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Linguistic and philosophical features of transferring the “conscience” concept from English into Russian

The theoretical significance of the study lies in the further development of the methodology and terminology of linguo-philosophical studies. Theoretical generalisations of the study can serve as a basis for the synchronic and diachronic study of linguo-philosophical concepts and conceptual spheres functioning in the collective consciousness of society and the individual consciousness of native speakers, while modelling the genre and discursive pictures of the world. The practical significance of the study lies in the possibility of applying its results in lecture and seminar courses in general and specific linguistics, in the course of lexicology, in special courses in linguo-philosophical conceptology, sociolinguistics, ethnolinguistics, intercultural communication, when writing term and diploma papers by students of language universities. The worldview, in equal measure linguistic and conceptual, can be regarded as a synthesis of objective and subjective principles, since the objective world is reflected in it through subjective vision. In addition, the worldview includes the comprehension of the concepts of the world of ideas — first of all, the moral and ethical conceptual sphere, which also includes the concept “conscience”. The worldview as the content of active consciousness develops at all stages of a person’s life, from infancy to old age, moving from linguistic, apperceptive for a native speaker, to conceptual, perceptual for a carrier of experience.

Keywords: linguo-philosophy, concept, translation, conscience, analysis, transmission, feature, selection, translator, perception, society.

Introduction

Introducing the term “concept” into the discussion, it is necessary to mention its inextricable relationship with the idea of a person’s linguistic picture of the world, which affects the main problem of modern linguistics and related sciences, which is the still open question of the relationship between speech and directly cognitive processes, human thinking in general. The concept is a broader and more multi-layered concept than the word, consciousness singles out the concept as knowledge about a certain subject that does not necessarily exist in reality, such as the concept of “conscience”, but is cognizable as a component of human existence. Comprehending the idea of the “internal form of language”, W. von Humboldt wrote: “The word is not the equivalent of a sensually perceived object, but the equivalent of how it was comprehended by a speech-creative act at a particular moment of the invention of the word” [1]. The concept is “the most general, maximally abstracted, but concretely represented idea of an “object” in the totality of all valence bonds marked by national and cultural marking” [2]. Qualitatively different elements in the very structure of the concept, namely, etymological, associative, conceptual, figurative, value, historical, make the depth of this term obvious and outline the range of interdisciplinary problems for which this concept is used [3].

Brief Dictionary of Cognitive Terms, edited by E.S. Kubrikova gives a definition of the concept as a “quantum of knowledge” [4]. The totality of such quanta of knowledge makes up a picture of the human world because every element of being, imaginary or real, is able to become an object of a concept through which consciousness displays and designates the world and its categories. The picture of the world can also be designated as a set of concept spheres, since concepts, being attributed by consciousness to certain aspects of being, are combined, first of all, into associative sets, forming horizontal connections [5, 6]. Thus, the concept of “conscience” can be put on a par with the concept of “sympathy”, and this series will represent the concept sphere of moral and ethical categories. In this aspect, the concept sphere can be considered as a kind of semantic field, which, in its essence, is the concept itself.

The concept of a concept, although it goes beyond the scope of linguistic science, is mediated by language to the same extent as the picture of the world as a whole, consisting of many concepts. Since all hu-

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man cognitive activity is mediated by linguistic means, language is considered as containing its own designation of the surrounding world. Within the system of language itself, a linguistic picture of the world is distinguished, and the picture of the world, compiled by a person subjectively and mediated by him through the means of language available to him, is called conceptual. Two different but interconnected pictures of the world cannot replace each other, like apperception and perception.

The roots of ideas about the picture of the world lie deep in the history of science, striving for the beginnings of philosophical thought, however, the main ideas were outlined in the works of thinkers of the 19th century [7], and the idea that language itself imposes its own philosophy on the speaker was clearly formulated by G.K. Lichtenberg at the end of the 18th century: “Our false philosophy finds its embodiment in our entire language; we cannot think, so to speak, without thinking wrongly. We lose sight of the fact that whatever we talk about is philosophy in itself” [8]. In modern times, the development of this term in philosophical linguistics begins with an article by B.L. Whorf [9] “Linguistics and Logic”, in whose context the principle of “linguistic relativity” was applied by his followers. These ideas are widely known under the name “Sapir-Whorf hypothesis”, which was introduced by G. Hoijer, a student of E. Sapir [10].

Experimental

The purpose of the study is to identify and analyze the features of the transfer of the concept of “conscience” from English into Russian, taking into account the differences between the structures of the moral and ethical concept spheres of the Russian and Anglo-Saxon worldviews in the diachronic aspect and synchronous cut, including not only ethnolinguistic, cultural, and historical, but also philosophical, psychological aspects. The study revealed the etymological, associative, conceptual, figurative, value, historical elements of the concept of “conscience”, the main cultural factors that determine the process of development of the moral and ethical concept sphere of the people, the effectiveness of the diachronic approach in the analysis of moral and ethical concepts was proved, as well as the relationship between the development of the structure of the concept “conscience” and historical changes in lexical paradigms interacting with it in the language was described.

The object of the study is the structure of the concept of “conscience” in the English and Russian moral and ethical concept sphere in the diachronic and synchronous aspects. The subject is the mechanisms and features of the translation of the concept “conscience” in the context. In the theoretical and methodological aspect, this study is based on works on linguistics [11–15], linguoculturology [16, 17], ethnolinguistics [18], philosophy of language [19], theoretical semantics [20], the theory of psychoanalysis [21], and philosophy [22].

To build the structure of the concept of “conscience” and its concept sphere, we analyze its semantic field, reconstruct its etymological component, and identify the horizontal links of the associative series. The main methods in this study were the linguistic methods of historical-etymological, conceptual, contextual, interpretative, component and definitional analysis.

Materials for the study were taken from two groups of sources:

- etymological, explanatory, phraseological dictionaries of the Russian, Old Slavonic, English, and Latin languages, English-Russian dictionary, encyclopedias, and reference books [23–27];
- articles of the English-language press (Forbes, Popular Mechanic, Travel + Leisure, Sonoma State Star), from which sentences and syntactic constructions were selected by the method of representative sampling, erroneously realizing the concept of “conscience” studied in this article [28–31].

The scientific novelty of the study lies in the fact that it implements for the first time a diachronic approach in the analysis of linguistic and cultural features of the transfer of the concept of “conscience” from English into Russian and emphasizes the relationship between the development of its structure and diachronic changes in the picture of the world of native speakers.

As a hypothesis, the authors put forward the idea that when transferring the concept of “conscience” into the Russian language, it is necessary, first of all, to consider it as part of the moral and ethical concept sphere, which is the basis of values for the language picture of the world. The process of development of the concept of “conscience” was predetermined its original position, which was etymologically determined at the stage of tracing from Greek to Old Slavonic, but even when the conditions for the life of the language community changed, despite the processes of simplification of the Old Slavonic language on its transition to modern colloquial Russian, the concept of “conscience” retained its role and extralinguistic meanings of spiritual culture, while not being the central component and dominant of the moral and ethical concept sphere.

Results and Discussion

Adhering to this hypothesis and principle, linguists and philosophers consider the nature of the vision of the world among multilingual peoples through the prism of consciousness determined by the various categorical systems of these languages, since the native speaker of the language has a certain “system of concepts” and “worldview”, and grammar and logic are not able to reflect reality, varying randomly from language to language. In other words, “we see, hear and generally perceive the world around us in this way and not otherwise, mainly due to the fact that our choice in interpreting it is predetermined by the language habits of our society” [16]. The predetermination of language habits in the Russian language is actualized by the general high predictability of the continuation of statements, to which many morphological, derivational, lexical and syntactic features of the Russian language are subject, which is confirmed by the studies of modern linguists [13–15].

The predecessor of the hypothesis of linguistic relativism is the ideas of W. von Humboldt about the “spirit of the people”, reflected and embodied in the folk language, inexpressible in another incarnation [1]. Despite the fact that the philosopher emphasized the influence of this spirit on the very construction of speech and called the one-sided idea that the originality of the national character is manifested only in the formation of concepts, his followers, among them A.A. Potebnya, in their research focused primarily on the internal form of words, and not on the language itself [11]. M.Ya. Bloch in his work “The Concept and Picture of the World in the Philosophy of Language” concludes that the higher the intellectual level of a person in his development, the further his picture of the world is separated from the linguistic one in the sense that its conceptual part, decreasing with experience its dependence on linguistic, subordinates it at some point to itself because the true wisdom of a person as a native speaker is to see the true nature of things behind lexemes and concepts [19].

The lexemes “conscience” and “sovest” from the point of view of historical grammar. The Cambridge Educational English-Russian Dictionary [25] translates the English word “conscience” as “conscience”, giving the definition “the part of you that makes you feel guilty when you have behaved badly”, that is, “a part of yourself that makes you feel guilt when you did something wrong”. Behind the definition, the dictionary entry gives the word conscience in a clarifying context: “a guilty conscience”, and also gives two phraseological units in an explanatory context: “My conscience is clear because I’ve done nothing wrong” (“My conscience is clear, because I did nothing reprehensible”) and “If something is on your conscience, it makes you feel guilty”. The accuracy of the examples given in the dictionary entry allows the authors to immediately outline the features of the moral and ethical concept sphere of “conscience”, which also includes the concepts of “purity” and “guilt”.

The English word “conscience” comes from the Latin “conscientia”, formed by the prefix com-, bearing the connotation of compatibility, from the verb scire — “to know”, from which the word “science” — “science” comes from [27]. However, the Roman word, in turn, is a literal translation and tracing paper from the Greek word “συνείδησις” (syneidesis), which meant sharing knowledge with oneself. The metaphor, entrenched in the classical Athenian theater, meant that you need to imagine yourself as two people: one who has a secret, and one who shares this secret with him [17]. In ancient Greece, conscience was not considered a consistently correct guide to action, and its mistakes were also made. The Romans adopted this concept in their own way, traditionally emphasizing the knowledge of one’s own merits rather than shortcomings: Seneca and Cicero considered conscience primarily as a source of human self-satisfaction [32]. However, it is important to note that the emphasis on a split personality, reminiscent of modern Freudianism, was already made at the stage of the birth of the word.

The Old Church Slavonic word “svest” is also a direct copy from the ancient Greek syneidesis and uses the same means as Latin: a prefix that has a connotation of compatibility, and a substantive from the verb “to know” (Old Church Slavonic “to know”, from the Proto-Slavic věditi), that is, “know” [23]. “Conscience + message” was literally invented to translate a biblical concept into the language of a baptized people. Old Slavonic dictionary, compiled from manuscripts of the 10th-11th centuries [33], gives three definitions of the word “svest”: 1. consciousness, thought; 2. conscience; 3. evidence, confirmation. In a separate article, the absolute synonym “svěd” (conscience) is given, which clearly demonstrates the same root of “conscience” with the word “witness” (witness), denoting one “who also knows”. It is worth paying attention to the formal changes that have taken place in this word: from the point of view of historical grammar, the Old Slavonic sound [ѣ] in the syllable -вѣ- moved to [e] and, being in a weak position before the stressed syllable, became like [and], which was fixed first in writing, and then in grammar as an established fact. However, for this

study of the concept of “conscience”, it is especially interesting and symptomatic that the phonetic changes caused by the formation of the modern Russian literary language through the folk and simplified form of the Old Church Slavonic language created homonymy with the verb “see”, that is, physically perceive reality by one of the organs feelings, and not figuratively comprehend it with linguistic categories, know and be in charge.

The presence of a “witness” in a number of cognate words and the semantic field of the concept “conscience” makes it possible to immediately move from Christian ethics to the concept of “superego” associated with conscience. Sigmund Freud, criticizing contemporary Christian society, wrote in his work “Dissatisfaction with Culture”: “The more virtuous a person is, the more severe and suspicious the conscience becomes. Those who have gone further along the path of holiness accuse themselves of the worst sinfulness. Virtue is deprived of part of the reward promised to it, the obedient and abstemious “I” does not enjoy the trust of its mentor, and in vain tries to earn it” [21].

Although at the morphological level in the word “conscience” the addressee with whom knowledge is shared is not formally specified, and conscience is traditionally perceived as an archaic concept associated with ideas about God in the Christian tradition or superego in psychoanalysis, even a superficial etymological analysis allows us to state in the concept “conscience” the presence of another, the Witness as an existential threat to one’s own freedom. From the point of view of psychology, this indicates that the concept of “conscience” includes both introspection and self-esteem, which are conceptually distant functions.

The concept of “conscience” in the minds of native speakers of the Russian language is associated with a clear idea of a subject that functions inside and independently of the will of a person: conscience torments, conscience commands, conscience wakes up, conscience does not let to sleep, conscience prompts. However, the idea of the localization of this subject is vague: somewhere near the soul, but by no means in the head. E.V. Uryson in his work “Problems of the study of the language picture of the world. Analogy in semantics” considers the concept of “conscience” on a par with the invisible organs inside a person, on a par with the soul, mind and memory. The basis for considering “conscience” in the context of “naive anatomy” is the established connection with the category of state: conscience is calm, conscience is clear. However, the researcher emphasizes that the main characteristic feature that distinguishes conscience from naive concepts of human organs lies in active subjectivity, conscience appears as “a kind of being inside a person, even as a person inside a person” [20].

At first glance, conscience, as a concept from the moral and ethical concept sphere, is associated with the soul: according to the definition of V.I. Dal, in the explanatory dictionary of the living Great Russian language, is “a secret of the soul, in which the approval or condemnation of every act is echoed” [24]. For example, the feeling of shame, being associated with “conscience” even at the phraseological level (“no shame, no conscience”), is localized in the soul (“shame was born in the soul”). However, a detailed analysis reveals the same feature that the concept of “conscience” is neither a receptacle for feelings, nor its source, nor a feeling as such, it only makes a person experience them [12]. Thus, we can conclude that the concepts of “shame” and “conscience”, although they are in the same semantic field, do not belong to the same concept sphere.

The concept of “conscience” seems to the native speakers of the Russian language to be something akin to the voice of reason because it formulates a moral judgment about oneself as a rational thesis to the same extent. The functional similarity of the inner voices that instruct a person ends where conscience, unlike the voice of reason, is capable of causing a person severe mental suffering in the well-established phrase “pangs of conscience”. The difference between the two essences lies in the fact that a person, having free will and preferring some mundane, worldly values instead of moral and ethical values, is able to make contact with conscience, as evidenced by stable phrases: concession of conscience, deal with conscience, lull conscience [20]. It is important to note the presence of the subject and object of action in the above examples, which again reminds us of the idea of conscience as a “man within a man” since the concepts of “deal” and “concession” are included in the same concept sphere with “self-interest”, “profit”, “loss.” Conscience is personified as a subject having its own motives.

The concept of “conscience” in the Russian language as an idea of the Other in the philosophy of existentialism. Having revealed the nature of the word “conscience” from the point of view of historical grammar and its direct relationship with the lexeme “witness”, it is worth considering in more detail this figure of an observer in the life of a native speaker of the Russian language. In phenomenological ontology, the figure of the other, explored in the works of J.-P. Sartre plays an important role. Before starting the creation of a “general theory of being”, the philosopher set himself the task of considering the structure of being for the Other,

trying to answer metaphysical questions about the reason for the existence of the Other and its probability. If a person feels being considered, then there is an Other who is looking [22]. In the context of the visual perception of the other, it is worth noting the already mentioned homonymy with the verb “see”, which arose in the word “witness” with the same root as “conscience” in the process of the formation of the modern literary Russian language [33]. And vice versa, I define myself through feelings of a non-physical nature: shame, pride, anxiety for my “considered” moment of being makes the I an object in relation to another.

Every object in the world is probabilistic. Being a subject and not an object, the other is always certain, his presence is obligatory. Not being attached to anything physical, the other proves its existence through the absence, since the absence in the philosophy of J.-P. Sartre is a connection that is an aspect of fundamental presence: the other, being absent, cannot but exist. The look of the Other is incalculable, which allows us to consider the subject as a collective phenomenon: “It is more about an imperceptible, fleeting and omnipresent reality that realizes our unrevealed Self before us and which cooperates with us in creating this Self that eludes us” [22]. With cooperation in the creation of one’s Self, one can compare the essence of the interaction between a person and conscience in the above-mentioned stable phrases “a deal with conscience”, “a concession of conscience”, in which conscience is subjectivized as having its own motivation and benefit, while at the same time being an object in relation to the initiator of the interaction, going to “deal with conscience” [20]. The objectification of the other, according to J.-P. Sartre, can only happen to avoid shame and fear. “Shame, fear and pride are, therefore, my initial reactions; they are only the various ways in which I recognize the other as a subject beyond my reach, and involve an understanding of myself that can and should serve as a motivation for me to constitute the other as an object”.

The corporality of the other is an important aspect of considering the concept of “conscience” from the point of view of ontology. In the constant attempts of the Other to objectify the I (and vice versa) for J.-P. Sartre it seems impossible to connect consciousness and body indirectly, since in reality this body belongs to another: “It is the whole being for itself that must be the body and must be consciousness: it cannot be connected with the body. Likewise, being for the Other is wholly a body. To the conclusion of the philosopher that his body is identical to the body of the Other, it is worth adding the context of “naive anatomy”, in which the concept of “conscience” was considered above. Conscience, being localized somewhere inside a person, having the properties of calmness and purity and the ability to cause anxiety to a person, is not a feeling or a container for feelings [12], conscience for a native Russian speaker appears as “a person inside a person”.

Confusion of the concepts of conscience and consciousness in the English language through the substantiation of the lexeme “conscious”. In English, the word “conscience”, which translates as “conscience”, even native speakers confuse it because of its consonance with another part of speech, the adjective “conscious”, that is (“conscious”) so often that there is a separate reference entry in M. Webster’s explanatory dictionary [26]. The article provides indicative examples for this study of the erroneous use of the word “conscience” (“conscience”), used in the meaning of consciousness: “Be sure that you are clearly communicating by being conscience of your body language” [28] — “Be sure of your clear communication being the conscience of your body language”. Obviously, the author from Forbes magazine had in mind the participant’s understanding of their body language, but if the native speaker was not embarrassed by this pun, then he should surprise the potential translator of this article into Russian.

The next example is an article from the Popular Mechanic magazine, in which, for an attentive connoisseur of English, there is also an error: “And many cost-conscience homeowners are considering solar panels, which convert the sun’s energy into clean electricity” [31] — “And many conscientiously priced homeowners are considering solar panels that convert solar energy into clean electricity”. The literal translation immediately makes it clear that the price of solar energy has nothing to do with conscience, and homeowners, obviously, were described by the author as frugal, that is, conscious of their needs and expenses.

There are also reverse examples in which the word “conscious” (“conscious”) is used in the meaning of conscience: “Two years ago, a traveler with a very guilty conscious mailed back a stone they had stolen on vacation a year earlier” [30] — “Two years ago, a traveler with a very guilty conscience mailed back a stone he had stolen on vacation the year before”. In this quote, even without taking into account the gross error and the substantivization of the adjective “conscious”, it should be noted how the additional lexeme of guilt (“guilty”) is used to denote conscience.

The last example of the problem of the difference between “conscience” and “consciousness” by native English speakers is an article from the student newspaper of Sonoma State University (California, USA): “Covergirl is not only affordable and a popular drugstore brand but now it comes with a clear conscious

when picking their products off of the shelves” [29] — “Covergirl is not only an affordable and popular pharmacy chain, but now with pure conscience when she takes her products off the shelves”. Here the word “conscious”, used by the author of the article instead of “conscience”, would be appropriate, if not for a clarification about the property of purity received by conscience.

Thus, it can be concluded that English speakers often have difficulty in differentiating lexemes for the designation of conscience and consciousness. The English-Russian dictionary [25] gives examples of the phrases “conscious decision”, “conscious choice”, “conscious effort” (“conscious decision”, “conscious choice”, “conscious effort”), which demonstrates the isolation of knowledge on the subject of action, lack of active interaction with the Other.

Conscience as an understanding of the requirements and proof of the existence of “law”. Nowadays, people use the concept of “conscience” to determine certain moral and ethical norms accepted in society. Taking into account the fact that in both Russian and English this word is borrowed, tracing from the ancient Greek “συνείδησις” and mediated by Old Church Slavonic and Latin, respectively, it is worth considering in more detail the processes in which the ancient Greek pagan syneidesis was mediated and adapted by Christian teaching through bible translations. For a Christian, the concept of “conscience” is traditionally and inextricably linked with the “voice of God” inside every person, believer or non-believer, however, modern theological studies prove that the Apostle Paul in the Epistle to the Romans, speaking of the presence of “syneidesis” among the Gentiles, only tries to prove the existence God-given law, *nomos* (“νόμος”) [34].

For a Christian, only God is the true judge, and conscience, as a human phenomenon, is capable of making mistakes. Conscience is understood as the ability of the will to perform right actions or the habit of judging the correctness of actions, ideas about which did not disappear in the human soul after the fall. The conscience (“syneidesis”) of the pagans, according to the Apostle Paul, is proof that the law (“νόμος”) is given by God to every nation: “Conscience is not a source of revelation, but an understanding of the specific requirement of God” [34]. It is important to note that we are talking about the Greek pagan term “syneidesis”, mediated for the spread of Christian teaching, while the Church Slavonic word “conscience” was mediated by the pagans through the same-root word “witness” and remained that source of revelation (fear and shame, according to the phenomenological ontology) as an active subject, “man in man”, Other. It is significant that modern English-language psychology also defines “conscience” as “an ability or inclination that leads to a feeling of remorse when someone acts against their moral values, or gives a person a moral judgment before committing an action”, which completely coincides with the biblical understanding. Conscience as the ability of the will and the inclination of judgment, and in no way by the pagan splitting of human nature into I and the Other.

The information obtained as a result of this analysis serves as clear evidence that not only the similarity at the phonetic level makes native speakers confuse the words “conscience” and “conscious” even in writing, but also fundamentally different concept spheres in which the concept of “conscience” is thought in Russian and English. The word “conscious” is due to its wide range of meanings, from being physically awake (“patient becomes fully conscious after being administered anesthesia”) to simple awareness of the fact (“investor is conscious of risk”) [25], being similar root and phonetically similar, served to blur the original concept of “conscience” as co-presence and consciousness. In the picture of the world of an English-speaking person, the concept of “conscience” is not in the same conceptual sphere with the “witness”, another, active subject that makes a person feel considered, realize himself through shame and fear of an invisible observer that threatens his freedom and being in the categories of subjectivity is objectivity, absence-presence, cooperation-subordination, corporality-incorporeality. These aspects are the most important features of the transfer of the concept of “conscience” from English to Russian [35].

Conclusions

The study showed that being a direct borrowing from Latin, the word “conscience” was not comprehended by the English spoken language at all stages of its development and remained unchanged from the first written mention in the depths of the Middle Ages. The results of the etymological analysis showed that the word “conscience” entered the modern literary Russian language in the process of its evolution from the Old Slavonic language, which, in turn, did not borrow it through Latin, but calqued from the ancient Greek “syneidesis” by already existing means. The concept of “conscience” has long been established in the popular mind through a variety of phraseological units and set phrases that allow linguists to consider conscience among invisible organs in the context of “naive anatomy”, a linguistic representation of the internal structure of a person. However, conscience, capable of disturbing a person, stands out on a par with the soul, mind,

memory, that unique entity that is neither a source of feelings, nor their receptacle, being an active subject in relation to the Self. The concept of “conscience” should be considered in one concept sphere with the same root “witness”, which gives broad prospects for further interpretation of this concept in the context of the phenomenological ontology of J.-P. Sartre. Modern linguocultural studies devoted to the problematics of the concept of “conscience” as “a person inside a person” thesis and conceptually coincide with the theses about the being of the Other as a constant observer, a witness in relation to which the Self is aware and forms its being. For a native speaker of the Russian language, the familiar figure of the other can be realized through the concept of “conscience”, which uses the same categories of subjectivity-objectivity, absence-presence, cooperation-subordination, corporeality-incorporeality.

Nowadays, due to similarities at the level of phonetics, native English speakers often confuse the noun “conscience” with the adjective “conscious”, even in writing, this gross lexical and grammatical error has entered everyday life so much that there are separate reference articles on the topic of differentiation of these concepts.

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«Ұждан» ұғымының ағылшын тілінен орыс тіліне ауысуының тілдік-философиялық ерекшеліктері

Зерттеудің теориялық маңыздылығы лингвофилософия мәселесінің әдіснамасы мен категориялық аппаратын одан әрі дамытуда жатыр. Зерттеудің теориялық жалпылаулары дүниенің жанрлық және дискурсивті суреттерін модельдеу кезінде қоғамның ұжымдық санасында және ана тілінде сөйлеушілердің жеке санасында қызмет ететін лингвофилософиялық ұғымдар мен концепциялық салаларды синхронды және диахронды зерттеуге негіз бола алады. Жұмыстың практикалық маңыздылығы зерттеу нәтижелерін жалпы және жеке тіл білімі бойынша лекциялар мен семинарларда, лексикология курсында, лингвомәдениеттану, әлеуметтік лингвистика, этнолингвистика, мәдениетаралық коммуникация бойынша арнайы курстарда, термин жазу кезінде пайдалану кезеңінде және тіл университеттерінің студенттерінің баяндамалары мен тезистерінде қолдана алуында. Дүниенің суретін тілдік және концептуалды жағынан бірдей объективті және субъективті принциптердің синтезі ретінде қарастыруға болады, өйткені объективті дүние онда субъективті көзқарас арқылы бейнеленеді. Сондай-ақ дүние суреті идеялар әлемі ұғымдарын түсінуді — ең алдымен «ар-ұждан» ұғымын қамтитын моральдық-этикалық концепция сферасын қамтиды. Белсенді сананың мазмұны ретіндегі дүние суреті адам өмірінің барлық кезеңдерінде, саби кезінен бастап, қартайғанға дейін дамиды, ана тілінде сөйлеуші үшін лингвистикалық, апперцептивті, тәжірибе иесі үшін концептуалды, перцептивті көрініске ауысады. Зерттеу материалдары «Лингвомәдениеттану», «Когнитивтік лингвистика», «Тіл және мәдениетаралық коммуникация» пәндерінің жекелеген бөлімдері бойынша оқу құралына негіз бола алады.

Кілт сөздер: лингвофилософия, концепт, аударма, ұждан, талдау, жеткізу, ерекшелік, таңдау, аудармашы, қабылдау, қоғам.

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Лингвофилософские особенности передачи концепта «совесть» на английском и русском языках

Теоретическая значимость исследования состоит в дальнейшем развитии методологии и категориального аппарата лингвокультурологии. Теоретические обобщения исследования могут послужить основой при синхроническом и диахроническом изучении лингвокультурных концептов и концептосфер, функционирующих в коллективном сознании социума и индивидуальном сознании носителей языка, при моделировании жанровых и дискурсивных картин мира. Практическая значимость работы заключается в возможности применения итогов исследования на лекционных и семинарских курсах по общему и частному языкознанию, курсах лексикологии, спецкурсах по лингвокультурной концептоло-

гии, социолингвистике, этнолингвистике, межкультурной коммуникации, при написании курсовых и дипломных работ студентами языковых вузов. Картина мира, в равной мере языковую и концептуальную, можно рассматривать как синтез объективного и субъективного начал, поскольку в ней посредством субъективного видения находит отражение объективный мир. Также картина мира включает в себя осмысление понятий мира идей, прежде всего, морально-этической концептосферы, куда входит и концепт «совести». Картина мира в качестве содержания активного сознания развивается на всех этапах жизни человека, от младенчества до старости, двигаясь от языковой, апперцептивной для носителя языка, к концептуальной, перцептивной для носителя опыта. Материалы исследования могут стать основой для учебного пособия по отдельным разделам дисциплин «Лингвокультурология», «Когнитивная лингвистика», «Язык и межкультурная коммуникация».

Ключевые слова: лингвофилософия, концепт, перевод, совесть, анализ, передача, особенность, подбор, переводчик, восприятие, общество.

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