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Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Linguística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 36, abril 2020 N°

91

Revista de Ciencias Humanas y Sociales

ISSN 1012-1587/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



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Linguacultural types of personalities: leader, authority

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Abstract

This article presents the results of one stage of modeling linguocultural type's leader and authority, which differ in social- status specificity in the modern linguoculture. Their conceptual, figurative and evaluation characteristics based on dictionaries and NCRL (National Corpus of the Russian Language) and associative experiment were described. As a result, linguocultural concept differs from other units by its mental nature. The mentality is perceived as a controlled collection of images and perceptions. We can conclude that the leader is an influential, serious man who knows what he wants from life.

Keywords: Linguocultural type, Conceptual, Figurative, Characteristic.

Tipos de personalidades lingüísticas: líder, autoridad

Resumen

Este artículo presenta los resultados de una etapa de modelado del líder y la autoridad del tipo lingüístico, que difieren en la especificidad del estatus social en la lingüística moderna. Se describieron sus características conceptuales, figurativas y de evaluación basadas en diccionarios y NCRL (National Corpus of the Russian Language) y el experimento asociativo. Como resultado, el concepto linguocultural difiere de otras unidades por su naturaleza mental. La mentalidad se percibe como una colección controlada de imágenes y percepciones. Podemos concluir que el líder es un hombre serio e influyente que sabe lo que quiere de la vida.

Palabras clave: Tipo linguocultural, Conceptual, Figurativo, Característico.

1. INTRODUCTION

Knowledge in our memory is the moving semantic formations of different types. The most significant of these get the linguistic designation that can be single-word and multi-word. The most common term, calling mental formations, is the concept. The term concept in Russian science is not monosemantic, and competition between terms such as concept, linguocultureme, mythologeme, logoevisteme exists since the early 90th. However, in recent years, the term concept according to its frequency of use has the leading position. The meaning of the concept is researched in cognitive science,

metaphysics, and philosophy of mind. The term concept goes back to the conception classical theory of concepts of Aristotle.

In 1892, Gottlob Frege defined the distinction between concept and object in the language philosophy. According to Frege, any sentence, expressing singular thought, consists of the expression, meaning the object (it may be a proper noun or the general term with the certain article) together with a predicate meaning the conception. Thus, the term concept in linguistics is both an old and new term. The word *conceptus* is a Latin medieval word derived from the verb *concupere* - *concapere* which means, to conceive. In classical Latin, the word *conceptus* had such meanings as pond, inflammation, impregnation, and germ. The word concept is included in all Romanian and Germanic languages.

Like most new scientific concepts, the concept was introduced with the certain degree of pathos: it was called the multidimensional cluster of feelings, the semantic piece of life, the gene of culture (VORKACHEV, 2002), the certain power of meaning, the unit of memory, the quantum of knowledge, the germ of psychic operations and even something vague. Today, the term concept is widely used in various fields of linguistics. It was entered the conceptual system of cognition, semantic and cultural linguistics. The study of the concept in modern linguistics has paramount importance. However, any attempt to understand the nature of the concept is related to a number of different points of view. The intensive research of it in the field of cognitive linguistics demonstrated a large discrepancy in the

understanding of the term concept. The discrepancies cause ambiguity and terminological confusion (ILYUKHINA, 2013).

Thus, the term concept is the umbrella term for several scientific directions: primarily, the cognitive psychology and cognitive linguistics, dealing with thinking and cognition, storing and transforming information, and also cultural linguistics, which still defines and clarifies the boundaries of the theory, formed by postulates and basic categories. It can be assumed that the concept in cognitive science, as well as in mathematics, is the basic axiomatic category that is undetectable, intuitive; and it is the hypernym of concepts, ideas, frame, scenario, gestalt, etc. (KRYSSIN, 2001).

2. METHODOLOGY

According to Russian Scientist J. Stepanov, the concepts are simply phrases, fragments of conversation <... >, but these are subtle phrases that force our mind to create such content as if it had been familiar to us for a long time. A concept can be understood as a clot of culture in mind of people; it is something in the form of which culture enters the mental world. And, in addition, people through conception enter the culture and influence it. Conceptions are considered not only as they have experience. They are the subject of emotions, sympathies and antipathy, and sometimes clashes. A concept is also a discrete unit of collective consciousness that is kept in the national memory of native speakers in the orally defined form. As the cognitive unit of

meaning, the concept is an abstract idea or mental symbol, sometimes defined as the unit of knowledge, and formed from other units that act as the characteristic of the concept. The concept is usually associated with appropriate representation in the language, such as one meaning of the term (KARASIK & YARMAKHOVA, 2006).

The concept in linguistics, unlike a word, has a more complex structure. The content of the concept is divided into the linguistic meaning and cultural meaning. This is why it is often referred to as the unit of knowledge, the abstract idea, or the mental symbol. The concepts as elements of consciousness are completely independent in language. According to V. Evans, the concepts are intermediaries between words and extralinguistic reality (KARAULOV, 2010). Only those phenomena of reality can become the concept that has significance and value to the culture. They are a kind of symbols or emblems, particularly, indicating the text, situation or knowledge that created them (DEMYANOV, 2001).

At the present stage of linguistics, there can be distinguished several approaches to understanding the concept. Researchers of the different countries consider the concept as the linguistic-cognitive / psycholinguistic / linguistic-cultural / cultural / linguistic phenomenon. Each approach, based on certain characteristics, emphasizes the specific line of the concept. There are two approaches, based on the role of language, forming the concept and showing the connection between language and culture. The first approach considers the concept as a cultural phenomenon. The concepts are the self-

organizing, integrative, functional systematic, multidimensional, idealized formations based on the conditional (pseudo- or pre-conditional) basis and fixed on the meaning of a sign: the scientific term or word (phrase), the everyday language or more complex lexical-grammatical and semantic structures, or the non-verbal subjective image, or action (GULYAYEVA, 2009).

Verbitskaya argues that the concept is the object from the perfect world that has its own name and reflects the cultural understanding of people in the real world. The concept describes typical cultural situations and it is the subject of researches in the field of culture. According to J. Stepanov, the concept is the basic cultural cell in the mental world of the person (LUTOVINOVA, 2006). The concept is the mental structure that represents knowledge of the individual about a certain segment of the world. Being part of the world picture, the conception reflects the orientation of the values of both the individual person and the entire linguistic community. This implies that the conception can include generally accepted functions as well as individual characteristics of native speakers. Analyzing the conception from the cultural point of view, it should be borne in mind that the content of the conception will remain within the specific culture and era.

Representatives of the second approach propose to consider the concept as the linguistic-cognitive phenomenon. The concept is information about what the person knows offers, thinks, imagines about the objects of our world. The term concept corresponds to the

feelings that the person experiences in the process of thinking, which reflect the content of experience and knowledge, the content of the results of all human activity and the processes of learning the world in the form of some quanta of knowledge. The concept is the kind of algebraic expression of meaning that the person operates in his written speech (ZALEVSKAYA, 2001). Neroznak argues, the concept is a significant image reflecting the fragment of the national picture of the world (DMITRIEVA, 2007).

3. RESULT

According to the linguistic-cognitive understanding, the language does not form concepts but serves as a means of their exchange and discussion in the process of communication. The concept exists in the real mentality of the individual, so, in order to be verbalized, that is, expressed by the language means. The concept can be verbalized with both individual words and phrases, sentences and whole texts that define the concept itself. The choice of verbal form depends on the personal meaning, mental representation of the speaker. Understanding the concept as the operational unit of thought is the way and result of quantifying and categorizing knowledge. This is due to the fact that the object of the concept is the mental essence, whose formation is defined by the form of abstraction, and whose model is defined by the concept that not only describes the object but also creates it.

Thus, it is obvious that the study of the concept in all its aspects is one of the important directions of the researches in linguistics in recent years. The specific interest has an analysis of the concept structure. According to Stepanov, the concept has a layered structure; its layers are the result of the cultural life of different epochs. The special structure of the concept includes the main feature, additional (passive, historical) features plus internal form. The internal form, etymological criterion, is considered as the basis on which all other layers of meaning are built.

There are other views about the structure of the concept. KARASIK & SLYSHKIN (2010) propose to consider the cultural concept as the multidimensional constructive structure, where the conditional, figurative and value sides are distinguished. The conditional aspect of the concept is the linguistic fixation of the meaning, its name, and description, the structure of signs, definition, and comparative characteristics of this concept in relation to other groups of concepts. The figurativeness of the concept consists in its visual, acoustical, tactile, flavoring characteristics of the objects, situations, events that in this or that form are reflected in our consciousness. The conscious side of the concept determines the importance of the educational process for both the person and the team.

Scientists consider the concept as the multidimensional mental unit where the evaluation element prevails. The concept is grouped around some strong point of consciousness from which associative

vectors deviate. Most of the relevant associations with native speakers consist of the basis of the concept but less significant – the periphery. In their opinion, the concept has no clear boundaries but moves away from the core, and the associations gradually disappear. The concept manifests itself in the mind using language units.

Scientists identify four zones in the structure of the concept - the main (intra-zonal, extra-zonal) and additional zones, that is, a quasi-zonal quasi-special zone. The intra-zonal zones – are features of the concept, reflecting their own denotatum; the additional zone includes functions derived from direct and indirect values. The quasi-intra-zonal and quasi-additional zones are connected with the formal associations, stemming from the harmony of the name of concept with other words, using euphemisms, etc.

V. Evans believes that the concept within the organization is organized using the field function and includes sensual image, information content, and interpretative area. The sensual image in the structure of the concept is formed by perceptual-cognitive features. These features occur in the minds of language speakers, reflecting the environment through the senses. Figurative features form the metaphorical interpretation of the objects and phenomena. The structure of the concept is formed by cognitive classifiers and merged with cognitive features which are distinguished in the degree of brightness in minds.

The informational content of the concept consists of a minimum number of cognitive features that determine the most important and distinctive features of the object or phenomenon. The field of interpretation includes cognitive functions that interpret the informational content of the concept. The distinctive feature of the interpreting field is the presence of cognitive symptoms that contradict each other. The structure of the conception can be described only when its content is defined and described, that is, the cognitive features of the conception are revealed. More broadly, the structure of the concept can be represented as a circle. The basic concept - the core of the concept - is at the center of the structure, and everything which was added by culture, traditions and personal experience of people has remained on the periphery.

Linguocultural concept as the subject of studying linguoculture (linguoculturrology) appears to researchers as cultural, mental and linguistic education. According to the definition of Yu. Stepanov, linguocultural concept is the mental unit aimed at a comprehensive study of language, consciousness, and culture. Linguocultural concept differs from other units by its mental nature. The mentality is perceived as a controlled collection of images and perceptions. Kh. Bloom defines mentality as the perception of the world in the categories and forms of native language that links the intellectual and spiritual qualities of the national character in its typical manifestations. Many scholars agree that mentality is easier to describe than to define. The mentality of deeper thinking, the standards of behavior represent the internal willingness of person to act in a certain way. The

linguocultural concept differs from other mental units by having the component of value. The meaning is always at the center of the concept, and it consists of distinguishing between evaluative, figurative, and conceptual components. The conditional component of the concept is kept in verbal form. The figurative component is non-verbal and it can be described or interpreted but no more.

The concept includes semiotic categories such as image, concept, and meaning in the given form, as a kind of hyperonym (general term), and it is characterized as heterogeneous and multi-valued. The concept acquired the discursive semantic idea from the concept, from the image, which was assigned to metaphor and emotionality, and from that meaning which was acquired at the inclusion of the name (conception).

4. CONCLUSION

In the given article, we analyzed conceptual, figurative-perceptual and value characteristics of linguocultural types leader and authority.

We can conclude that the leader is an influential, serious man who knows what he wants from life. He has special respect and authority in his homeland, and he often takes reasonable risks in order to achieve even greater results. His main goal is to be at the helm, but, unfortunately, he does not always use legitimate methods.

The attitude towards authority is ambivalent. It cannot be said that it is positive or negative. He has excellent qualities: practicableness, wit, and determination, but his actions sometimes become opponents to society. Therefore, the opinion on authorities is, most often, disapproving or not trusting.

The main characteristics of the linguocultural type leader are his risky actions, and his reputation and authority in society play great importance for him.

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**UNIVERSIDAD
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Revista de Ciencias Humanas y Sociales

Año 36, N° 91 (2020)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.
Maracaibo - Venezuela

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