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Behind the “I”: Conscience and Consciousness

*“There is no witness so dreadful,
no accuser so terrible as the conscience
that dwells in the heart of every man.”*
Polybius

*“A human being is a part of the whole called by us universe,
a part limited in time and space.
He experiences himself, his thoughts and feeling
as something separated from the rest,
a kind of optical delusion of his consciousness.”*
Albert Einstein

This paper intends to study the concepts CONSCIOUSNESS and CONSCIENCE from a linguistic point of view and identify their notional components. Concepts CONSCIENCE and CONSCIOUSNESS are topical nowadays. It is verified by the overwhelming interest in them among linguists, physicists, philosophers, psychologists, etc.; based on the current human advances in AI (artificial intelligence) and dissatisfaction with the dualistic separation of mind and body. Conscience and consciousness govern our decision-making process. The concepts CONSCIENCE and CONSCIOUSNESS are multifaceted and complex. The concept CONSCIENCE is commonly used in its moral sense, implies the inherent ability of any healthy human being to perceive principles of the right and wrong, the good and bad; the ability to control, monitor, evaluate and execute their actions. Principles of decency, integrity, fairness, honesty, kindness and probity are the components of conscience. The voice of conscience might suggest different principles of behavior to different groups of people. Conscience can be considered as an empty container that can be filled with any type of moral and ethical content. Human CONSCIOUSNESS is the greatest mystery in the world of all times and peoples. People know a lot about consciousness from their own life experience and could claim that their own conscious life experience is what they do not call into question. One has no idea what consciousness is about, what makes one conscious, why ‘people have consciousness’, compared to other living beings or if other creatures, besides human beings, also have consciousness. Consciousness is mainly equated with the wakefulness. This perspective of consciousness puts forward that consciousness is an all-encompassing state, a sort of a switch that illuminates the entire mental life of a being. Consciousness appears before conscience: in order for conscience



to arise, it is necessary for consciousness to arise as a background or a screen on which all the phenomena, states and objects can arise. In order for a person to realize what is good and bad, to appeal to a set of moral and ethical standards, consciousness is necessary first. Thus, consciousness acts as a background for conscience. The concepts of CONSCIENCE and CONSCIOUSNESS are intersecting for several reasons. Both lexemes-names of the concepts were synonymous until the eighteenth century. Both concepts are the building blocks of the self-identification with the concept CONSCIENCE being the prerequisite for the ability to shape moral judgements. These basic universal concepts are of equally high significance, mutually dependent and intersecting, and cannot be considered without their internal interconnection.

Key words: *awareness, cognitive linguistics, concept, conscience, consciousness, conscious, mind, self, super-ego.*

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1. INTRODUCTION

Nowadays such concepts as CONSCIENCE and CONSCIOUSNESS are topical. Linguists, physicists, philosophers, psychologists, psychiatrists, neuroscientists studying perception, memory and action show a great interest to both concepts, thus making this discussion important. This renewed interest is fueled by dissatisfaction with the dualistic separation of mind and body and human advances in AI (artificial intelligence).

In recent years, the scientific world has been overwhelmed by the interest in concepts CONSCIENCE and CONSCIOUSNESS accompanied by scientific meetings, research and discussions [5; 15; 17; 18; 19; 23; 27; 29; 30; 38; 42; 45; 55; 56].

Advances in communication science and artificial intelligence, among other various factors, can cause the interest in studying these two concepts. One cannot argue the fact that conscience and consciousness govern our decision-making process, making them crucial in our lives and leading to the need of identification and differentiation of both phenomena from a scientific point of view. Representatives of various spheres of knowledge identify the 'problem of consciousness' along with the 'problem of conscience' as outstanding challenges, being worth further investigation. Thus, opinions about the chances of achieving any solution can vary widely. Although *consciousness* has been studied in great detail in all of its aspects, *conscience*, despite being an equally significant component of human existence, remains quite unexplored as an almost transcendental feature of the human mind.

Phenomena represented by language units become the focus of linguists' attention. From a linguistic perspective they can be studied in terms of concepts – basic units of structured knowledge, which are loaded with cultural information [26, p. 40]. Different aspects of verbalized concepts have become the subject of thorough research, carried out by Ukrainian linguists within cognitive linguistics [2; 16; 26; 32].

The **purpose** of this paper is to define the notional components of the concepts CONSCIENCE and CONSCIOUSNESS. We consider the lexemes *conscience* and *consciousness* to be the names of the concepts, correspondingly. Concepts CONSCIENCE and CONSCIOUSNESS can be considered the **object** of

this research. Their lexical meanings are the **subject** of the study. The **topicality** is verified by the fact that the meanings of the two notions remain confusing and are often misunderstood by many people. Thus, this paper is aimed to clarify them. The research **material** is the lexemes *conscience* and *consciousness*, the means of direct nomination of the concepts CONSCIENCE and CONSCIOUSNESS, correspondingly, obtained from lexicographic sources and discourse fragments presented in electronic resources, including the British National Corpus (BNC), by the method of continuous sampling.

2.1. The concept of CONSCIENCE

The material of the study reveals that the concepts CONSCIENCE and CONSCIOUSNESS are multifaceted and complex. We suggest moving on to a detailed and deeper consideration of them. The concept CONSCIENCE is commonly used in its moral sense, implies the inherent ability of any *healthy* human being to perceive principles of the right and wrong, the good and bad; the ability to control, monitor, evaluate and execute their actions [49]. Economic, political and cultural environment of any individual has been forming such values and norms as the fair and the unfair, the right and the wrong, the good and the evil, the "white" and the "black" throughout the existing history of our humanity [7; 35]. One can talk about a high degree of *conscience* of a person if self-identification with the above-mentioned codes and values is high [11]. Psychological studies show that a person who lives and acts in accordance with their conscience, without violating its norms, has a higher resistance to stress and better health [11]. Principles of decency, integrity, fairness, honesty, kindness and probity are the components of conscience. The quality of an individual's action is determined by the degree of correlation with these components. So called "clear conscience" allows any person to feel their inner peace. Conscience is considered the "supreme authority" by which good or evil, justice or injustice, etc. are determined. These considerations indicate that conscience may possibly be placed higher than consciousness [11].

Such assumptions can be verified after a profound consideration of the etymology and meanings of the lexemes verbalizing the concepts under consideration.

The term “conscience” translates the Latin “*scientia*”, which refers to sharing “knowledge” (*scientia*) “with” (*con-*) [20]. Due to the literal meaning of this term one cannot determine the type of knowledge involved or shared. Traditionally, the concept of *conscience* correlates with morality and moral knowledge that an individual defines for him(her)self. It should also be noted that the source of morality can be not only the *self*, but also something external to the *self*. For example, it might be God (in Christianity), intuition, the Supreme Mind, the Higher Powers or the Super-Ego (in Freudianism) [50]. Conscience involves self-reflection, awareness of one’s behavior, self-assessment and self-esteem [11].

It can be assumed [22] that the Latin word is a borrowed translation of the Greek *syneidēsis*, which literally means “with knowledge.” The appearance and manifestation of *conscience* is determined by the presence of the mental construct “*me-and-not me (or others)*”, in other words, it occurs in society, where “knowledge along with others” or “knowledge of the right or wrong within oneself” can be manifested (*conscire sibi*) [22].

The etymology dictionary provides us with the birth of the following meanings of ‘conscience’ [36]:

PIE root *skei- “to cut, split” [source also of Greek *skhizein* “to split, rend, cleave”];

Late Latin “to know well,” from assimilated form of *com-* [or *con-*] “with,” or “thoroughly” + *scire* “to know,” probably originally “to separate one thing from another, to distinguish,” related to *scindere* “to cut, divide” [36];

Latin *scientia* “a joint knowledge of something, a knowing of a thing together with another person; particularly, “knowledge within oneself, sense of right and wrong, a moral sense”, abstract noun from *scientem* (nominative *sciens*), present participle of *conscire* “be (mutually) aware”, “be conscious of wrong” [36];

Old French [12c.] *conscience* “innermost thoughts, desires, intentions, feelings” [36].

“*Innermost awareness of right and wrong*” can be considered as the internal form of ‘conscience’.

Despite the fact that this concept is closely related to the concept of ‘morality’, it does not bear any particular substantial moral belief [31]. The voice of conscience might suggest different principles of behavior to different groups of people. Speaking differently, one will not be able to identify any stable conceptual relation between conscience and some particular moral view. Some researchers consider conscience as an empty container that can be filled with any type of moral and ethical content [20]. So called “identity issue” makes one think of conscience as a *morally neutral* concept, connected with the *subjective* or individual dimension of morality. We suggest moving on to a detailed consideration of *conscience*.

The English-English Dictionaries distinguish the following meanings of ‘conscience’:

1. conscience as **an inhibiting sense of prudence / sensitive regard for fairness or justice** / scruple / wisdom;

2. conscience as **the set of moral-ethical codes** that controls actions or thoughts of an individual / intuition;

3. conscience as **the inner voice of what is right or wrong**;

4. conscience as **the super-ego** (in psychoanalysis) that transmits commands and admonitions to the ego;

5. conscience as **consciousness / knowledge** *Obs* [3; 25; 28; 37; 53].

A deeper review of the meanings shows the following:

1. conscience as **an inhibiting sense of prudence / sensitive regard for fairness or justice / wisdom / scruple**

Appealing to conscience this way means the feeling of doubt, hesitation or uncertainty with regard to the morality or ethics, hesitation or reluctance to do something, that one thinks, may be wrong; it is a kind of inner feeling that prevents you from doing something that you think is morally and ethically unacceptable or inappropriate, which makes you uncertain about doing it.

I'd eat another piece of pie but my conscience would bother me [12].

He is a man without scruple – he has no conscience [44].

Obviously, that is an exaggeration, because many doctors, even if they did not respect the law, have conscience about doing anything of the sort [6].

2. conscience as **the set of moral-ethical codes** that controls actions or thoughts of an individual / **intuition**

Conscience can also be considered as a sense giving us direct access to the set of moral-ethical codes. Understood in this way, conscience is usually seen as intuitive or emotionally influenced, rather than a reason-based faculty. The voice of conscience can be seen as an expression of our moral intuition or inner voice [20].

Let your conscience be your guide [9].

I can't tell you what to do in the future – it's a matter of conscience [10].

3. conscience as **the inner voice of what is right or wrong**

[...] deep down, below the surface of the average man's conscience, he hears a voice whispering, 'There is something not right,' no matter how much his rightness is supported by public opinion or by the moral code" [8].

[...] but conscience never deceives us; it is the true guide of man; it is to man what instinct is to the body; which follows it, obeys nature, and never is afraid of going astray" [42].

[...]but badger baiting is not allowed on your land <...> it is not allowed because that is the law of the land and that is where decisions about the permission or otherwise of fox hunting should be made. This is an issue of individual conscience of M Ps." [52, JNB].

4. conscience as **the super-ego** (in psychoanalysis)

Within this notion, conscience is represented as a psychic system which participates in regulating the self.

Super-ego implies a mental structure or, in other words, a regulation system of the self. Conscience as a term of psychoanalysis can combine such notions as empathy, self-conscious emotions and reasoning; all this is called super-ego [20].

Conscience is the internal perception of the rejection of a particular wish operating within us. [48].

Supporting the formation of a strong conscience, his gaze should turn in on itself [21].

The superego, therefore, is the internalized social norms that keeps us on a straight and narrow path [51].

5. conscience as **consciousness / knowledge** Obs [53].

The obsolete, archaic meaning of *conscience* is *consciousness*. Consciousness appears before conscience: in order for conscience to arise, it is necessary for consciousness to arise as a background or a screen on which all the phenomena, states and objects can arise. In order for a person to realize what is good and bad, to appeal to a set of moral and ethical standards, consciousness is necessary first. Thus, consciousness acts as a background of conscience.

Fig. 1 schematically displays the structure of the concept CONSCIENCE which is represented by the four basic notions given in the rectangles (see Fig. 1).

2.2. The concept of CONSCIOUSNESS

The question “what is the greatest mystery in the world of all times and peoples” can be answered with confidence: “this is human consciousness.” It should be remarkably amazing, since we know a lot about consciousness from our own life experience. Any person could claim that their own conscious life experience is what they do not call into question and what they know best. However, from another perspective, consciousness is a confusing and mysterious phenomenon. One has no idea what it is about, what makes one conscious, why ‘people have consciousness’, compared to other living beings or if other creatures, besides human beings, also have consciousness.

The word ‘consciousness’ has its Latin root *conscio*, which is formed by *cum-* (or *con-*), meaning ‘with’ / ‘together’, and *-scio*, meaning ‘to know’ / ‘knowledge’ [36]. The original Latin sense provides the following understanding of ‘to be conscious of something’, it was “to share knowledge of it, with someone else, or with oneself”. The knowledge mentioned often concerned something privy, covert, hidden, embarrassing, disgraceful or dishonorable, the source of a bad *conscientia*, what is a bad conscience [36]. Also, among the senses of *conscientia* in Latin there was a meaning which implies common, public, collaborative or shared knowledge. In this sense *conscientia* was, pure and simple, knowledge of all. Thus, the English language was replenished with the following meanings of the word *conscientia*: 1. knowledge shared with another, 2. knowledge shared with oneself, 3. knowledge of something.

The words ‘conscious’ and ‘consciousness’ first appear early in the 17th century, rapidly followed by ‘self-conscious’ and ‘self-consciousness’ [24, pp. 181–214].

The etymology dictionary represents the following meanings of ‘consciousness’ [36]:

1630s – internal knowledge;

1670s – state of being aware of what passes in one’s own mind;

1746 – state of being aware of anything.

“Common knowledge” can be considered as the internal form of ‘consciousness’.

The “I,” which can be seen as the conceptualization of the human spirit, is the core of the psyche and is central to our sense of self [4]. Knowledge, emotions, and attitudes, can be defined as mind. Human consciousness is created by the attention mechanism of the brain and the sense of *self*, embedded in the “I” [4].

Anyone may possibly talk about consciousness in their everyday lives. People say that ‘he wasn’t conscious of driving at high speed’, ‘he was hit unconscious during the boxing competition’, that the ‘conscious experience’ of feeling the aroma of flowers, hearing birds singing, or breathing fresh air makes life worth living. We suggest moving on to a detailed consideration of *consciousness*.

The English-English Dictionaries distinguish the following meanings of ‘consciousness’:

1. consciousness as **mind**: your mind, thoughts, memory;

2. consciousness as **the wakefulness / alertness**: the condition of being awake and ability to understand what is happening around you;

3. consciousness as **inward subjective dimension**: awareness of awareness;

4. consciousness as **experience / sentience / being sensitive**: the state of being aware of something, the state of knowing;

5. consciousness as **qualia**: personal subjective conscious feelings, which accompany many aspects of our mental life, a quality or property as perceived or experienced by a person [3; 25; 28; 37; 53].

A precise study of each meaning makes it possible to provide the following information:

1. consciousness as **mind**

Such mental and emotional states as believing, trusting, hoping, hating, fearing, loving, intending, expecting, wishing, desiring, etc. can be considered to be conscious [57]. Thus, one may confidently say that ‘the lecturer is conscious of the noise at the lesson’ at a time when their thoughts are busy with other things.

The painful memories eventually faded from her consciousness [14].

Hypnosis is an altered state of consciousness [1].

2. consciousness as **wakefulness / alertness**: the condition of being awake and ability to understand what is happening around you

Consciousness is mainly equated with the wakefulness, and the abilities to perceive, interact and communicate with the environment and with others in the integrated manner which the waking state generally implies [57]. Saying that a human being is conscious, one means that they are not asleep or incapacitated,

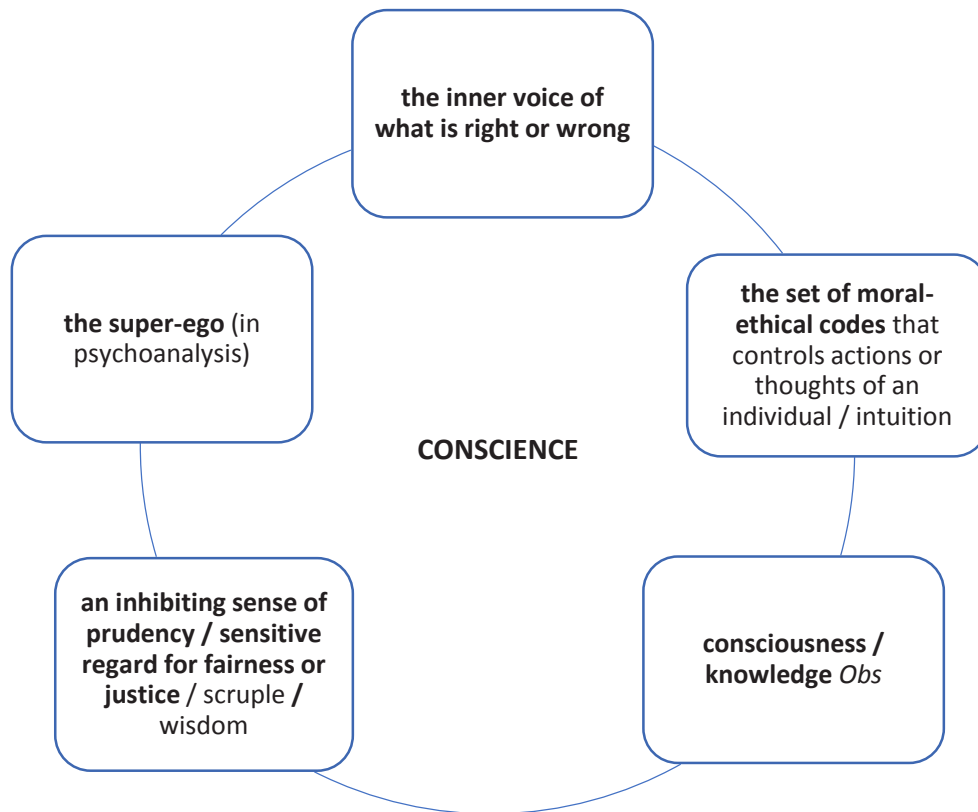


Fig 1. Concept of CONSCIENCE

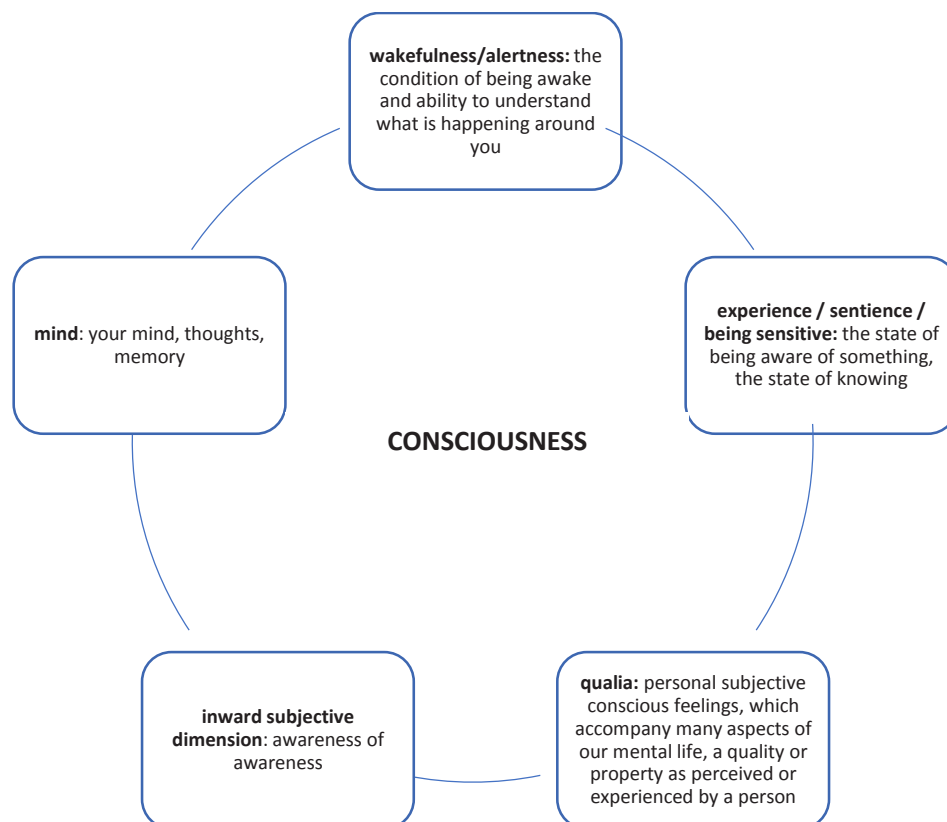


Fig. 2. Concept of CONSCIOUSNESS

alert and awake. This perspective of consciousness puts forward that consciousness is an all-encompassing state, a sort of switch that illuminates the entire mental life of a being [57].

David lost consciousness (=went into a deep sleep) at eight o'clock and died a few hours later. [14].

She could faintly hear voices as she began to regain consciousness (=wake up) [14].

3. consciousness as **inward subjective dimension / awareness of awareness**

Consciousness in this meaning describes the thoughtless state of human's mind when awareness is aware of itself.

Consciousness is the absolute or purest state (in yoga) [13].

4. consciousness as **experience / sentience / being sensitive or aware / knowing**

Consciousness can be seen as the essence of experience from moment to moment: the feeling of being a certain living being at the particular moment of time [33, pp. 147–165]. When we say that a creature is aware of its environment, we mean that it is sensitive to those surroundings and can act in an intelligent manner. For example, we might say that the cat under the table is aware of our presence: the cat is sensitive to or conscious of our presence. Thus, taking this fact into account, we can talk about robotic consciousness or the consciousness of a robot/machine; this means that the entity responds to its environment in an intelligent manner.

The consciousness of my existence is to me the assurance of my existence [34].

5. consciousness as **qualia** [40].

Philosophers often use the term 'qualia' (singular 'quale') to refer to the introspectively accessible, phenomenal aspects of our mental lives. In this broad sense of the term, it is difficult to deny that there are qualia [54]. Disputes basically focus on which mental and emotional states have qualia, whether qualia are internal, inherited or in-born characteristics of their owners, and how qualia correlate with the physical reality both inside and outside the head. In order to understand the nature of consciousness properly scientists should define the status of qualia. The mind-body problem has qualia as the central point [40; 54]. The term *qualia* describes sensory experiences that subjectively have distinctive characteristics not relating to any objects, units, events of physical and non-physical reality, which cause them. Thus, qualia are the property or quality of a thing, perceived or experienced by a person; (also) a thing having certain qualities [41], e.g., *the painfulness of pinpricks; the redness of red roses; the greenness of grass.*

Fig. 2 schematically depicts the structure of the concept CONSCIOUSNESS which is represented by the five basic notions given in the rectangles (see Fig. 2).

2.3. The concept of SELF-CONSCIOUSNESS

This paper cannot avoid the consideration of the meanings of such a compound noun as 'self-

consciousness' which is also a multi-faceted concept. According to English-English Dictionaries we distinguish the following meanings of this concept [3; 25; 28; 37; 53]

1. self-consciousness as **predisposition to embarrassment / shame / confusion**;

2. self-consciousness as **self-detection / self-recognition / self-knowledge / the idea of self / me / I.**

Any lexical concept can be represented by various lexical means. For convenience and clarity, we will use such parts of speech as noun and adjective: *self-consciousness* and *self-conscious*, accordingly:

1. *self-consciousness* as **predisposition to embarrassment/shame/confusion**

If one feels awkward in the company of others; if he or she worries and is embarrassed about what they look like, what they say etc. or what other people think of them – then this is what this paragraph is talking about – *self-consciousness*. In this case, there is a close tie between self-awareness and awareness directed at the individual by others.

Jerry's pretty self-conscious about his weight. Leo's still self-conscious about his accent.

I always feel really self-conscious in a bikini [46].

2. *self-consciousness* as **self-detection / self-recognition / self-knowledge the idea of self/me/I**

This sense presupposes mastery of the *idea of self*, the flourishing of the "idea of me," mastery of the *first person pronoun "I,"* and knowledge of the broader social and cultural context that shapes personality or Persona (**persona**, in psychology, the personality that an individual projects to others, as differentiated from the authentic self [39]).

Human beings are conscious not only of the world around them but also of themselves: their activities, their bodies, and their mental lives. They are, that is, self-conscious [47].

Fig. 3 schematically displays the structure of the concept SELF-CONSCIENCE which is represented by the two basic notions given in the rectangles (see Fig. 3).

The concepts of CONSCIENCE and CONSCIOUSNESS are intersecting for several reasons. From a linguistic point of view, both lexemes-names of the concepts were synonymous until the eighteenth century [35, p. 346]. Now the meaning 'consciousness' of the word *conscience* is marked as obsolete [53]. Nevertheless, "A psychological process that is an exercise of conscience typically involves consciousness. Conscience requires either consciousness in the guilty sense or consciousness in a closely analogous innocent sense in which one passes a moral judgment in one's favour" [35, p. 347]. Thus, we may conclude that both concepts are the building blocks of our self-identification with the concept CONSCIENCE being the prerequisite for our ability to shape moral judgements.

Fig. 4 schematically represents the intersection of the concepts CONSCIENCE and CONSCIOUSNESS. The joint area of intersection is determined by the common lexical meaning "common knowledge", inherited in both

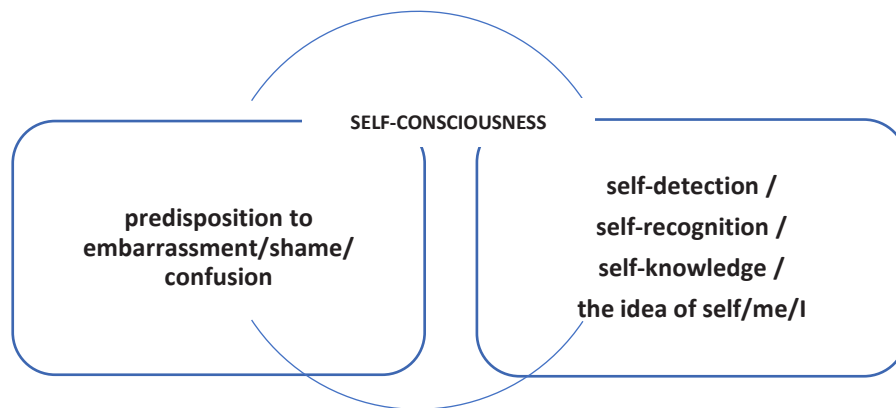


Fig. 3. Concept of SELF-CONSCIOUSNESS

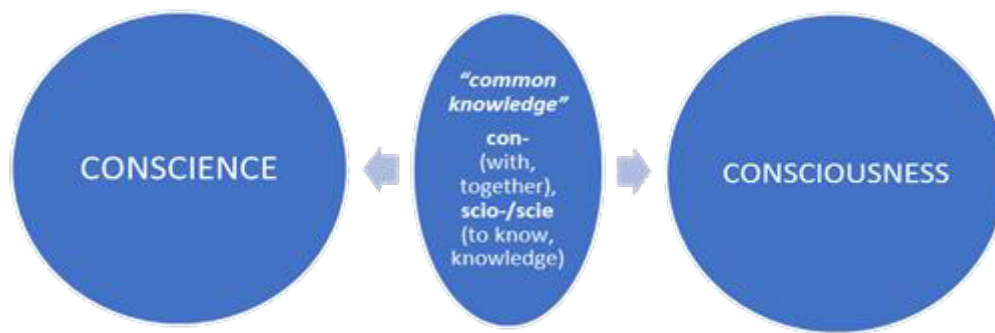


Fig. 4. The intersection of the concepts CONSCIENCE and CONSCIOUSNESS

concepts. This mutual intersection is also confirmed and determined by the etymology of the names of the concepts in question – nouns *conscience* and *consciousness*: *con-* (with, together), *scio-/scie* (to know, knowledge).

3. CONCLUSIONS

Concepts CONSCIENCE and CONSCIOUSNESS can be considered topical nowadays. This fact is verified by the overwhelming interest in them among linguists, physicists, philosophers, psychologists, etc.; based on the current human advances in AI (artificial intelligence) and dissatisfaction with dualistic separation of mind and body. Conscience and consciousness govern our decision-making process, making them crucial in our lives and leading to the need of identification and differentiation of both phenomena from a scientific point of view.

The concepts CONSCIENCE and CONSCIOUSNESS are multifaceted and complex.

The concept CONSCIENCE is commonly used in its moral sense, implies the inherent ability of any *healthy* human being to perceive principles of the right and wrong, the good and bad; the ability to control, monitor, evaluate and execute their actions. Principles of decency, integrity, fairness, honesty, kindness and

probity are the components of conscience. The quality of an individual's action is determined by the degree of correlation with these components. Conscience is considered the "supreme authority" by which good or evil, justice or injustice, etc. are determined.

The voice of conscience might suggest different principles of behavior to different groups of people. Speaking differently, one will not be able to identify any stable conceptual relation between conscience and some particular moral view. Conscience can be considered as an empty container that can be filled with any type of moral and ethical content.

Human CONSCIOUSNESS is the greatest mystery in the world of all times and peoples. It should be remarkably amazing, since we know a lot about consciousness from our own life experience. Any person could claim that their own conscious life experience is what they do not call into question and what they know best. However, one has no idea what consciousness is about, what makes one conscious, why 'people have consciousness', compared to other living beings or if other creatures, besides human beings, also have consciousness. Consciousness is mainly equated with the wakefulness. Saying that a human being is conscious, one means that they are alert and awake. This perspective of consciousness puts forward that

consciousness is an all-encompassing state, a sort of switch that illuminates the entire mental life of a being.

Consciousness appears before conscience: in order for conscience to arise, it is necessary for consciousness to arise as a background or a screen on which all the phenomena, states and objects can arise. In order for a person to realize what is good and bad, to appeal to a set of moral and ethical standards, consciousness is necessary first. Thus, consciousness acts as a background for conscience.

The concepts of CONSCIENCE and CONSCIOUSNESS are intersecting for several reasons. From a linguistic point of view, both lexemes-names of the concepts were synonymous until the eighteenth century. Now

the meaning 'consciousness' of the word *conscience* is marked as obsolete. However, an exercise of conscience by a human being in making a moral judgement implies consciousness in a guilty or innocent sense. In the view of the above, we may conclude that both concepts are the building blocks of our self-identification with the concept CONSCIENCE being the prerequisite for our ability to shape moral judgements.

Thus, the authors come to the conclusion that these basic universal concepts are of equally high significance, mutually dependent and intersecting, and cannot be considered without their internal interconnection. The implementation of the concepts in different types of discourse could be the focus of further research.

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ЩО СТОІТЬ ЗА «Я»: СОВІСТЬ І СВІДОМІСТЬ

Ця стаття має на меті розглянути з лінгвістичної точки зору концепти СОВІСТЬ і СВІДОМІСТЬ в англійській мові та визначити їхні поняттєві компоненти. В наш час поняття СОВІСТЬ і СВІДОМІСТЬ є актуальними. Це підтверджується величезним інтересом до них серед лінгвістів, фізиків, філософів, психологів тощо, та досягненнями людини в області ШІ (штучного інтелекту) і незадоволенням дуалістичним поділом розуму і тіла. Сівість і свідомість керують процесом прийняття рішень. Поняття СОВІСТЬ і СВІДОМІСТЬ багатогранні і складні. СОВІСТЬ зазвичай використовується в моральному сенсі та передбачає притаманну будь-якій здоровій людині здатність сприймати принципи добра і зла, контролювати та оцінювати свої дії. Принципи порядності, чесності, справедливості, доброти є її складниками. Голос сумління може підказати різним групам людей різні принципи поведінки. Сівість можна розглядати як порожню ємність, яку можна наповнити будь-яким морально-етичним змістом. СВІДОМІСТЬ людини – найбільша загадка світу всіх часів і народів. Люди багато знають про свідомість із власного життєвого досвіду і можуть стверджувати, що їхній власний свідомий життєвий досвід — це те, що вони не ставлять під сумнів. Але людина не має уявлення про те, що таке свідомість, що робить людину свідомою, чому «люди мають свідомість» порівняно з іншими живими істотами або чи інші істоти, окрім людей, також мають свідомість. Свідомість в основному ототожнюється зі станом неспання. Свідомість є всеохоплюючим станом, свого роду перемикачем, який освітлює все психічне життя істоти. Свідомість з'являється до совісті: для того, щоб совість виникла, необхідно, щоб свідомість виникла як фон або екран, на якому можуть виникати всі явища, стани і предмети. Для того, щоб людина усвідомила, що таке добро і зло, щоб змогла апелювати до комплексу морально-етичних норм, необхідна насамперед свідомість. Таким чином, свідомість виступає фоном для совісті. Поняття СОВІСТЬ і СВІДОМІСТЬ перетинаються. Обидві лексеми були синонімами аж до XVIII ст. Обидва концепти є будівельними блоками для самоідентифікації, причому СОВІСТЬ є передумовою здатності формувати моральні судження. Ці базові універсальні поняття мають однаково високу значущість, взаємозалежні та перетинаються, і не можуть розглядатися без внутрішнього взаємозв'язку.

Ключові слова: когнітивна лінгвістика, концепт, обізнаність, розум, самість, свідомість, свідомий, совість, супер-его.

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