reasons, major among which is the interaction of the diachronic and synchronous language, the continuous evolutionary development of the language "[ Andreichenko, 2007: 20]. At the same time, diachronic facts appear in vocabulary in the form of retrospective-synchronous layers, owing to their qualitative filling of one or another synchronous slice.

Indeed, dynamic processes in the lexical system of the language at the junction of the XX-XXI centuries. indicate a fundamental change in social consciousness, worldview, mentality of the speakers of the Russian language, expressed through a return to the spiritual values of the past. It is this factor that serves as the basis for the neologization of the vocabulary of the Russian language of our days by returning nominations from the periphery, where they have retained their the significance of units that have long kept unclaimed cultural values in their semantics [Andreichenko, 2007: 20].

The specificity of the concepts under consideration lies in the actualization of their associative features, since the concept is considered as a construct representing the associative field of the name, but not equal to it. Pragmatic in nature, they represent a wide range of different extra-linguistic knowledge. They are associative features that usually underlie the metaphorization of values and thereby create cognitive models, which, as a rule, act as carriers of



culturally significant information.

An analysis of the associative connections between the concepts of Ak Orda and Kurultai made it possible to detect the specific internal structure of meaning, the deep model of connections and relationships that a native speaker has developed through speech and thinking and underlies the cognitive organization of his experience.

To reconstruct the concept as a fragment of the “ collective consciousness ”, an associative experiment was conducted. The focus of the study on the identification of linguistic means of presenting socio-cultural concepts makes it possible to consider all the selected material as associative fields “ Ak Orda ” and “ Kurultai ” related to the language objectification of the main features of these concepts. The informants (100 people) gave spontaneous reactions to the stimulus words.

Associative field of concept Ak Orda:

AK ORDA 100 - Presidential residence RK 63, Chingizid headquarters 11, Khan's headquarters 29, White Yurt 15, Khan's throne, Presidential Palace 12, Kazakhstan 23, Astana 2, beautiful building 27, magnificent architecture 7, stately building 2, white building 48, White House 19; visit of the heads of state 19, meeting with ambassadors 5, negotiations 13, President Nazarbayev 24, inauguration of President 2, parade 8, Republican Guard 9; standards of the president 3, flag RK 5, coat of arms 7, anthem 9, presidential administration 17, policy 11, address to the people 14, President's message to the people 6, republic 12, Constitution of the Republic of Kazakhstan 7, independence 14, statehood 10, symbol of independence 5; democracy 5, appointments, interviews, signing of documents 17, authority 9, international cooperation 8, resolution, broadcast, management, correspondence, office, construction 6, Baiterek 2, Khan Shatyr, Council of Elders, Chingizid era 12, Mongol-Tatar yoke 18; Golden Horde 3; steppe 8, nomads 16, tent 2, nukers, military council 4; batyrs 3, agreements, state awarding, reliable fortress.

Associative field of concept kurultai :

KURULTAI 100 - congress or forum of all Kazakhs 57, meeting 11, council of elders 17, aksakals 9, nomads 7, Kazakhs 23, meeting of plenipotentiaries of all three zhuz 17, unity of the Kazakh people 15, law of the steppes 8, authority 3, peace negotiations 2, call for unification of forces 7, steppe inhabitants 11, steppe 5, Mongolian aristocracy 3, steppe nobility 5, Dzungarian invasion 2, election of Khan, raising of Khan on white koshma 7, Abylay Khan, Tole bi, Kazybek bi, Aiteke bi, declaration of war or peace 4, the settlement of controversial issues 3, issues of war and peace 2, return to the historical kuyu home 19 ethnic Kazakhs in other countries 10 14 repatriates, the program " Nyrly Kosh " 5 assistance to oralmans 11, state support, homeland acquisition, tolerance, friendship, interethnic consent, Assembly of People of Kazakhstan, cultural heritage 9, public, great potential, wide range of issues, interests of people 5, development of the country, demonstration of ideas, Kazakhstan society, people of Kazakhstan, political life, state priorities, initiative, reports, speeches, cradle, Turkestan 9, Astana 8, Pyramid 5, criticism, holiday, big feast, that, aytys, alaman-baiga, horse racing.

As part of the Ak Orda associative field , a core can be singled out by a group of word forms and combinations that are in hyper-hyponymic or synonymous relations with the field name: the residence of the President of the Republic of Kazakhstan , the Presidential Palace, the White House, the white building , the white yurt, the tent , the khan's rate, the rate Chingizids, Military Council, Khan, Batyrs.

The core of the concept kurultai includes: a meeting, a council of elders / aksakals, a steppe nobility, aristocracy, a meeting of plenipotentiaries of all zhuzes, a congress, a forum of all Kazakhs.

It is obvious that the series of synonymy close words / combinations and hyperonyms used

in the traditional lexicographic representation and in the associative fields, with a few exceptions, almost coincide.

On the basis of associative data, near-nuclear substantive features of the concepts are revealed: for the concept Ak Orda - it , attributes of the presidential palace . ( symbols of the Republic of Kazakhstan, standards of the president, Constitution of the Republic of Kazakhstan, republican guard, inauguration, administration, office of the president ), . quality parameters of the structure . ( beautiful structure, white building, magnificent architecture, stately building ), . political activities in the presidential residence . ( visits, negotiations, international cooperation, delegation, signing documents, appointments, agreements, ambassadors, reception of delegations, addressing the people, message to the people ), . Khan's bid attributes . ( white yurt, tent, khan's throne, nukers ); for concept kurultai - . specifics of the meeting steppe nobility . ( election of Khan , unity of the people, issues of war and peace), . specificity of the world forum of Kazakhs . ( ethnic Kazakhs, return to their historical homeland, unity of the people), . solving major government issues . ( state priorities, state support, development of the country).

In modern linguistic consciousness, Ak Orda and Kurultai are associated with such and historic realities as the Mongol-Tatar yoke ( Golden Horde ) and the Dzungarian invasion, Kazakh nobility ( Khan , Mongolian aristocracy, steppe know, bi, Kazakh zhuzes ), with the historical names of Genghis Khan, Abylai Khan, Tole Bi, Kazybek Bi and Aiteke Bi.

It is significant to note that the reactions with national cultural connotations, expressing the degree of social activity and containing the connotations of ideological evaluation, on the word kurultai is more than the word Ak Orda (respectively 23 and 10 per word kurultai and 15 and 7 per word Ak Orda), which indicates the socio-cultural value of the concept kurultai , its correlation with positive social activities, as well as its special significance for the Kazakh mentality ( unity of the Kazakh people, the election of Khan, a call to join forces, settlement of disputes, the interests of the people, the program " Nurly kosh ", gaining homeland repatriates assistance, tolerance, friendship and interethnic consent, the Assembly of people of Kazakhstan, cool heritage heritage ).

The data obtained as a result of an associative experiment allowed us to identify the subjects of the concepts. According to the associations, the subject of the Ak Orda concept is the khan, the ruler of the state or the President, that is, a person with authority. As for the modern everyday consciousness, kurultai is associated with the people, historical figures, protecting the interests of the people. Moreover, associations of nomads, steppe inhabitants are meant by the subject of the Kurultai of freedom-loving people, independent not only externally but also in the soul. All this is connected with the nomadic way of life of the Kazakhs. That is why kurultay - this is a nationwide solution of important state issues, compliance with steppe laws.

The situations of Kurultai and Ak orda unfold in a natural locus with such characteristics as infinity and openness ( steppe ). It is not by chance that the steppe is a kind of symbol of freedom , the unity of man with nature. The steppe is a free, open space, perceived by the Kazakhs as close in spirit, dear, dear to the heart ( feather grass steppe, wide steppe ). Local features of socio-cultural concepts are also associated with the cities of Kazakhstan ( Astana, Turkestan ), since Astana and Turkestan are associated in the collective consciousness with significant historical events, both past and present.

According to S.M. Tolstoy , time is one of the main categories (along with space) of the traditional picture of the world, combining mythological (cyclical) and historical ( linear) perception of time. The first is based on the cyclical nature of the natural time - the seasons, the phases of the moon, day and night; the second is on the linearity of human life, which has a beginning and an end [Tolstaya, 1995: 289]. Thus, sociocultural concepts can be quite clearly localized on the time axis, as evidenced by reactions of the type: Chingizid era, Mongol-Tatar

yoke.

The media time characteristics in conjunction with the cyclical functioning attributes express signs of time . The concept kurultai : Over time, a novelty loop came off the kurultai . In the future, its holding will become the same usual event, as, for example, the New Year or the 8th of March. And then we realize that all the Kazakhs in Kazakhstan and the world, Kurultai - the time when you can meet and discuss pressing issues ... . The time when you can just come home , which for many Kazakhs is very important - for decades, their native land remained inaccessible [Express K] 10/24/02].

Explicates in the associative field and the correlation of Ak Orda concepts and sovereignty . The emergence of associations and metaphors of the type: independence, a symbol of independence, statehood, and democracy is actualized in the consciousness of the native speaker of this particular fundamental criterion of the state as sovereignty . Ak Orda in a naive view refers to a special feature of the historical development of social community (ethnic group, people), expressed in creating their own state - statehood, that is, the socio-political importance of the residence of the President of RK " Ak orda " gives it the status of " attribute " sovereign democratic state, creates an image of the state in the ordinary consciousness of the carrier language-culture. In other words, statehood is a way of seeing, a spatial and temporal scale of seeing what the state and the people, the state, and the national-cultural symbols are and how they interact. However, one cannot rule out deeper connections, which manifested themselves in associations by analogy with the rate of the khan , an attribute of the Kazakh khanate.

Among the images of Ak Orda in media discourse, the most frequent is the image of the state : Akorda and the Kremlin remain in touch [Country and World 12.04.10].

As can be seen, a special place in the associative fields under consideration is occupied by the metaphorical way of representing the concept. V.N. Telia stresses that the birth of metaphor is closely related to the conceptual system of native speakers, with their standard representations, with the system of assessments that exist outside the language and are only verbalized in it [Telia, 1996]. Consequently, onception is the subject of emotions, likes and dislikes, and sometimes collisions of different opinions.

The concepts of Ak Orda and Kurultai , due to the national specificity of their content, have a large number of cultural connotations. An analysis of the identified connotations indicates the importance of concepts for the national linguoculture. Thus, among the most striking connotations are cultural-shaped connotations based on national symbols, cosmogonic representations of ancient nomads. In associative fields, socio-cultural concepts are " overshadowed ": Baiterek, Khan Shatyr, Pyramid, cradle . So, Ak Orda correlates with the Baiterek monument . All this allows us to talk about the concept as an artifact. The subject components of the concept are the figurative background against which the actualization of the signs of national-cultural values takes place. Wed: " Baiterek " ( translated from Kazakh as " tree of life ") symbolizes the state of Kazakhstan, which has retained its historical roots, has a strong foundation and aspiration for future prosperity [<http://ru.wikipedia>].

The " cradle - symbol of kurultai " metaphor is also embodied in the discourse of the mass media:

The symbol of kurultai ... It is an improvised shanyrak, in the center of which there is a besik , symbolizing the very cradle that gave birth to a great people. " The construction of the state begins with the care of the cradle , " something like this can be translated from Kazakh by Muhar Auezov, who crowns besik. And it was about this - about the roots of the people, about the desire for unity of the nation, about the future of Kazakhstan - the participants of the kurultay pondered this day [Kaz. pravda 10/24/02]

The metaphor of Ak Orda turns out to be significant for the interpretation of the associative

field of the concept as a reliable fortress , implicitly referring to the idea of the reliability and durability of presidential power. Moreover, Ak Orda as a symbol of presidential power is associated with the White House in Washington. The content of the concept Ak Orda in the discourse of the media is also determined by the way the authorities: The embodiment of power in Kazakhstan - this is the presidential palace " Ak orda " [[http: www. portalostranah. ru / view](http://www.portalostranah.ru/view)].

We should note that in mass communication the feature is actualized by residence . ( in the press, the joint writing of “ Akorda ” is accepted ): For Nursultan Nazarbayev, the inauguration ceremony began already on the road, on the way to the state residence “ Akorda ” , opened a year ago , which is translated into Russian as “ White Bet ” ( News “ Russia Channel ” . Through the pages of the foreign media) [Kaz. true January 12, 2006].

The sociocultural value of the concept lies in the fact that the kurultai in the associative field is fairly consistently associated with the feeling of finding the Motherland, the awareness of the Fatherland . So, in the media kurultai is understood as unity of the people which is undoubtedly valuable for a person, because it sets the character of behavior and the fate of a person as a whole, while causing various emotions: Then, as Nursultan Abishevich noted, the task was to convince our brothers in a foreign land that their country remembers them and ready at any moment to give them a helping hand. And this goal has been achieved: the participants and guests of the kurultai went home with a joyful awareness of the feeling of the Motherland , which finally found true independence [[http: www. nomad.su](http://www.nomad.su)].

Kurultai in the press is estimated as a social phenomenon, acting as a source of positively colored emotions / states, and at the same time - critics: I remember the first kurultai, which took place exactly 10 years ago. Then there was a big buzz around an event unusual for the entire post-Soviet space . This was followed by worldwide gatherings of Tatars, Russians, Ukrainians, etc. But then the kurultai was assessed far from unequivocally. We talked about the revival of the Kazakh Khanate that Nursultan Nazarbayev and the kurultai will become Khan, as in the old days, must, according to the ancient laws of the steppes, affirm him in this status. Therefore, Turkestan was chosen, so two leaders of fraternal neighboring countries came. A lot of what happened. But Kurultai held, President Khan did not, as well as Kazakhstan - Khanate. And everyone has forgotten what the World Kurultai of the Kazakhs was for all the same [Express K October 24, 2002].

At the same time, the understanding of kurultai as a holiday in Kazakh culture determines the attitude of native speakers, which is expressed in associations with positive national and cultural connotations ( big feast, that, aytys, alaman-baiga, horse racing). Ideas about kurultai also contain a system of ideological values that is relevant for Kazakhstan's political culture ( tolerance, friendship, interethnic concord, cultural heritage ). The presence in the organization of the semantic concept Kurultai of such a feature is , solving major government issues . , lets talk about understanding of the kurultai as a forum, where a wide range of issues related to the development of the country, the priorities of the state are discussed. In other words, Kurultay - This is a demonstration of ideas, implying the " Kazakhstan model " of the development of a multi-ethnic society.

Thus, the extraction of data on the contents of the Ak Orda and Kurultai concepts based on an associative experiment confirmed and organically supplemented the results of the analysis of the discursive content of concepts on the media material. The content of sociocultural concepts includes the semantics of the naive concept, but is not exhausted by it, since it covers all the many presentational elements of the name of the concept, manifested in its discursive content, including national-cultural connotation and specific sensual associations.

Ak Orda and Kurultai as ethnocultural phenomena of the sociopolitical conceptosphere are objectified in Russian by an extensive and well-structured lexical and phraseological field, as

well as media texts, which indicates their communicative relevance for the consciousness of Russian speakers.

The formation, stability of the core (main dominant) and the de-nuclear zones of the concepts of Ak Orda and Kurultai are equally confirmed by both vocabulary definitions and psycholinguistic experiment and cultural context. The analysis of associative fields showed the validity of the statement that all semantic variants of word meanings recorded in the system and detected during component analysis are “ recorded ” in various combinations of stimuli with reactions [Karaulov, 1993]. However, it is also obvious that the dictionary differs from the internal lexicon, in which the word exists as the core of multidimensional connections and associations, moreover, they function not only as reflecting the linguistic connections, but the structures of knowledge behind them.

Ak Orda and Kurultai, characterized as sociocultural concepts, are largely metaphorically conceptualized and thus find figurative expression in the language. Comparison of Ak Orda and Kurultay with images of space, time, subject, and sociohistorical realities serves as the “ base ” metaphor . Consequently, the concepts of Ak Orda and Kurultay are considered as mental formations projected onto sociocultural objects of human perception and understanding.

The specificity of the discursive embodiment of the concepts of Ak Orda and Kurultai in Kazakhstan's political culture comes down to the actualization of national-cultural meanings and symbolic (figurative) signs. In the process of communication there is not only the transmission of information, but also a demonstration of meanings.

The study of Kazakhstan's socio-political discourse showed that communication has a presentation potential. The presentation of the socio-political discourse is provided by the media, which systematizes the information environment of a native speaker, making it accessible to his cognitive activity. Consequently, presentation as one of the functions of social and political discourse, focused on media representation, includes a special communication mechanism, using such verbal means of influence, as presentations.

Thus, the discourse of the mass media accumulates in itself the presentations, which are cultural signs, accepted by native speakers as dominants, implementing the sociopolitical principles and ideas about the world accepted in society. At the same time, presentations of social and political discourse, consisting of sociocultural concepts and images of the surrounding world, contribute to the demonstration of meanings intended for recognition and interpretation by a native speaker.

## **CONCLUSION**

Cognitive learning of political lexicon of the modern Russian language showed how effective was the modeling of basic mental processes originally giving the structuration of language elements in the terminology system, and explaining " behavior " terminological units in public and political discourse, as well as the adequacy of the choice of socio-political term of a number of similar units in accordance with the communicative task of the message. Building the underlying conceptual structures of the socio-political conceptual sphere based on data on the cognitive foundations of the semantics of linguistic elements was a necessary and key element in the process of learning the special vocabulary of the socio-political sphere of knowledge.

Language and politics as a multifaceted topic cannot be limited only to the fact of the existence of both the phenomenon of the language of politics and the phenomenon of the political language and the determination of their linguistic status. Reflection of the political world in the lexico-semantic language system involves solving the problem of identifying the boundaries between socio-political vocabulary (SPL) and socio-political terminology (SPT), which has recently been viewed not only as a means of reflecting political reality, but as components of the political world. At the same time, the world of the political is a complex of phenomena, institutions, relationships, processes and includes such areas as the state-legal system, the party system, the electoral system, etc.

In determining the boundaries between the SPL and the SPT, we proceed from their mental-cognitive basis and the relationship between the SPL and the political language, and the SPT in the composition of this lexis is associated with language politics. Socio-political vocabulary as a lexico-semantic subsystem of the Russian language includes socio-political terminology. Units of social and political vocabulary as linguistic expressions of the concepts of the social and political sphere of their distribution are a way of representing generally binding scientific knowledge, and units of social and political terminology are considered as specific carriers and custodians of a piece of information that has its value in a special conceptual system of social and political knowledge. In this sense, the term ontologically is a special cognitive-informational structure in which scientific and professional knowledge accumulates in a specific language form.

The application of the provisions of the cognitive-discursive paradigm to the definition of a socio-political term as a unit of linguistic and scientific and professional knowledge made it possible to reveal the information capacity of the term concept, its conceptual and semantic structure, set of meanings of the term, fixing specific information about the political world.

It has been established that modern socio-political terminology is heterogeneous in its composition and much wider in its communicative direction. It represents not only the core of professional (socio-political) vocabulary, allowing social scientists to operate with information and use it in the professional sphere, but also an important part of the national language picture of the world. At the same time, the social order is a necessary element and simultaneously an external impetus for the formation and functioning of social and political vocabulary.

The scientific and professional picture of social science is defined as a system of knowledge about the political world, represented by a set of concepts in the socio-political concept sphere and fixed in socio-political terms.

As part of our research, we adhere to a linguistic-cultural understanding of the concept and believe that the concept is a mental entity, a structural unit of linguistic consciousness that carries a universal and national-specific content relevant to one or another linguo-culture. Reflecting the national worldview, the concept marks the linguistic picture of the world and forms the conceptual sphere of the people, in our case , of Kazakhstani society using the Russian language as a means of communication.

But at the same time, conceptual is a mental unit that explicates both linguistic knowledge

and non-linguistic knowledge (experimental, scientific-conceptual, figurative, sensory-sensual, cultural-axiological), and it connects the individual with society and includes it into the national - cultural community. Therefore, the concept can be defined as a structurally organized knowledge of a certain society about the phenomena of spiritual and material culture, represented through the space of linguistic signs. The concept acts as a dynamic phenomenon, since its content and interaction with other concepts depend on changes in culture and, accordingly, in collective consciousness.

All mental units, including concepts, frames, scenarios, slots, subframes, reflect the picture of the world in the national consciousness and represent cognitive structures, including not only the ability to access knowledge, but also the way to obtain them. On the basis of cognitive structures, cognitive models are formed that are related to the description of the concept, including from the sphere of the SPL of the modern Russian language.

The analysis of conceptual models of the semantics of terminological units showed that the information accumulated in socio-political terms is considered as scientific knowledge recorded in the conceptual representation of native speakers about the socio-political reality. Revealing the essential (cognitive) features of being terminated sociopolitical phenomena, the most informatively saturated units are the concepts from the field of social and political vocabulary, since they transpose particular terminological conceptual information about the political world. Socio-political terms as the names of scientific concepts play the role of " tricks ", denoting such areas of the scientific text on which the " thickening " occurs , the greatest concentration of scientifically significant information about the political world, which is subject to understanding and assimilation by the addressee.

The term definition is a special cognitive unit of a scientific text, which has its own conceptual structure. Exactly the definition containing the "clot" of terminological information, consistently structures the content of the scientific and professional picture of the world. Building a scientific and professional picture of the world in modern Russian is a deployment of a system of terms (compressed texts) through definitions into a full-fledged text (a set of related texts). The deployment of individual terms corresponds to the construction of fragments of a scientific and professional picture of the world. This process occurs in stages, corresponding to the structural elements of the semantic part of the scientific text. Therefore, the socio-political term as a special conceptual information structure acts as a cognitive model necessary in the process of socio-political communication.

When considering a sociopolitical term as a basic unit of a scientific and professional picture, it is necessary to link the conceptualization process with the categorization of the world, since the cognitive categorization mechanism consists in implementing the conceptual characteristics of the relevant category, that is, its prototypical characteristics. At the same time, the education category is closely connected with the formation of the concept.

The categorization in the socio-political terminology of the modern Russian language is based on the selection of such main categories of the political world as society, politics, power, state, government, people, democracy, law, law, party, personality, culture, ideology, morality . Each of the areas of socio-humanitarian knowledge (political science, political sociology, political psychology, political philosophy, cultural studies, history) associated with the socio-political conceptual sphere, leaves its mark on the linguistic expression of basic concepts of social science.

All other elements of the conceptual field of social and political vocabulary are structured around the base (nuclear) concepts. It is the basic concepts that take the place of information peaks, organizing the entire semantic space of the socio-political concept sphere.

The semantic space of social science is viewed as knowledge of the political world,

represented by means of the linguistic picture of the world, being a part of an integrated system of social and humanitarian knowledge included in the socio-political conceptual sphere.

Socio-political vocabulary and its core - terminology are an active part of the vocabulary that serves the socio-political communication of the average native speaker, since it is common for political world terms to go beyond the limits of highly specialized use due to their social nature. The world of the political is the only special sphere in which communication is oriented towards a mass audience. Accordingly, the peripheral part of the SPL is represented by passive one and therefore stylistically marked vocabulary. In general, the socio-political vocabulary and its core - the terminology represent a verbal embodiment of the "political world", and linguistic phenomenon in the context of Kazakhstan's political culture, serving as one of the most important tools in the process of socialization of the linguistic personality.

The concepts reflected in the socio-political vocabulary of the modern Russian language are characterized by integrativeness - the ability to provide "compression" of meaning due to the immanent inclusion of a complex of potential situations, frames, sub-frames, slots, etc.; due to the dynamic - ability to evolve, vary in accordance with changes in the conceptual picture of the world as a whole. Of course, such changes are mostly evolutionary, but not revolutionary, i.e. flow slowly enough.

It is quite obvious that at the beginning of the twenty-first century, the communicative relevance of such concepts as Kazakhstan, government, elected bodies, political activity, economics, finance, business, social protection, religion, information, culture, terrorism, reform, conflict, crime, globalization, control, ecology has increased.

One of the promising concepts that allow the most detailed analysis of the conceptual space of a set of terms is the concept of a term field for us, reflecting one of the global linguistic concepts is the concept of a systematic language structure.

The term political field is a three-dimensional space. Traditionally distinguished semantic, paradigmatic and word-formation fields form three dimensions of a single terminological field: paradigmatic, syntagmatic and epidigmatic. The terms of the sociopolitical conceptsphere are especially organized in the field and in the microfields within it, i.e. they are limited by the specificity of the field, its contextual conditioning.

The terminological field of political science is not just a set of concepts objectifying the concepts of the political world, but a complex formation, structured in accordance with the socio-political concept sphere that it reflects. The terminological field of political science has a multi-layered conceptual structure that forms the frame of a term - field as the structural-semantic space, which fixes information about the political world in all its aspects and manifestations. Cognitive analogs of terminological areas are included in the common frame of the term field of sub-frames, which are conceptual areas, since each area has its own conceptual organization and corresponds to a certain set of knowledge about a fragment of the political world. All terminological units of conceptual areas are united by a common semantically simple meaning that is included in the content of a term field unit by the meaning of the word policy. The semantics of the lexeme "politics" forms the conceptual core of the term field. Therefore, the term field serves as a repository of knowledge about the world of political, fixing the interdependent relationships of key terms as basic elements of scientific thinking.

The frame model of concepts serves as a form of presentation of scientific knowledge, structured in certain areas, so that we can streamline the chaotic and disparate units associated with the concept. The frame model allows us to correlate the units of verbalized concepts and the mental formations behind them, as well as to determine the degree of interconnectedness of concepts in a certain fragment of the socio-political picture of the world.

Frame analysis of the concept of political ethics shows that the conceptual space of the



culturally significant category of social science, reflected in the political discourse, is universal and represents the general scientific and professional understanding of the system of values and norms, the moral and ethical principles of the political world. The semantic space of the concept of political ethics is formed by a set of slots, verbalizing the basic and typical features of the frame.

The work establishes that the political culture in the socio-political picture of the world is represented as an attribute of the subjects of political relations expressing the dialectical unity of culture and politics. Consequently, in the semantic organization of the concept of political culture there are both " political " and " cultural " components.

The cognitive structure of the concepts of political ethics and political culture ensures the formation of frames of terminological areas and structural-semantic spaces that display information about the sociocultural and ideological dimensions of the political world. The common frame of concepts political ethics and political culture includes cognitive components of slots that contain information relevant to the described social and cultural phenomenon, as a set of slots brings together into a single image of the cognitive linguistic, scientific and professional knowledge of the fragments of the political world.

In the modern world, any significant socio-political event becomes the subject of reproduction in the media, it means that, in fact the mass media is the main medium for the existence of political communication. It is obvious that socio-political communication, focused on media representation, represents an environment of social activity in which the language mostly implements its potentials of functioning integrity. Exactly this integrity, as established in the process of research, that is manifested in the socio-political reality produced by the media, while the language (in our case , Russian) acts as one of the components of the political world.

It is proved that the modern process of socio-political communication with its specific language units is a combination of presentational and manipulative mechanisms of influence that can impose on a person a specific perception of information about the socio-political reality. The ability of the social and political discourse, based on media representation, to function as a battery of cognitive and pragmatic structures is due to the fact that the media, as the main medium for the existence of socio-political information, flexibly react to all evolutionary changes in society, thus making it a specific tool for obtaining, presenting and use of knowledge.

The learning of Kazakhstan's socio-political discourse showed that communication has a presentation potential. The presentation of the socio-political discourse is provided by the media, which systematizes the information environment of a native speaker, making it accessible to his cognitive activity. Consequently, presentation as one of the functions of social and political discourse, focused on media representation, includes a special mechanism of communication through verbal means of influence which is a presentation.

The discourse of the mass media accumulates in itself the presentations, which are cultural signs taken by native speakers as dominants, which realize the sociopolitical principles and ideas about the political world implemented in Kazakhstani society. At the same time, presentations of Kazakhstan's socio-political discourse, consisting of socio-cultural concepts and images of the surrounding world, contribute to the demonstration of meanings intended for recognition and interpretation by a native speaker.

Socio-cultural concepts of Kazakhstan , Mazhilis, Nur Otan , Ak Orda and Kurultai are those verbal signs that are endowed with an influential function of power and ensure the presentation of social and political discourse, i.e. they act as a central element of the presentation structure of the socio-political discourse are presentations .

Observations on the functioning of the socio-cultural concept of Kazakhstan in the socio-political discourse led to the conclusion that the concept of Kazakhstan as a mental representation

of a culturally significant phenomenon reflects the presentation of linguistic awareness of the socio-political sphere of society. Presentation as a property of the concept Kazakhstan is found in the modeling of the structure of the concept formed by probabilistic assessments of the public consciousness estimates approximate, but similar to members of a homogeneous society. The concept of Kazakhstan in the national picture of the world has a segment structure, which is formed with the help of various frames, sub-frames and slots, which allows us to speak about the specific updates of the concept Kazakhstan in the republican mass media.

To model the value system of a socio-political discourse, it seems important to use a conceptual analysis based on identifying a set of keywords of a political text, describing the conceptual space they designate. This analysis assumes consideration of nuclear and peripheral substantive features of concepts in the socio-political discourse of Kazakhstan, as well as the definition of the main paradigms that demonstrate the structure of socio-cultural concepts.

In the process of analyzing the socio-political dictionary, it was proved that the key words of the socio-political discourse serve as semantic dominants grouping around themselves the words in the national thesaurus. In the course of communication, not only the transmission of information and the manifestation of meanings occur, but also the demonstration of meanings.

The description of socio-cultural concepts in their synchronous state is complemented by an analysis of the results of an associative experiment and the learning of the discursive functioning of words that act as lexical representations of the concept.

It has been established that conceptual organization Mazhilis reflects the ideas of native speakers about power relations, about the legislative power in general. In the case of a lexeme of "Mazhilis " number of lexicographical meanings allocated dictionaries, and the resulting experiment are not the same as the word in the minds of native speakers which is more important than it is noted by dictionaries. Obviously, the concept is a dynamic value, since the content of the concept depends on changes in the mass consciousness, which in turn are determined by changes in public life, changes in priorities, values.

On the basis of associative data, the macrostructure of the key concept Nur Otan is described as well, it is connected with the identification of cognitive signs of the concept on the main structural components by the figurative component, the information content and the interpretative field. It is proved that the dynamics of the development of cognitive signs of the concept Nur Otan , Mazhilis and their representatives in the collective consciousness associated with the most important trends in the socio-political space, due to the change of values of modern Kazakh political culture, reflects the views of native speakers about the ruling party and the legislative power of modern Kazakhstan society. The demonstration of the meanings of socio-cultural concepts also takes place in the representation in the discourse of mass communication, revealing their ideological, valuable and presentational aspects.

The extraction of data on the contents of the concepts of Ak Orda and Kurultai on the basis of an associative experiment confirmed and organically supplemented the results of the analysis of the discursive content of the concepts on the material of the media. The content of socio-cultural concepts includes the semantics of the naive concept, but is not exhausted by it, since it covers all the many presentational elements of the name of the concept, manifested in its discursive content, including national-cultural connotation and specific sensual associations.

It has also been established that Ak Orda and Kurultai, as ethno-cultural phenomena of the sociopolitical conceptsphere, are objectified in modern Russian with an extensive and well-structured lexical and phraseological field, as well as media texts, which indicates their communicative relevance to the consciousness of native speakers.

The formation, stability of the core (main dominant) and the de-nuclear zones of the concepts of Ak Orda and Kurultai are equally confirmed by both vocabulary definitions and

psycholinguistic experiment and cultural context. Ak Orda and Kurultai , characterized as sociocultural concepts, are largely metaphorically conceptualized and thus find figurative expression in the language. Consequently, the concepts of Ak Orda and Kurultai are considered as mental formations projected onto sociocultural objects of human perception and understanding.

The specificity of the discursive embodiment of the concepts of Ak Orda and Kurultai in Kazakhstan's political culture comes down to the actualization of national-cultural meanings and symbolic (figurative) signs.

Thus, the prism of a cognitive approach in the learning of sociopolitical vocabulary made it possible to carry out a promising line of research based on the intersection and interweaving of communicative linguistics, cultural linguistics and cognitive linguistics.

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