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PARAMETRIC CATEGORISATION MODEL OF AXIOCONCEPTOSPHERE

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Abstract

The article deals with the theoretical and methodological diagnostics of the axioconceptosphere based on the parameterization of the category of values, which was formed in the scientific philosophical thought from the time of antiquity (in the Middle Ages, the Renaissance and Enlightenment) until the second half of the XIX century – the beginning of the XX century, when it was stated about axiology as one of the disciplines in the system of philosophical doctrines, in the development of which three evolutionary periods may be distinguished: *preclassical* (1860–1880), 2) *classical* (1890–1920), 3) *post-classical* (1930 and till now). A parametric model of axioconceptosphere categorization based on the philosophical and social, cognitive-psychological, cultural and linguistic values of values has been developed. The assumption has been made that the basis of the construction of the axioconceptosphere and its axioconcepts is the binary-semiotic principle, which reflects the cognitive mechanisms of parameterization of values in each particular culture through the measurement of the range of assessments. Due to such scale the perception of the native speakers of these or other value concepts takes place. The scientific arguments for reviewing existing assertions about the structure of concepts have been presented and it has been proved that the value concepts, and, accordingly, the axioconceptosphere, consist of two mental zones: a zone of ethnic constants, which is an archetypal component and a concept, as well as an axioconceptosphere, and a zone of cultural dominant – a stereotypical component which in such concepts is represented by the organization of the value-comprehension, value-evaluative and value-figurative components, which are located in the axioconceptosphere depending on the values that dominate the concrete Ethnic Culture in different phases of development. The core of such concepts is the value component, but not the conceptual one, because it precisely determines the construction of other components of the structure of binary concepts.

Keywords

Parametric model, category of values, axioconceptosphere, binary-semiotic principle, binary concepts.

1. Introduction. Modern anthropocentric linguistics in its broad interdisciplinary contacts continues to investigate ties issues between language and consciousness, language and thinking, language and culture, language and ethnicity (S.G. Vorkachev², V.I. Karasik³, Yu. S. Stepanov⁴, A.M. Prykhodko⁵, T.V. Tsyvian⁶). Their main vector is disclosure mechanisms of categorizing process of surrounding reality phenomena by different society representatives, which results certain categories, including the category of values⁷. Discussions on the last problem concerning its ontological essence and in the aspect of links with other world outlook categories (J. Dewey⁸,

R.B. Perry⁹, N. Rescher¹⁰) and reflection in the world view (conceptospheres) of the different languages speakers are still continuing.

The **object** of study in the article is the category of values as a basis for the formation of the axioconceptosphere of each culture. The **subject** of the study is a parametric model of axioconceptosphere categorization, which is diagnosed by philosophical and social, cognitive, cultural and linguistic parameters. The **purpose** of the paper is to construct a parametric model of values categorization as conceptual and linguistic categories that form the axioconceptosphere of particular ethnoculture representatives. One of the unique features of a person is its natural ability to categorize the knowledge and experience accumulated throughout the life (M.M. Boldyrev¹¹, V.Z. Demiankov, O.S. Kubriakova¹² and others). As a result, all phenomena of surrounding world acquire one or another form in human consciousness, one of which is categorial and conceptual objects representation in material and immaterial world in the form of conceptual categories, which testify to the complex cognitive processes, which are typical for human.

In the opinion of A. R. Arakelova, since conceptual categories are a connecting element between thinking and language, they should be considered in close connection with the categories of linguistic semantics. Fundamentally in mechanism of comprehension of the world by the person and processing of this information lies a meaningful and structurally complex system of values¹³, an interdisciplinary approach which allows to determine, interpret, predict, and, accordingly, to

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² Vorkachev 2003

³ Karasik 2002

⁴ Stepanov 2007

⁵ Prykhodko 2008

⁶ Tsyvian 2006

⁷ Leontyev 1996

⁸ Dewey 1939

⁹ Perry 1950

¹⁰ Rescher 2004

¹¹ Boldyrev 2006

¹² Demyankov, Kubryakova 1996

¹³ Arakelova 2017, 11, 31.

some extent, influence on motives of human behavior, to explore the semantic space of culture in general and social institution or individual in particular¹⁴.

2. Methodology. As values are defined as a multidimensional world view category¹⁵, method of historical reconstruction is methodologically relevant for parameterization of categorial status, whereby it seems possible to adjust settings that allow to categorize axioconceptosphere of each national culture, in particular, to trace how gradually the theory of values, which firstly consisted of scientific notions of Genesis in general, then began to be developed as an interdisciplinary category of different fields of scientific knowledge, acquired the nature of theoretical methodology, on the basis of which axiology as a science was formed.

Instead, the categorial status of values forming the axiosphere (axioconceptosphere) still remains the subject of lively discussions. Today the methodological and categorial statuses of values are mainly based on four parameters: 1) *philosophical and social* (N.A. Berdyaev¹⁶), 2) *cognitive and psychological* (Ye.F. Serebrennikova¹⁷), 3) *culturological* (B. Malinovskiy¹⁸) and 4) *linguistic* (N.D. Arutyunova¹⁹, S.V. Vorkachev²⁰, V.I. Karasik²¹, I.V. Chekulay²², etc.). In order to argue the importance of these parameters for the formation of the conceptual and linguistic categorial statuses of values, we consider the basic provisions of each of them.

3. Results and Discussion.

3.1. Reconstruction of the pre-classical period of categorial status of values formation. According to A.R. Arakelova, "Values is a category that is, primarily, philosophical, but now this phenomenon is studied through the prism of various humanities, first of all, sociology, cognitive psychology, cultural studies, and, undoubtedly, linguistics. Meanwhile, the concepts embodied in the term "values" have always been conditioned by the corresponding trends and orientation of philosophical thought that prevailed in one or another period"²³.

The history of philosophical thought in the formation of the categorial status of values is summarized

succinctly, but very consistently synthesized in the article by S. A. An and A. A. Belinova "Conceptualization of value as a philosophical category", the main stages and directions of which we will cite and comment here, particularly those that are contiguous to the subject of this study.

The authors of the article substantiate the importance and expediency of the axiological approach in general for contemporary humanities and pay special attention to axiology as a science, defining it, referring to the "Philosophical Encyclopedic Dictionary" as a direction of philosophical scientific thought and doctrine of values²⁴, in the formation of which philosophers distinguish three main periods (citing the thoughts and positions formulated in the works of modern philosophers on this problem, references to which we also give in square brackets): 1) *pre-classical* (1860 – 80 years), 2) *classic* (1890–1920), 3) *post-classical* (from the 1930s to the present day)²⁵, considering in particular the prerequisite for the formation of the first period on the basis of the scientific philosophical thought of different ages (Antique, Middle Ages, Renaissance, Enlightenment), when the value world view was formed in the context of developing common problems of ethics and aesthetics, on the background of which the spiritual orientations of personal and social life of human were established²⁶.

We will use separate quotations from the aforementioned article S. A. An and O. A. Belinova, which is important for argumentation of the values status as a conceptual and at the same time linguistic category. Researchers, relying on the works of various philosophers, note that "[...] in the ancient philosophy the question of value was directly included in the structure of Genesis question: the comprehensiveness of Genesis was understood as an absolute value for a person who expressed simultaneously ethical and aesthetic ideals. It is noted that for the first time Socrates, who tried to comprehend what Blessing is, formulated the question of values. In addition, in the concept of Plato, Blessing is identified with Being, Goodness and Beauty. This gave rise to the assumption that at this period the conceptual triad – Truth, Goodness, Beauty entered in the philosophical use [...]. In the Middle Ages, on the one hand, there is a reassessment of the classical antique values, and on the other hand – together with the normative regulators of social relations, religious values begin to play a special role in combining the values of Truth, Goodness and Beauty in the ideas of God. [...]. In the era of the Renaissance, human is elevated to the rank of the Supreme value, authorized by God himself. At this time, values combination of the real and ideal Being comes again [...]. The Age of Enlightenment actualized new values: the mind, free will, practical utility, science and progress [...]. The intensive development of interest in values is observed at the end of the eighteenth century, thanks to the I. Kant philo-

¹⁴ Ibid.

¹⁵ Mironov 2007

¹⁶ Berdyaev 1989

¹⁷ Lingvistika i aksiologiya 2011

¹⁸ Malinovskiy 2005

¹⁹ Arutyunova 2004, 2007

²⁰ Vorkachev 2003

²¹ Karasik 2002

²² Chekulay 2006

²³ Arakelova 2017, 11

²⁴ EFE 2001, 12; Belinova 2014, 230.

²⁵ Zhukov 2009, 20.

²⁶ Baeva 2004, 9.

sophical system, when the axiological triad of Truth, Goodness and Beauty was transformed into independent philosophical disciplines: logic, where thinking strives to achieve its goal – cognition and evidence of truth; ethics, where the will tends to its goal – to be good; aesthetics, where the feeling aspires to capture the beauty. In the context of philosophy and history, Kant closely associates the category of "value" with the notion of culture, the essence of which is the social value of man as a whole"²⁷.

3.2. The classical period and its role in the formation of the axiosphere. Later in the above-mentioned work, the history of the values science development and the philosophical directions of their study in the second - the classical period are considered. In particular, it is noted that "for the first time a profound doctrine of values was presented in the 60s of the XIX century by the German philosopher R. G. Lotze in the treatise "Fundamentals of Practical Philosophy" when the beginning of the classical period in the axiology development was announced. Lotze R. G. chose a notion "significance" (meaning) as a criterion for identifying values. Subsequently, in 1902, to designate the sphere of philosophical problems, which are contiguous to values, the French philosopher P. Lapi introduced the term "axiology," and after two years later E. von Hartmann presented axiology as one of the disciplines in the system of philosophical doctrines"²⁸.

In this period of axiology development on the base of M.O. Losskiy views²⁹ and A. Messera³⁰, were singled out five philosophical approaches / directions to the study of values.

We briefly characterize these provisions regarding the nature of values that are important for their parameterization as a conceptual category, formed primarily based on a philosophical parameter. "For the first direction (approach), called *psychologism* by M.O. Losskiy, is typical statement that the source of values are the biopsychological needs of man and that any object has value only to the extent that it causes some individual psychological experiences (pleasure, desire, etc.) in the spiritual life of the subject [...].

The second is the *idealistic* direction reaches the Baden School of Neo-Kantianism (V. Windelband, G. Rickert), which confirms value as the ideal Being. Value is not a reality, but an ideal, the bearer of which

is the transcendental subject, "consciousness in general"³¹. The basis of Neo-Kantian axiology is the dualism of the immanent Genesis and the transcendental Sense (value), which, by entering into relation with the subject, is transformed into an imperative for him. In the 80's and 90's of the XIX century neo-Kantian philosophers came to the conclusion that the world is divided into Being and Values, which are beyond and "above" the Being and are essentially meaningful for the person, but not in the usual practice, but through manifestations in spirituality and culture. It was about such values as Goodness, Beauty, Faith or God and Truth. Value for a certain time was identified with magnitude and sense [...].

In the third direction, the *phenomenological* (M. Scheler, E. von Hartmann) values are "essences", invariable ideal formations out of real being, it is the condition that something real is generally valuable [...]. The fourth direction is *idealistic-realistic* (G. Munsterberg) that was founded in the beginning of XX-th century in Munsterberg's work "Philosophy of values" with a striking subtitle "Basic principles of the world view," where for the first time in the history of axiological thought the pattern of building a person's world outlook from the value understanding the world was found and logical, aesthetic, ethical, metaphysical, and cultural values were identified [...]. As you can see, this was one of the first classifications of values. The fifth direction is *realistic* (V. Stern), whose representatives state that value does not exist by itself, but concerns something or someone, that is, the carrier of values"³².

From the above-mentioned philosophical approaches to the comprehension of values it implies the assumption that this philosophical category cannot be cognized out of personal and ethno-specific modes. In connection with this, the social parameter cannot be separated from the philosophical one, without which it is impossible to explain the nature of the most important value meanings of the individual and society scientifically. Proceeding from this, it becomes important to search scientifically and establish the connection of values with various social factors.

Due to the social context of studying values, according to Yu.O. Ladygin, it could be determined "which life spheres of a particular community, characteristics and intellectual peculiarities of individuals of this community, anthropological features become valuable objects"³³.

M. Rokich writes in his work "The nature of human values" about the importance of the social parameter as a component of philosophical and, above all, that the change in the value orientations of the individual leads to behavioral changes, to changes in modality to the phenomena of the surrounding reality³⁴. Dominant socio-cultural settings in the form of stereotypes show persons attitude to choices, life priorities and general horizons of his being³⁵.

²⁷ cited in the book: An, Belinova, 2014, 231.

²⁸ Belinova 2014, 231.

²⁹ Losskiy 1931, 6-7.

³⁰ Kagan 1996, 23.

³¹ Vinbelband 2007, 37.

³² Belinova 2014, 231-233.

³³ Ladygin 2011, 175.

³⁴ Rockeach 1973.

³⁵ Serebrennikova 2011, 16.

3.3. Cognitive-psychological and linguistic parameters in the categorization of the axioconceptosphere. Among the priorities of life, the founders of the axiological direction in cognitive psychology and cognitive linguistics (T. Krzeszowski, P. Powels, A.M. Simon-Vandenberg, etc.) denote such concepts as "love", "friendship", "tradition", "maternity", etc., including those value concepts that do not exist out of the human experience, but depend on their understanding of the person. All these concepts are the results of cognitive processes and, in particular, processes of conceptualizing of the world³⁶, as discussed at the beginning of the article.

The cognitive-psychological factor in the categorization and conceptualization of values is closely associated with the following cultural, and especially the last, linguistic. Ye. F. Serebrennikova writes that values are the result of the processes of categorization, conceptualization, and, first of all, verbalization: "the integral national images of the world that generates each of the linguistic cultures, in their combinatorics around the ethnocultural dominant, form a certain conceptual sphere, the unique nature of which is due to its value measurement"³⁷. Comparable studies of various ethnic cultures in the aspect of analyzing their values are aimed at revealing not only differences in the organization of life priorities of each culture, determining the way of life, thinking of its representatives, but also studying the attitude of one country representatives and culture to other nations (heterostereotypes). The development of issues related to values is important for the disclosure of the specifics of the world view, i.e. the perceptions of the surrounding world, reflected in the human consciousness. The spectrum of these issues reaches the works of W. von Humboldt, which have not exhausted their relevance to this day, because the main fragments of human consciousness are reflected in the world view, they are also reflected on a such aspects of human existence as "morality", "law", "art", etc.³⁸. Therefore, the study of the world view is carried out taking into account the value parameters integrated into each situation of human life. Given such a statement of the problem V.I. Karasik highlights a "valuable world view", this includes the most important meanings belonging to a particular culture. The totality of values dominant in this culture forms, according to the scientist, a certain type of culture which is maintained and preserved through the use of the language³⁹.

In this connection, the question arises about establishing a relationship between notions "concept-

osphere" (world view) and the "valuable conceptosphere" – axioconceptosphere (valuable world view)". Conceptosphere as a result of the conceptualization of the most important meanings of ethnic group existence and their expression in the form of concepts that are valuable to this community and its certain individual is a multidimensional space that has a field invariant-variant structure (like the concept is one of its structural components), in the nucleus of which there is a valuable conceptosphere as an invariant, or an axioconceptosphere.

Speaking about the close connection of cognitive parameter with cultural and linguistic for values categorization, most researchers (V.I. Karasik, L.T. Yagafarova, etc.) in their research rely on a key position on values in the culture of a particular nation and in the minds of some of its representatives, in particular, that values reflect the character of each culture. In research papers dealing with this issue, scientists point out the need to analyze the cultural development of the nation and humanity as a whole (E. Toffler, P. O. Sorokin), in particular, from the point of view of identifying ways of transferring and assimilating cultural values by personality (M. B. Turovsky), as well as reconstruction of the cultural-national model of the world, which reflects the categorization of collective experience in one or another linguistic culture (M. Gotlib Island, V. V. Kolesov, etc.).

Previous observations on the process of categorizing values on the basis of relevant philosophical, cognitive and cultural parameters give grounds to suggest that this category reflects the ability of human consciousness to reflect reality through a combination of objective and subjective, individual and collective perceptions and experiences. Mental processes that occur during the knowledge and categorization of the surrounding world constitute the cognitive experience of human. In its turn, cognitive activity is reflected in the language. This brings us to the logical conclusion that values as the most important result of comprehending the world by man are not only a conceptual category formed by the above-mentioned parameters, but also a linguistic category that can be detected through language parametrization or diagnostics.

3.4. Evaluative parameter as an indicator of language values fixation. Researching the linguistic objectification of values, I.V. Chekulay distinguishes two levels of the language axiological system is the level of value categories and the level of evaluative actualization of thought. The first, in his opinion, is presented in the language in the form of concepts; the second is in the form of verbalized assessment⁴⁰. As G. N. Yagafarova notes that concepts, concentrating values are verbalized with the help of lexemes and other language formations. If realization proceeds directly through a dominant lexeme, then we can speak about explicit objectification, if verbalized features

³⁶ Krzeszowski 1997, 24.

³⁷ Serebrennikova 2011, 22.

³⁸ Goncharova 2012, 396.

³⁹ Karasik 2002, 117.

⁴⁰ Chekulay 2006, 7.

of the concept (lexeme that reflect the content of the concept covertly) facilitate this, then this is implicit objectification⁴¹. The value actualization of the linguistic units is due to the binary oppositions (which will be discussed below). This means that the values immersed in the context of culture are closely connected with the ways of verbalizing significant meanings within a single culture, as well as in the intercultural relations, both in synchrony and diachrony.

In this case, the axiological measurement of the semantic evolution of the word as a fixer of ethnic constants and national-cultural dominants, which is represented by value concepts, should be based both on materials of folklore, mythology, and poetry⁴² etc., and on the language reconstruction of cultural and social codes of civilization⁴³. This is the main task of linguoaxiological ethnosemiometry that deals with the correlation of the semantics of a word and the features of its application with the value conceptsphere that was formed in the minds of native speakers in a certain historical epoch.

At present, such tasks are gradually being implemented, and, as rightly noted T.S. Semehyn⁴⁴, modern linguoconceptology already has a considerable experience in the reconstruction of concepts that represent higher spiritual values. However, the problem in this area remains the questions of defining the structure of these concepts, as well as establishing its distinctions from the structure of other concept types, and the terminological designation of such mental entities.

T.S. Semehyn has explored the various opinions of the researchers on this subject, which we will allow ourselves to cite here. In particular, the researcher writes "N. L. Arutyunyan proposes to call the value concepts "overconcepts," emphasizing that overconcepts are the designation of higher values."⁴⁵ V. I. Karasik calls these concepts "cultural dominant", which form a certain type of culture⁴⁶. A.P. Babushkin notes that the concepts of abstract names are flow, more individual, have a modal-evaluative character and are determined by the moral norms and traditions of society. The structure of these concepts has

an invariant "core" around which there is a fairly wide range of personal associations, and therefore he proposes to call them "kaleidoscopic concepts"⁴⁷. S.G. Vorkachev calls value concepts "teleonomic", under which the author understands the entities that accumulate higher spiritual values and embody the moral ideal of man⁴⁸, etc.⁴⁹.

Among the axiological-labeled concepts, the key place belongs to the ethical and aesthetic, which are in close connection. Considering above prerequisites and development of philosophical principles of axiology as a science, it was noted that from the times of antiquity, the question of value meanings was considered generally in the context of Human being in general, which was understood as its absolute value, expressing simultaneously the ethical and aesthetic ideals of the Truth, Goodness and Beauty.

The interrelation of ethical and aesthetic concepts is manifested in the process of analyzing their structure and during their comprehension of human consciousness. Since "the human attitude of the world, according to L. N. Stolovich, was initially syncretic, it is difficult to separate one value from another in mythological texts, to differentiate the aesthetic from utilitarian, moral and religious"⁵⁰. The syncretism of the ethical and aesthetic reaches the term of the ancient times "kalokagathia" (in the sense of "the combination of physical beauty and spiritual perfection"; "as an ideal human accomplishment"), which in modern linguistic research works is used to denote the harmony of form and content⁵¹. Moreover, it is not by coincidence that in the Middle Ages, as mentioned above, the unity of value world perception continues when God represents the triune of Truth, Good, and Beauty⁵².

However, at the present stage of development of axiology ethical and aesthetic concepts began to be distinguished and characterized by distinctive features. There is the notion of evaluation to identify these differences. It has been developed various rating classes, however, in our opinion, the most correct and one that makes it possible to determine the criteria for identifying not only ethical and aesthetic concepts, but also the axiological in general, which constitute the core of the spiritual culture of the nation and the core of the conceptual sphere of each nation, is taxonomy developed by N.D. Arutyunova, who constructed it on an oppositional (binary, dual) principle of **general evaluation**, markers of which, in particular adjectives, are used when the evaluation is given in a set of heterogeneous properties, oppose its to **partial evaluation**, to the adjective value of which includes an additional component, which belongs to the structure of the assessment⁵³.

The value of the overall evaluation is represented by the opposition of the adjectives "good" / "bad", and also by their synonyms with different stylistic and expressive shades (*beautiful, wonderful, excellent, bad, etc.*)⁵⁴. Partial evaluations are also classified accord-

⁴¹ Yagafarova, 2014, 4, 9.

⁴² Brunova 2002, 68.

⁴³ Vasilyev 1997, 5.

⁴⁴ Semehyn 2011, 36-38.

⁴⁵ Arutyunyan 2007, 12-17.

⁴⁶ Karasik 2002, 118.

⁴⁷ Babushkin 2001, 56.

⁴⁸ Vorkachev 2003.

⁴⁹ Semehyn 2011, 36-38.

⁵⁰ Stolovich 1994, 13.

⁵¹ Arutyunova 2004, 10-11.

⁵² Stolovich 1994, 36-37.

⁵³ Arutyunova 1999, 194.

⁵⁴ Ibid.

ing to the opposition-semiotic principle, depending on which aspect of the integrated object they characterize: 1) *sensory-taste, or hedonistic assessment* (pleasant / unpleasant, tasty / tasteless, etc.); 2) *psychological assessments* based on rational comprehension of assessment motives: a) *intellectual assessment* (interesting, enthusiastic, deep, intelligent / uninteresting, boring, banal, stupid); b) *emotional assessments*: (joyful / sorrowful, hilarious / sad, desirable / undesirable, pleasant / unpleasant); 3) *aesthetic assessments* (beautiful / ugly); 4) *ethical assessments* (moral / immoral, good / evil); 5) *utilitarian assessment* (useful / harmful, favorable / unfavorable); 6) *normative assessments* (right / wrong, normal / abnormal, standard / non-standard); 7) *teleological assessments* (effective / ineffective)⁵⁵.

Later, according to another criterion N.D. Arutyunova united these seven types of partial assessments according to the human experience they express: 1) sensory-taste and psychological assessments that label the sensory experience of man, in particular, physical and mental, characterize more tastes and preferences of the subject than the object itself; 2) ethical and aesthetic assessments are oriented to a certain standard, sample or example and belong to the sublimated assessment; 3) utilitarian, normative and teleological assessments related to practical activities, practical interests and everyday human experiences, the main criterion of which is physical or mental benefit, the pursuit of the goal, compliance with a certain standard, they are mostly rationalistic assessment⁵⁶.

The problem that has not yet been completely solved concerns the definition of the organization of the structural components of the value concepts as the mental formations of the axiomatic conceptual sphere and its role as the invariant of the concept sphere.

3.5. The binary-semiotic principle of constructing the axioconceptosphere and its concepts. Let's consider how the structure of value concepts was formed and how it differs from the structure of other concepts. For this purpose, based on Arutyunova's classification of assessments, which is an indicator in determining the types of value concepts, it is suggested that such concepts are binary on its ontology, since they are based on the opposition-semiotic principle. Let's try to analyze the views of the linguoconceptologists who

tried to substantiate their position regarding the study of the opposition (dual) nature of such mental entities.

In this regard, O. S. Snytko in his work "Codes of Culture in Linguistic Objectivity of Reality" notes that the ontological property of cultural concepts is their ability to form dichotomous pairs, which is determined by the most ancient feature of human thinking – dualism⁵⁷, formed even during the archaic organization of societies, which at the time of the rituals formed a dualistic vision of the surrounding reality. The dualistic organization of the world, which was the basis of the myths of many peoples, was also reflected in the particular arrangement of mental units in the conceptual sphere of society based on the principles of opposition and binary⁵⁸.

According to Vyach Vs. Ivanov, the structure of binary oppositions, formed by the logical-philosophical theory of binaryism on the basis of mythologization, is one of the most important categories of human thinking. Therefore, the architectonics of knowledge of a certain ethnic group (which is the conceptosphere) can be researched only with the help of binary logic⁵⁹, based on which it is organized.

The most recent classification of semiotic opposition is presented in the work of T. Tsivyan, which includes the twelve main pairs (left / right, forward / backward, top / bottom, own / stranger, good / bad, etc.). The division of these pairs into opposition is not accidental and is determined by axiological labeling and assessment. The left side of such opposition is labeled positively on the estimated scale (positive score +), and the right is negative (negative evaluation)⁶⁰.

Directly in the linguoconceptology, the theory of opposition as an invariant model of the world construction is considered in terms of anti-concepts (S.G. Vorkachev⁶¹, A.M. Prykhodko⁶², Y.S. Stepanov⁶³ etc.) / binary concepts (T.S. Semehyn⁶⁴ etc.), which, although are interpreted by researchers in a different way, in fact, they are used to refer to identical notions.

One of the first linguoconceptologists who began to operate the term "anti-concept" was Y. S. Stepanov. He stated that "anti-concepts are the brightest and contradictory at the same time and therefore topical phenomena of culture"⁶⁵. Investigating the binary concepts, T. S. Semehyn notes that only those entities whose structural core is a value component, but not conceptual, belongs to anti-concepts. In this case, the difference between the concept and the anti-concept will be conditioned by the labeling of the concept on the estimated scale: positive / negative. Such couples like *day – night, winter – summer* are not anti-concepts, although they are also built based on opposition / contradistinction. An anti-concept occurs when it causes an opposite attitude to the phenomena it represents in linguoculture. In the opposition of *happiness / sorrow, hope / despair*, the second element, according to this assumption, is an anti-concept, since the left side of the opposition is positively labeled, the

⁵⁵ Ibid., 198.

⁵⁶ Arutyunova 1999, 198-200.

⁵⁷ Snytko 2008

⁵⁸ CK.

⁵⁹ Ivanov 1998, 34.

⁶⁰ Tsivyan 2006, 65.

⁶¹ Vorkachev 2007

⁶² Prykhodko 2008

⁶³ Stepanov 2007

⁶⁴ Semehyn 2011

⁶⁵ Stepanov 2007, 147.

right – negatively, and the notion of "value" lies in the center of these mental units⁶⁶.

Among the hypotheses about the reasons for the widespread existence of opposition in cultures, the most probable is the psychological theory, representatives of which claim that a person seeks to analyze all phenomena of reality in the context of the benefit or damage to themselves and their social group. Each pair of opposites is interpreted according to the criterion "favorable – unfavorable"⁶⁷. In addition, according to V. Rudnev observations, binary oppositions (*life – death, happiness – misery*) lie in the center of the worldview and are characterized by a universal character⁶⁸.

Such cognitive-cultural-psychological view of values nature has led to numerous studies of the most important worldview categories in linguoconceptology in conjunction with their opposite categories like GOOD / EVIL, LIFE / DEATH, TRUTH / FAILURE, GLORY / DISGRACE, SUCCESS / FAILURE, PERFECT / UGLY and other (see in more detail: T.S. Semehyn, S.M. Shcherbyna, etc.), since "in the past, the positive operator was studied in linguistic and in logical-philosophical studies"⁶⁹.

O. M. Wolf⁷⁰ explains such an advantage "the asymmetry of the correlation of the main pair is *good / bad*, because the *good* assessment means both: norm compliance and its exaggeration, while *bad* score always implies deviation from the norm"⁷¹. Ethnic determination has an important role and it implies a different attitude to a particular phenomenon among representatives of different linguocultures. Thus, A. M. Prykhodko notes that "one and the same concept can bear a positive charge in one language and negative in the other, or in general, be conceptually insignificant, in the third"⁷².

In view of these assumptions, we consider to study the parametric indicator of binary as a tool for diagnosing the value load of the corresponding concepts in the axiosphere and the conceptual sphere by analyzing various types of estimated values of their verbalizers.

This formulation of the problem devotes attention to one more problematic issue concerning the development of the typology and taxonomy of concepts according to the relevant criteria related to semiometric indicators, in particular, according to the criterion of "parametric / nonparametric" proposed by V.I. Karasik

and supported by A.M. Prykhodko and other researchers who consider that this indicator is not relevant to all concepts. However, in our opinion, this contradicts the guidelines of the cognitive-discursive paradigm, which returned human "measure of all things" status. V.I. Karasik singles out parametric (criteria for measuring which can be: space, time, size, form, quantity, quality or expected or predictive entities) and non-parametric (having substantive content) concepts⁷³. Certain contradictions are also found in the classification of concepts, developed by A. M. Prykhodko⁷⁴, in particular in the criterion of regulativity/ non-regulativity, where he refers to non-regulating concepts: GIFT, TRAVEL, TIME, which, in his opinion, do not differ in value component. It is not necessary to comment an inaccuracy of these assumptions, since gifts not only represent the category of values, but also have a special national-cultural significance for each society at different stages of its development.

Obviously, the debate about the criteria of parametricity / non-parametricity, regulativity/ non-regulativity of concepts and contiguous to this problem important issues led to development of new research works, one of which is a fundamental project under the direction of Y. F. Serebrennikova "Linguistics and Axiology: Ethnosemiometry of Value Meaning".

4. Conclusions. Returning to the structure of value concepts, which are binary entities in their ontological basis with the axiological load and the opposite, as essential features of the mental reflection of the world in general and of each individual fragment of reality in particular, note that both the axiological concept itself and axioconceptosphere consist of two mental zones – zone of ethnic constants, which is an archetypal component of concept, as well as axioconceptosphere, and zones of cultural dominant-stereotypical component, which in such concepts is represented by the organization of value-comprehension component, value-evaluative and value-figurative components, which are located in the axioconceptosphere, depending on the values that dominate in a particular ethnoculture in different phases of its development. The core of such concepts is the value component, not conceptual, as in other concepts, because it determines other components of binary concepts structure. As a result, it is formed a peculiar symbiosis, the cross-linking between a value component with a conceptual and figurative. Regarding the structure of ethical concepts, I.S. Shevchenko adheres to the same idea⁷⁵.

Parametric diagnostics of axioconceptosphere should take place by identifying mechanisms and tools of displaying in two zones of value concepts (as its structural and system-forming components) philosophical-social, cognitive-psychological, culturological and linguistic parameters of values as categories in general, and measuring the range of assessments, the scale of which there is the perception of language carriers of one or another value concepts.

⁶⁶ Semehyn 2011, 24-25.

⁶⁷ Melnikova 2003, 26.

⁶⁸ Dictionary of Culture.

⁶⁹ Vorkachev 2007, 54.

⁷⁰ Wolf 2014, 9.

⁷¹ Ibid., p. 19

⁷² Prykhodko 2008, 101.

⁷³ Karasik 2002, 98.

⁷⁴ Prykhodko 2008.

⁷⁵ Shevchenko 2010

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Анотація

У статті здійснено теоретико-методологічну діагностику аксіоконцептосфери на основі параметризації категорії цінностей, яка формувалася у науковій філософській думці від часів античності (у добу Середньовіччя, Відродження й Просвітництва) до другої половини XIX-поч. XX століть, коли було заявлено про аксіологію як одну з дисциплін у системі філософських доктрин, у розвитку якої виділяють три еволюційні періоди: передкласичний (1860 – 80-і р.р.), 2) класичний (1890 – 1920-і р.р.), 3) посткласичний (1930-і р. і дотепер). Розроблено параметричну модель категоризації аксіоконцептосфери на основі філософсько-соціального, когнітивно-психологічного, культурологічного й лінгвістичного параметрів цінностей. Зроблено припущення, що в основі конструювання аксіоконцептосфери та її аксіоконцептів лежить бінарно-семіотичний принцип, який відображає когнітивні механізми параметризації цінностей у кожній конкретній культурі через вимірювання діапазону оцінок, за шкалою яких відбувається сприйняття носіями мов тих чи інших ціннісних понять. Представлено наукові аргументи для перегляду наявних тверджень щодо структури концептів і доведено, що ціннісні концепти, а, відповідно, й аксіоконцептосфера складаються з двох ментальних зон – зони етнічних констант, що є архетипною складовою і концепту, і аксіоконцептосфери, і зони культурних домінант – стереотипної їх складової, яка в таких концептах представлена організацією ціннісно-поняттєвого компонента, ціннісно-оцінного і ціннісно-образного, що в аксіоконцептосфері розташована залежно від цінностей, які домінують у конкретній етнокulturі на різних фазах її розвитку. Ядром таких концептів виступає саме ціннісна складова, а не поняттєва, бо саме вона зумовлює конструювання інших компонентів структури бінарних концептів.

Ключові слова

Параметрична модель, категорія цінностей, аксіоконцептосфера, бінарно-семіотичний принцип, бінарні концепти.